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PRESIDENT, WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION

STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM

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ABBREVIATIONS SOMETIMES USED IN THIS WORK

A. D. .....*Anno Domini* (in the year of our Lord)
A. F. L. .....American Federation of Labor
agt. .....against
Ala. .....Alabama
A. M. .....*ante meridiem* (before noon)
Amer. .....American
A. O. H. .....Ancient Order of Hibernians
Ariz. .....Arizona
Ark. .....Arkansas
Art. .....Article
Assn. .....Association
A. T. A. .....Army Temperance Association

b. .....born
Bart. .....Baronet
bbls. .....barrels
B. T. L. .....British Temperance League
B. C., B. C. ..Before Christ, British Columbia
B. W. A. .....Bible Wine Association
B. W. T. A. ...British Women's Temperance Association

C. .....Centigrade
C. A. .....Church Army, The
Cal., Calif. ....California
Can. .....Canada
Cand. Phil. ...Candidatus Philologiae
Cant. .....Canticles (Song of Solomon)
C. B. .....Companion of the Bath
C. C. .....County Council, County Councilor
C. E. T. S. ....Church of England Temperance Society
chap. or ch. ...chapter
I. Chron. .....I Chronicles
II Chron. .....II Chronicles
C. I. T. S. .....Church of Ireland Temperance Society
Col. .....Colossians
Colo. .....Colorado
Conn. .....Connecticut
I Cor. .....I Corinthians
II Cor. .....II Corinthians
C. T. A. A. ....Congregational Total Abstinence Association
C. V. O. .....Commander of the Victorian Order
cwt. .....hundredweight

d. .....died
Dak. .....Dakota
Dan. .....Daniel
D. C. .....District of Columbia
Del. .....Delaware
Deut. .....Deuteronomy
Dict. .....Dictionary
doz. .....dozen, dozens
D. S. O. .....Distinguished Service Order

Eccles. .....Ecclesiastes
Ecclus. .....Ecclesiasticus
ed. .....edition, editor
e. g. .....*exempli gratia* (for example)
Encyc. .....Encyclopedia
Eph. .....Ephesians
et al. .....*et alii* or *et aliae* (and others)
et seq. .....*et sequentes, et sequentia* (and the following)
Exod. .....Exodus
Ezek. .....Ezekiel

F. .....Fahrenheit
fl. .....flourished
Fla. .....Florida
fr. .....franc
F. R. C. P. ....Fellow of the Royal College of Physicians
F. R. C. P. E. ..Fellow of the Royal College of Physicians of Edinburgh
F. R. C. S. ....Fellow of the Royal College of Surgeons
F. R. C. S. E. ..Fellow of the Royal College of Surgeons of Edinburgh
F. R. S. .....Fellow of the Royal Society
F. R. S. E. ....Fellow of the Royal Society of Edinburgh
ft. .....foot, feet

Ga. .....Georgia
Gal. .....Galatians
gals. .....gallons
G. C. B. .....Grand Cross of the Bath
G. C. I. E. ....Grand Cross of the Indian Empire
G. C. M. G. ...Grand Cross of St. Michael and St. George
G. C. S. I. .....Grand Commander of the Star of India
Gen. .....Genesis
gm. .....gram
gr. .....grain
G. S. J. W. ....Grand Superintendent of Juvenile Work
G. W. .....Grand Worthy
G. W. C. T. ...Grand Worthy Chief Templar
G. W. S. .....Grand Worthy Scribe

Hab. .....Habakkuk
Hag. .....Haggai
Heb. .....Hebrews
hhds. .....hogsheads
hl. .....hectoliters
H. M. S. .....His (or Her) Majesty's Ship
Hos. .....Hosea

Ia. .....Iowa
ibid., ib. .....*ibidem* (the same place)
id. .....*idem* (the same)
i. e. .....*id est* (that is)
Ill. .....Illinois
Ind. .....Indiana
in. .....inch, inches
Intern. Monatsschrift. ..Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten

ABBREVIATIONS SOMETIMES USED IN THIS WORK

I. O. G. T. .....Independent Order of Good Templars, International Order of Good Templars
I. O. G. T. N. ..Independent Order of Good Templars Neutral
I. O. R. .....Independent Order of Rechabites
I. O. T. T. .....Independent Order of True Templars
I. P. A. .....Intercollegiate Prohibition Association
Isa. .....Isaiah

Jas. .....James
Jer. .....Jeremiah
Josh. .....Joshua
Jour. .....Journal
J. P. .....Justice of the Peace
Ju. .....Judges

Kans. .....Kansas
K. B. E. .....Knight Commander of the Order of the British Empire
K. C. .....King's Counsel
K. C. B. .....Knight Commander of the Bath
K. C. I. E. ....Knight Commander of the Order of the Indian Empire
K. C. M. G. ...Knight Commander of St. Michael and St. George
K. C. S. I. ....Knight Commander of the Star of India
K. G. .....Knight of the Garter
K. P. .....Knight of St. Patrick
K. T. .....Knight of the Thistle
Ky. .....Kentucky

La. .....Louisiana
Lam. .....Lamentations
Lat. .....Latitude
lbs. .....pounds
l. c. .....*loco citato* (in the place cited)
Lev. .....Leviticus
Long. .....Longitude
£ s. d. .....*Librae, solidi, denarii* (pounds, shillings, pence)

Mal. .....Malaehi
Mass. .....Massachusetts
Matt. .....Matthew
Md. .....Maryland
Me. .....Maine
M. E. .....Methodist Episcopal
Mic. .....Mieah
Mieh. .....Miehigan
Minn. .....Minnesota
Miss. .....Mississippi
M. L. A. .....Member of Legislative Assembly
M. L. C. .....Member of Legislative Counell
Mo. .....Missouri
Mont. .....Montana
Morewood, History of Inebriating Liquors — Samuel Morewood, a Philosophical and Statistieal History of the Inventions and Customs of Ancient and Modern Nations in the Manufacture and Use of Inebriating Liquors; with the Present Practiee of Distillation in all its varieties; together with an extensive illustration of the Consumption and Effects of Opium and other Stimulants used in the East, as substitutes for Wine and Spirits (Dublin, 1838).

M. P. .....Member of Parliament
M. R. C. P. ....Member of the Royal College of Physicians
MS., MSS. ....Manuscript, manuscripts

Nah. .....Nahum
N. B. .....New Brunswick
N. C. .....North Carolina
n. d. .....no date
N. Dak. .....North Dakota
Nebr., Neb. ....Nebraska
Neh. .....Nehemiah
Nev. .....Nevada
N. H. .....New Hampshire
N. I. O. G. T. ..Norwegian Independent Order of Good Templars
N. J. .....New Jersey
N. Mex, N. M. .New Mexico
N. S. .....New Style; Nova Scotia
N. S. W. .....New South Wales
Num. .....Numbers
N. Y. .....New York
N. Z. .....New Zealand

O. .....Ohio
Obad. .....Obadiah
O. B. E. .....Officer of the Order of the British Empire
Okla. .....Oklahoma
O. M. .....Order of Merit
Ont. .....Ontario
op. cit. .....*opere citato* (in the work cited)
Ore. .....Oregon
O. S. .....Old Style
ozs. .....ounces

p., pp. .....page, pages
Pa. .....Pennsylvania
P. C. .....Privy Councilor
P. E. I. .....Prince Edward Island
I Pet. .....I Peter
II Pet. .....II Peter
Phil. .....Philippians
P. M. .....*post meridiem* (afternoon)
pop. .....population
Prov. .....Proverbs
Ps. .....Psalm, Psalms

R. A. T. A. ....Royal Army Temperanee Assoeiation
Rev. .....Revelation, Reverend
R. I. .....Rhode Island
R. N. .....Royal Navy
Rom. .....Romans
Rt. Hon. .....Right Honorable
Rt. Rev. .....Right Reverend
R. V. .....Revised Version
R. W. G. .....Right Worthy Grand

S. C. .....South Carolina
S. C. U. .....Scottish Christian Union
S. Dak. .....South Dakota
Sec. .....Section
S. J. .....Society of Jesus
S. K. R. V.-Seura .....Suomalainen Kansallis Raittius Veljeysseura (Finnish National Brothers Association)
Song of Sol. ..Song of Solomon
sq. mi. .....square miles

S. S. U. H. S...Sveriges Studerende Ungdoms Helnykterhets Sällskap (Swedish Students' Temperance Society)
S. T. I. .....Scientific Temperance Instruction
s. v. .....*sub verbo* or *sub voce* (under the word)

Tenn. .....Tennessee
Ter. .....Territory
Tex. .....Texas
I Thess. .....I Thessalonians
II Thess. .....II Thessalonians
I Tim. .....I Timothy
II Tim. .....II Timothy

U. K. A. .....United Kingdom Alliance
U. S. A. .....United States Army, United States of America
U. S. N. .....United States Navy
ut sup. .....*ut supra* (as above)

Va. .....Virginia
V. C. .....Victoria Cross
Ven. .....Venerable
v. or vs. .....*versus* (against)
Vt. .....Vermont

W. A. .....Western Australia
Wash. .....Washington (State)
W. C. T. U. ...Woman's Christian Temperance Union
W. G. .....Worthy Grand
Winskill, Temperance Movement ..P. T. Winskill, The Temperance Movement and its Workers (London, Glasgow, Edinburgh, and Dublin, 1891-92)
Wis. .....Wisconsin
W. T. A. U. ...Women's Total Abstinence Union
W. Va. .....West Virginia
W. W. C. T. U..World's Woman's Christian Temperance Union
Wyo. .....Wyoming

Y. M. C. A. ...Young Men's Christian Association
Y. W. C. A. ...Young Women's Christian Association
Y. W. C. T. U..Young Women's Christian Temperance Union

Zech .....Zechariah
Zeph. .....Zephaniah

STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM

DOWNING, MITCHELL. American dentist and Prohibition advocate; born near Poughkeepsie, N. Y., Aug. 25, 1842; educated in the common school and other institutions of Poughkeepsie. He studied dentistry under Dr. Julius Jillson in the same city and established a large practise there. On May 12, 1864, he married Miss Lizzie Gidley. He was a pioneer in the Young Men's Christian Association movement in Poughkeepsie and in the State. Sunday-school work also appealed strongly to him; and for many years he has been president of Dutchess County Sunday-school Association, and continuously active in extending and developing the work of that organization. Always a total abstainer, he joined the Prohibition party early in its history, and soon became one of the recognized State leaders, serving on the State committee and becoming president of that body in 1893. After five years of service in that position, he was elected president of the Hudson Valley Prohibition circuit and president of the Dutchess County Prohibition committee, serving for fourteen years.

DOXSEY, ISAAC. English clergyman and temperance organizer; born May 7, 1816; died Dec. 13, 1899. Doxsey was an ardent temperance advocate from early youth, having signed the pledge when he was but seventeen years of age. From this time he was a thorough teetotaler and became zealous in advocating that practise. His views on the subject of total abstinence were strengthened when he went to the College of Maynooth, Dublin, Ireland, where he met Father Mathew. Upon his return to England from Dublin he lived for a number of years at Thame, Oxford, where he became a prominent worker in the cause of total abstinence. His ability for organizing was the means of forming temperance societies in Watlington, Buckingham, and other towns in Buckingham and Oxford. In 1843 he became a minister of the gospel, and as such had many opportunities to advocate temperance principles, which he did on every occasion. Shortly afterward he removed to London, where he joined the NATIONAL TEMPERANCE SOCIETY. In February, 1849, Doxsey was elected secretary of the Society and for several years he was the editor of the *National Temperance Chronicle*, which was the monthly organ of the Society. In 1851 he attended a conference in Leicester at which plans were made for a demonstration in favor of temperance principles at the Great Exhibition, which was to be held in London that year. This was the first great temperance demonstration in London, and about 21,000 persons witnessed it.

Doxsey and his wife were guests at a unique reception to octogenarian teetotalers, given by the National Temperance League on May 21, 1896, in the Town Hall of St. Martin's-in-the-fields, London. They brought up nine children as total abstainers. Doxsey was a Fellow of the Royal Statistical Society. He resided at Camberwell, London, at the time of his death.

DOYLE, ALEXANDER P. American Roman Catholic priest, editor, and temperance advocate; born in San Francisco, California, Feb. 28, 1857; died at Washington, D. C., Aug. 9, 1912. He was educated in the San Francisco public schools and at St. Ignatius College (Jesuit), Christian Brothers College (Dominican), St. Mary's College, San Francisco (B.A. 1875; M.A. 1876), Paulist Fathers (1875-80), and Manhattan College, N. Y. (LL. D. 1906). In May, 1880, he was ordained a Roman Catholic priest, and from 1880 until 1892 he was engaged in missionary work for his denomination throughout the United States. From 1892 to 1904 he was editor of the *Catholic World Magazine*, during which period he established the Catholic Book Exchange for the dissemination of Catholic literature. He was manager of the printing department for the Paulist Fathers from 1893 to 1904.

Throughout his lifetime Father Doyle was an active advocate of the temperance cause. In 1893 he founded the Temperance Publishing Bureau of the Catholic Church, and from 1894 to 1904 he was general secretary of the Catholic Total Abstinence Union of America. In 1896 he organized the Catholic Missionary Union. For fifteen years he was editor of *The Missionary*, which publication was the official organ of the Missions for non-Catholic movement. In 1904 he built and endowed the Apostolic Mission House on the grounds of the Catholic University of America, at Brookland Station, Washington, D. C., for the training of missionaries for the home field. From the time of its foundation until his death in 1912 he was rector of the Mission House.

DRAKSHA. A brandy used by the inhabitants of ancient India. In its manufacture grape-juice was fermented with curds, honey, and ghee, then distilled in the usual way, and flavored with chiretta, and colored with munjeet.

DRICKSPENNINGAR. Swedish term meaning originally a gratuity given to a waiter serving a customer with liquor. Later the word came to be used for any gratuity. Formerly in Scandinavia waiters usually received no salary, depending entirely on the *drickspenningar* for their compensation. In the larger tourist hotels the income from this source was often so large that the waiters paid the landlord for the privilege of serving liquor. Compare DRIKKEPENGE.

DRIKKEPENGE. Norwegian term for a gratuity given to a waiter when serving liquor at a hotel or restaurant. It is the equivalent of the Swedish DRICKSPENNINGAR.

DRINC HEIL. See DRINK HAIL.

DRINK AND SPORTS. See SPORTS AND ALCOHOL.

DRINK HAIL or **DRINC HEIL.** Among the Anglo-Saxons the response given to the toast of one's health. See DRINKING OF HEALTHS.

DRINK IN ART. The representation of drink and drinkers in paintings and engravings: the treatment of such subjects in the other fields of art is negligible. In ancient classical art drink is portrayed almost invariably in some connection with religion. The wine-god Bacchus and bacchantes are pictured on many Greek vases pressing the juice of grapes into bowls. Bacchus intoxicated is, also, a quite common subject on vases. Greek art was not interested in drinking scenes from ordinary life; it preferred the symbolic Bacchus theme. The Romans usually employed Greek artists, who followed Greek standards and treated only mythological and historical themes. In the decadent period of Rome, however, Greek mural painters and composers of mosaics sometimes pleased their masters with representations of banquets and orgies at which the drunken Romans feasted, listened to music, and reveled with women.

Christian art concerned itself mainly with religious themes. Like classical art, it was interested in subjects rather than scenes. Drink appears only incidentally in two classes of works by Christian painters: certain Biblical subjects and a few bacchanalian pictures. Wine is, of course, featured in such paintings as "The Marriage of Cana," "Feast in the House of Levi," and "The Last Supper." In the "Marriage of Cana" of Bonvicino (Il Moretto) a drawer orders wine to be poured into the flask. In Murillo's treatment of this theme the Savior points to wine-jars which are being filled by attendants, one of whom is a negro. Tintoretto arranges men and women along the sides of a banquet-table, where they await the newly made wine. In Paul Veronese's painting of this feast, now in the Louvre, drawers in the foreground on both sides pour out the wine, the guests drink at the tables, and the painter's brother is added at the right with a goblet in his hand. A servant holding a cup and flask is conspicuous in the foreground of Veronese's "Feast in the House of Levi." The Old Testament scene of mirth and drunkenness, "Belshazzar's Feast," is worthily depicted by Rembrandt. In most of the paintings of the Last Supper a passover cup is placed before the Savior on the table, but no drinking is shown. In fact the emphasis in most of these pictures is on the blessing of the bread, not the wine. A variant from the usual Last Supper scene is that of Justus of Ghent, in which St. John holds a wine-flask as he is about to fill the chalice. Otho Vaenius places both bread and wine before the Savior, and beside him a servant, depicted in the act of pouring out the wine.

In Christian Art

The intoxication of Noah and Lot interested a few of the Italian and Spanish artists. Michelangelo's "The Intoxication of Noah" hangs in the Sistine Chapel. Benozzo Gozzolio's fresco of the same theme has three parts: (1) Noah under a vine-covered trellis superintending the vintage; (2) Noah about to drink new wine from the chalice; (3) Noah lying intoxicated on the ground, mocked by Shem and Ham. The intoxication of Lot has been treated by Veronese, Velasquez, Giordano, and Guercino. The latter shows Lot seated between his daughters draining the cup which one of them has filled. In Giordano's "Flight of Lot" Lot reclines with a wine-cup in his hand and his two daughters beside him.

Bacchanalian subjects, also, were treated by a few of the Christian masters. Bellini's and Titian's "Bacchanal" represents the gods feasting and drinking in a woody glade. In Titian's "Bacchanal" companions of Bacchus celebrate an orgy around a table under the trees. One of them holds a pitcher of wine aloft in the air, and Ariadne lies in the foreground at the right insensible from wine. Lodovico Carracci painted a life-size bacchante, seen from behind, nearly nude, half reclining under a tree, and at her left Pan offers her a dish of grapes. The wine-god in Guido's "Bacchus" is crowned with grape-leaves, bears a salver and cup, and has a wicker flask hanging from his fingers. One of the most impressive bacchanalian paintings is Van Dyck's "The Drunken Silenus, with Bacchantes" (Royal Gallery, Dresden). Silenus, drunk, is supported by two bacchantes, with his head bowed on the arm of the one to his right. Two satyrs, also drunk, walk behind, one emptying a jar of liquor into his sensuous mouth.

Bacchanalian Subjects

Apart from some connection with mythological and historical scenes, drink and drinkers apparently were not in themselves regarded as legitimate subjects for paintings until the first part of the seventeenth century, when the world as a whole was brought within the artist's view, and every aspect presented itself as worthy of his attention. It was particularly the Flemish genre painters of the seventeenth century who first depicted, in an informative way, the indifferent, trivial, intimate and mean aspects of life, among which were the drinking and brawling at the alehouses and taverns.

Varied aspects of the drink theme engaged the attention of a large number of genre painters in the Netherlands, France, and Spain in the seventeenth century. Their works were usually executed on a small scale, as befitted their subjects; and they were, for the most part, intended to give pleasure rather than to convey a moral. The masters of the Dutch school, which was the first to exercise a democratic choice in the selection of art subjects, laid many of their scenes in the tavern, with its rough table, three-legged stools, beer-pots, copper vessels, vegetables strewn about on benches and floor, peasants smoking, and loafing boors drinking, asleep with drink, or reveling with women. Of course, these painters were themselves frequenters of the ale-houses and inns; they indulged in wine and beer freely and sometimes to excess, as was the case with Frans Hals; and they usually presented quite sympathetically, or in light anecdotic vein, the drink scenes which they witnessed daily.

The Dutch School

One of the finest and most fascinating of the Flemish drink etchings of that early period is the "Peasant Paying His Reckoning" of Ostade (b. 1610) in which the departing drinker fumbles for the coin with which to pay the watchfully waiting hostess for his spree. Two other drink pictures by Ostade are: "Old Man With Glass" and "Merry Couple at Inn." His "The Fête under

THE KING DRINKS: TWELFTH NIGHT, OR FEAST OF THE BEAN KING
—*After Jacob Jordaens*

the Vine Arbor" is not a drink picture as such, but, in common with all representations of village celebrations, shows a keg of liquor on the ground and a pitcher on the bench. Gerard Terburg (b. 1617), like Ostade, painted beer-bibbers and gluttons, yet always stopped on the right side of grossness, as is seen in his "Girl Drinking," "Young Woman with a Glass of Wine," and "Girl at Table Inviting Gentlemen to Drink." Another painter of boors was David Teniers, the younger (b. 1610), creator of the striking "The Toper," and "Boors Regaling." Caldrons of wine are pictured in his "Fête of the Caldrons" and "The Surprize." Rubens (b. 1577), in "The Triumph of Silenus," depicts a drunken old man strutting with an amazing sense of his own importance amid young and blooming figures. Adriaen Brouwer (b. 1606) produced "Drinkers at Table" and "Brawl in a Tavern." Cornelis P. Bega (b. 1620) in "La Jeune Cabaretière" represents three men sitting around a low cask on which they have been playing cards. A flask of wine, half-filled, stands on the top of the cask. "Les Trois Buveurs" shows a pitcher of liquor on the floor and one of the boors standing with a filled glass in his hand, about to drink. The chief drink subjects of Gabriel Metzu (b. 1630) are "The Old Drinker," "Merry at the Inn," "Twelfth Night," "The Breakfast," and "Girl Drinking Champagne." No one in the Flemish school, or in any other, has more drink pictures to his credit than Jan Steen (b. 1626). His lowest scene, "Bad Company," presents a simple youth, a little drunk and heavy, entrapped by harlots and robbed of his watch while he dozes on the arm of one of them. The philosophical face of a smoker in the room, but removed from the action, points the moral. Like Hogarth of the English school in the next century, Steen almost invariably painted with didactic purpose. Steen's

Notable Flemish Pictures

DRINK IN ART

more lofty "Marriage at Cana" can not be outdone in varied and rich expression and dramatic movement. Never was there such a passing of glasses. The wine theme appears in Steen's "Bean Feast," in which a child is the center of interest. Steen's child subjects are never old and weary like Ostade's, but always vivaciously active. The dullard, occupied with his colored beer-pot, appears quite contented among the many persons assembled in a large guest room in Steen's "Picture of Human Life." Other drink pictures by Steen are "Country People at Tavern," "Jovial Party in Ale-house," "Drinking Couple," "Tavern Scene," and "The Drinkers."

Dirk Hals (b. 1589) usually represented cavaliers, women, and young people drinking, dancing, listening to music, or talking, as in "A Party of Ladies and Gentlemen." His brother, Frans Hals (b. 1584) has many drink scenes among his masterly portrayals of merriment. Addicted to drink himself, he produced studies of drunkards' faces that in a superior way reveal the emotions of the drinker's soul. His "Jolly Toper" is a merry drunkard with a glass of wine in his hand. Peter de Hooch (b. 1632) in "Door of Ale-house" shows a man and a woman at a table in the yard of an ale-house. The woman at the table is preparing a glass of liquor, while another woman stands holding a glass of wine. Vermeer's (b. 1632) "Scene in an Inn" is an intimate scene in which a hostess stands with hand outstretched to receive her pay from a drinker who stands behind her with one arm around her.

In the Spanish school of the seventeenth century there is one famous drink picture, "Los Borrachos" (The Topers), by Diego Velasquez (b. 1599). Bacchus, half nude, his head covered with vine-leaves, sits on a cask and smiles as he places a crown of leaves on the head of a soldier kneeling before him. A jar of wine, another soldier holding out a glass to be filled, and a third, reclining on the bank with a cup in his hand, are other items in the picture. Lesser drink themes by Velasquez are "Bacchanalian Scene" and "Lot and His Daughters." Belonging to the same school as Velasquez, Murillo (b. 1617) ranks with him as one of Spain's great painters of intimate life. Among his greater works is "Youth Drinking," in which a winsome boy holds in one arm a black bottle filled with liquor, and, as he lifts a glass to his lips, looks out at the world with brilliant, smiling eyes.

Spanish School

Nicholas Poussin (b. 1593) and Watteau (b. 1684) contribute the best known drink paintings in the French school of that period. Poussin's "Bacchanalian Dance" shows fauns and satyrs embracing nymphs under trees. A naked child drinks, bending over a stone basin. Another child receives in a cup the juice of grapes squeezed out by nymphs. Watteau's "The Pavilion" pictures a dance-hall from a distance, with tables below, around which men and women are drinking.

French School

Hogarth (b. 1697), Wilkie (b. 1785), and Cruikshank (b. 1792) are three significant names in the English school in connection with the portrayal of drinking scenes. In Hogarth's sketches the moral is always clear. He painted with a social purpose. Typical of his sketches is "The

DRINK IN ART

Election," a series of four moralistic pictures, showing people frolicking, drinking, and yelling. No one can miss his revelation of the debauchery, ignominy, and suffering that accompany intemperance. Another well-known picture by Hogarth is "Marriage à la Mode: the Countess's Dressing Room," in which two men drink to the music of a flute-player. Wilkie, who lived a century after Hogarth, painted drunkenness as a human frailty upon which he looked sympathetically. In his "Village Festival" men are very drunk, but are jovial at their cups. Herein Wilkie stands in contrast to the Dutch masters, who painted topers as evil natures, brutalized by bad liquor. Cruikshank, who ranks high as an illustrator and etcher, is best known for his pictures "The Bottle" and an oil painting "The Worship of Bacchus," containing several hundred small figures (see CRUIKSHANK, GEORGE). Another English artist, George Morland (b. 1763), painted mostly sport scenes in which drink often figures. He was a heavy drinker himself, and died from the effects of habitual intemperance.

English School

In all Western countries the democratic movement in art that began in the Dutch school won its way over the traditional standards. In Germany, Italy, and Scandinavia, as well as in the countries already mentioned, genre painters arose who followed in the steps of Steen, Ostade, Teniers, and Hogarth. Drinking scenes became a common subject for painters everywhere. Practically all paintings, etchings, and engravings of fêtes, tavern gatherings, and dances placed drink somewhere in the background, if not in the foreground. Of the seventeenth, eighteenth, and nineteenth centuries pictures are plentiful showing drinkers with huge paunches and blue noses, either merry over their cups or asleep on the table enlivening the rest of the company with their snoring. Several nineteenth-century works are well known. Manet (b. 1833) in "Le Bon Bock" (The Good Beer) shows a fat man, comfortably sitting at a table, drinking beer. An old bearded man lifts a glass to his lips in "A Peasant Drinking," by the German artist Wilhelm Leibl (b. 1844). Two pictures with a moral purpose are Danhauser's (b. 1805) "The Gormandizer" and Adolf Oberlaender's (b. 1845) "Variations on the Kissing Theme, à la Rethel." In the former the rich master of the house drains his glass at a sumptuous dinner, which is disturbed by the intrusion of a beggar. In the Oberlaender picture a robed skeleton of death rises out of the drinker's cup and kisses him. Two drawers are seen carrying another drinker out of the room. It belongs to drink pictures with a social purpose. "Wine of Circe" by Sir Edward Burne-Jones has a classical setting showing a long banquet-table on which a decanter and glasses are placed. Outside a ship is seen bringing Ulysses and his companions to Circe's island. Into a large jar of wine near one end of the table Circe pours drops of her magic potion. Coutoure (b. 1815) is well known for his paint-

Genre Painters Multiply

THE VILLAGE FESTIVAL

—After David Teniers, the Younger

YOUTH DRINKING

—*By Murillo*

DRINK IN ART

ing of a drunken orgy, "Romans of the Decadence of the Empire."

In Oriental art intimate scenes from daily life, such as drinking in taverns, are uncommon, since the tendency of Oriental art is toward the abstract and the symbolic. The Moslem religion, which is dominant in many Oriental lands, prohibits the depiction of objects and scenes from natural life. In China, India, and Japan artists are primarily interested in the symbolic.

Oriental Art

However, in China, to be a philosopher one must indulge quietly in wine; so sketches are found entitled "The Philosophers," showing a small group of thinkers drinking quietly together. The heavy drinking in the Buddhist monasteries in China in the fifteenth century was reflected in a scroll in which a number of monkeys are drinking wine, done in India ink by a monk of that period. This work was quickly perceived to be a satire on the habits of the monks, and the offending artist found himself in trouble. In Japan, though there is a general absence of scenes from social life, one outstanding exception may be noted. Nobuzane (13th cent.), one of the three great feudal painters of Japan, depicted a social gathering in an old hut, where he, with companions, drank and danced away their sorrow.

In the past twenty years the tendency in art has been away from the purely informative representation of objects and scenes from natural life, such as the genre painters busied themselves with. The new schools of symbolism, impressionism, and imaginative realism leave to photography what Ostade, Steen, and Hogarth made the chief interest of their art. With the gradual passing of drink and drinkers from the modern world, art will not be expected to interest itself in a theme that stands largely for debauchery, misery, and poverty. Modern art is increasingly seeking to represent the wholesome and the noble, and perhaps it has abandoned forever the "low style" with its disgusting topers, coarse boors, and beer-bibbers.

Some other pictures relating to drink or to drinking, which are not described in this article, are:

"Greek Wine" (Sir L. Alma-Tadema, b. 1836); "Servant-maid Drinking" (Wilhelm Amberg, b. 1822); "Girls Drinking Wine" (Ladislaus Bakalowicz, 19th cent.); "Wine and Mirth" (Henri Baron, b. 1816); "The Brewery"; "The Prayer" (Jean Béraud, 19th cent.); "Roman Wine-cart" (Henry Bispham, b. 1841); "Tavern Interior" (Eugenius Block, b. 1812); "Interior of Wine-shop" (François Bouvin, b. 1817); "Bacchante Giving a Child to Drink" (Feodor Bruni, b. 1801); "Woman, Wine and Song"; "Wine Taster" (Josef Danhauser, b. 1805); "Three Drunken Men Returning from a Fair" (Ludwig Erdmann, b. 1820); "Four Praisers of Wine"; "Rathskeller" (Arthur Fitger, b. 1840); "Munich Beer Cellar" (Ludwig Hagn, b. 1820); "Beer-drinker" (Edmund Harburger, b. 1846) "The King Drinks: Twelfth Night, or Feast of the Bean King" (Jacob Jordaens, b. 1593); "Bacchante Awakening" (Friedrich Kraus, b. 1826); "Man Drinking" (Alexandre Lafond, b. 1815); "Men and Women Drinking"; "Three Men at Table Drinking"; "Man and Wife by a Barrel" (Jan Baptist Lambrechts, b. 1680); "Illicit Whisky-still" (Sir Edwin Landseer, b. 1802); "Wine-press" (Adolphe Leleux, b. 1812); "Too Much Burgundy" (Alexandre Leloir, b. 1843); "The Cask of Cider" (Eugène Le Poittevin, b. 1806); "Absinth Drinker" (Edouard Manet, b. 1833); "Belshazzar's Feast" (John Martin, b. 1789); "Drinking the Health"; "Man Drinking" (Frans Van Mieris, b. 1635); "Girl Bringing Drink to a Man" (Willem Van Mieris, b. 1662); "Peasant with Mug"; "Feast of Bean" (Jan Molenaer, d. 1668); "Drunken Tailor" (Mihály Munkácsy, b. 1846); "Soldier Drinking" (Alphonse Neuville, b. 1836); "Love Fleeing from Drunkenness" (Jules Richomme, b. 1818); "The King Drinks" (Briton Rivière, b. 1840); "Wine, Woman, and Song" (Anton Romako, b. 1835); "Interior with Peasant Drinking"; "Butcher offering to Woman a Glass of Beer" (David Ryckaert, b. 1612); "Bacchante" (Gaston Saint-Pierre, b. 1833); "Scene Before Wine Depot in Monte Testaccio" (Alois Schoenn, b. 1826); "Who Does Not Love Wine, Woman, and Song" (Norbert Schroede, b. 1842); "New Wine" (P. Schwingen, b. 1815); "Wine-taster" (Amédée Servin); "Woman or Cup?" (Hendrik Siemiradzki, b. 1843); "Night Watchman and Drunken Man" (Friedrich Simon, b. 1809); "Sailor Drinking"; "Man with a Glass of Beer" (Pieter Slingelandt, b. 1640); "Young Woman with Glass of Wine" (Octave Tassaert, b. 1800); "The Feast of Bacchus" (Mozes Van Uytenbroeck, b. 1590); "Drinker"

THE WINE OF CIRCE

—*By Sir Edward Burne-Jones*

See page 848

(Arie de Vois, b. 1641) ; "Libation to the Nymph" (J. R. Weguelin, 19th cent.) ; "Full Glasses—Warm Heads" (Josef Weiser, b. 1847) ; "Lot and Daughters" (Adriaan Van der Werff, b. 1659) ; "Breakfast with Champagne" (Josef Wilms, b. 1814) ; "Cup that Cheers" (Thomas Waterman Wood, b. 1823).

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DRINK IN FICTION. Descriptions of alcoholic beverages and their effects, and portrayals of drinkers and drinking-scenes in works of fictitious narrative. In the two centuries after Shakespeare there was a rapid increase in the consumption of intoxicating drink in England. For a population of 5,000,000, more than 12,000,000 barrels of beer were brewed in 1688. Even small children drank beer from their earliest years. (It should be noted that tea and coffee were not then in general use.) After the Restoration the English displaced the Dutch and the Danes as topers. This condition is mirrored in contemporaneous novels and plays.

Fielding

In Fielding's "Tom Jones," one of the first great English novels produced in the eighteenth century, *Squire Western*, a "three-bottle" magistrate, is drunk every day, yet his daughter *Sophia* views his daily lethargy with entire complacency. The rakes of the novels written by Richardson, Fielding, Smollett, and Sterne were not disgraced in public opinion by their heavy drinking, although that was one of the chief causes of their rascality. Jane Austen's gentlefolk drink, of course, but seldom imbibe too much.

Sir Walter Scott

By Sir Walter Scott's time habitual drunkenness had become a social offense, but occasional lapses and postprandial lethargy were still prevalent weaknesses in Englishmen which everybody felt must be tolerated. "Sots," wrote Scott to his son in 1825, "are excluded from the best company . . . The habit of drinking wine, so much practiced when I was a young man, occasioned many of my cruel stomach complaints. You had better drink a bottle of wine on any particular occasion than sit and soak and sipple at an English pint every day." Scott's further statement that "drinking is not now the vice of the times," must be taken to mean drunkenness among the better classes; for at that very time gin-drinking among the masses was becoming alarming to the authorities, who sought by various legislative measures to turn the population back to the use of beer. The increase in robberies, pauperism and new diseases of the time was ascribed to gin. By 1830 gin-drinking had reached alarming proportions. In that year a count was taken for one week at fourteen of the largest gin-shops in London. In that week 142,453 men, 108,593 women, and 18,391 children entered the fourteen shops, according to statistics given in Traill's "Social England" (vol. vi, sec. ii, pp. 861-867).

One of Scott's raciest characters is *Peter Peebles*, a hard-hearted drunkard in "Redgauntlet." *Sir Giles Armoury*, Grand Master of the Templars in "The Talisman," had his head cut off by Saladin as he was about to drink a cup of wine. Wine constituted part of the Clerk of Copmanhurst's *(Friar Tuck's)* hospitality to the *Black Knight (Robin Hood)* in Sherwood Forest, as well as of *Cedric's* to the *Templar* ("Ivanhoe"). With a cup of wine the *Templar* gives to *Cedric* a solemn pledge. One of the most humorous passages in "Ivanhoe" is the account by *Friar* Tuck of how he went into the cellarage of Torquilstone Castle to rescue the liquor and found Isaac, the Jew, there in a dungeon (chap. xxxii).

A survey of the reference to drink by other English fiction writers of the nineteenth century reveals an increasing tendency to show up the folly and evil of excessive drinking. This is somewhat offset, however, by the fact that so many of the heavy drinkers of English fiction are most attractive types, not brutalized, but cordial, merry, witty, and clever. The unattractive lethargy that follows the height of conviviality is, of course, shunned by most novelists.

Thackeray

Thackeray in "Pendennis" presents three heavy drinkers: *George Warrington*, interesting and always guzzling beer; *Captain Shandon*, dissipated, and in prison; and *Captain Costigan*, *Miss Fotheringay's* papa, who on issuing from his bedroom scented himself with "otto of whisky." This same Irish captain, intoxicated, was present at the banquet which *Col. Thomas Newcome* gave in honor of his son *Clive* at the Cave of Harmony in "The Newcomes." *Barnes Newcome* seldom drank too much. *Clarence Baker*, a drunken reprobate, is one of the characters in "Lovel, the Widower." In "The Legend of the Rhine," one of the "Burlesques." Thackeray tells the tale of *Hugo Brodenel* and the black bottle.

Dickens

The most detailed and human portrayals and caricatures of drinkers among the poorer middle classes, and descriptions of the process, symptoms, and consequences of intoxication, are found in the novels of CHARLES DICKENS, who sympathetically treated drunkenness as a human frailty, but nevertheless left in his readers a strong sense of the folly and stupidity of the drink evil. Nowhere in fiction has the descent of the drunkard been more realistically pictured than in "Tales" (chap. xii.), where Dickens traces the decline of the drinker by imperceptible degrees into shabbiness, destitution, filth, disease, and poverty—due to one cause, "that fierce rage for the slow, sure poison that oversteps every other consideration; that casts aside wife, children, friends, happiness, and station; and hurries its victims madly on to degradation and death," plunging them "into a gulf from which the man who once enters never rises more, but into which he sinks deeper down until recovery is hopeless." A certain drunkard is described lying on a door-step at night, in the last stages of poverty, disease, and houseless want, prematurely dragged down by profligacy and vice. His cheeks are hollow and livid; his eyes sunken, sight dim; legs trembling and shivering. Memories of the time when he had a cheerful home crowd through his mind, but only for an instant; for the rain beats upon him, and cold and hunger gnaw at his heart. He tries to sleep, coiled up in the projecting doorway, but sleep flees from his glazed eyes. In despair he rushes to the riverside, plunges into the

water, fights and screams for his life; but the tide bears him onward, and a week later his disfigured body is washed ashore.

Several of Dickens's most interesting characters were in the habit of imbibing too much. In "Pickwick" (chap. viii) *Pickwick, Snodgrass, Wardle,* and *Winkle* drink after dinner, according to custom. As the convivial lethargy overcomes them, *Snodgrass* ludicrously blames the salmon, not the wine. Under the somniferous influence of the wine *Pickwick* and the others pass through the regular stages: from the height of conviviality to the depth of misery; then back again to the height of conviviality; then to the stage wherein the head falls upon the chest in complete somnolescence. Finally, helpless from overindulgence, they are helped to their beds. The drunken *Dick Swiveller* in "The Old Curiosity Shop" (chap. xlviii), noticed that his ideas were "losing their distinctness and running into each other." As is not uncommon with humans in this condition, he "valued himself above all things upon his prudence and sagacity." Earlier in the book (chap. ii), in an apology for being drunk, *Swiveller* admits that "last night the sun had been very strong in his eyes," which was his delicate way of describing extreme drunkenness. Yet he shows no regret, because the rosy wine had given "expansion" to his spirit. In "Martin Chuzzlewit" *Pecksniff,* still calling for drink, though already intoxicated (chap. ix), hurls opprobrious names at those who offer him water. As often as they get him into bed he rushes out to the banister on the upper floor "to utter some moral sentiment for the improvement of his fellow creatures." To *David,* in "David Copperfield" (chap. xxiv), only his hair looked drunk in the mirror. Starting down the stairs with *Grainger, Markham,* and *Steerforth* to go to the theater, he stumbled on one of the bottom steps and fell, after which his companions stood him up against a lamp-post and dusted him off. Lacking concentration at the theater, he went home to bed and tossed all night "in a feverish dream—the bed a rocking sea that was never still." The outer covering of his skin felt like a hard board; his tongue, "like the bottom of an empty kettle furred with long service and burning up over a slow fire; and the palms of his hands, like hot plates of metal which no ice would cool." *David* describes (chap. xxv) the effects of his intoxication thus: "an odd confusion in my mind, as if a body of Titans had taken an enormous lever and had pushed the day before yesterday some months back." Well acquainted with beer, *David* (chap. xxviii) considers *Mrs. Micawber's* small, thin, flat voice the "very table-beer of acoustics." *Old Scrooge* ("Christmas Carol"), after his reformation, delighted to wine and dine his friends at certain London inns. In "Nicholas Nickleby" (chap. vi), the *baron's* guest always drinks inordinately, in order, as he says, to promote cheerfulness. *Mrs. Nickleby* (chap. xxxvii), speaking to her husband about nightcaps, recalls having heard of Oxford nightcaps as quite celebrated for their strength and goodness, not aware that drinks were meant. *Mr. Krook,* in "Bleak House," is the drunken proprietor of a rag-and-bone shop. The good-natured drunkard *Mr. Dolls,* in "Our Mutual Friend," is

"David Copperfield"

supported by his loving daughter, *Jennie Wren.*

One of the best known of Dickens's female drinkers is the nurse *Sairey Gamp.* In "Martin Chuzzlewit" (chap. xxv) *Mrs. Harris,* while drinking at the table with *Sairey,* expresses her surprize that she could work so hard on so little to drink. *Sairey* replies that her half-pint of porter satisfies her, "provided it is brought reg'lar and draw'd mild." In Chapter xlix *Sairey* states that she takes a little liquor for the nerve it gives her, and always has a bottle on the mantlepiece. As she and *Betsy Prig* drink toasts "their noses as well as their tempers begin to redden."

Sairey Gamp

One of the notorious characters in the "Tale of Two Cities" is *Ernest Defarge,* keeper of a wine-shop in the suburb of St. Antoine, Paris—the man who caused the death sentence to be passed upon *Charles Darnay,* in whose stead *Sydney Carton* gave his life. In the same book, Dickens, in an unsurpassable manner, gives a pen-picture of the jostling groups of men and women who had been attracted by the shattering of a wine-cask on one of the rough streets in the St. Antoine suburb. Little pools of wine had formed in the depressions between the stones. Some of the people scooped up wine and sipped it out of their palms; others dipped into the puddles with little earthenware mugs or handkerchiefs from women's heads; others made mud embankments to stem the wine as it ran; others cut off new streams that started away in new directions; others licked the wine-rotted pieces of the cask itself. The crowd did it playfully, drinking healths and dancing, until the wine as well as the street was cleaned up. Then suddenly the demonstration ceased. The red wine stained many hands and wooden shoes and besmeared many faces. To the author the spilling of the wine became prophetic of the spilling of human blood upon that street in the Reign of Terror to come. In the same chapter, *Stryver's* "wild, strained, seared markings about the eyes, observable in all free livers of his class," are regarded by Dickens as "the portrait of every drinking age."

"Tale of Two Cities"

The famous journey of a bottle of wine is recorded in "The Uncommercial Traveller," chap. xxviii. With affectionate desperation the traveler clings to his bottle of wine for hundreds of miles in Italy, up mountains, over rough roads, at inn doors, where he has to be put into his vehicle before the bottle can be gotten in, and along the way, when he experiences much trouble in keeping the innocent bottle from being snatched away from him and in preserving every drop from attack. In "Edwin Drood" (chap. xi) the enticing appearance of old wine is given thus: "ruby, straw colored, and golden drinks that had been ripened long ago, were brought up from the shady cellar, sparkling and tingling, after so long a nap." American sherry-cobbler is served in "Martin Chuzzlewit" (chap. xvii). *Mr. Tapley* produces for the dead-beat *Martin* a large tumbler "piled up to the brim with little blocks of clear, transparent ice, through which one or two slices of lemon, and a golden liquid of delicious appearance, appealed from the still depths below to the loving eye of the spectator." *Mr. Micawber* ("David Cop-

Journey of a Bottle of Wine

perfield," chap. xxviii) thoroughly enjoys himself "amid the odor of burning rum, the fragrance of lemon peel and sugar, and the steam of boiling water—the ingredients of his punch-bowl." In "Pickwick" (chap. xxxviii) beer is served in its native pewter. After dinner *Bob Sawyer* proceeds to brew in the largest mortar in the shop a "reeking jorum of rum-punch." With great satisfaction and good fellowship, the punch is drunk out of one tumbler, a funnel with a cork in the narrow end, and a wide-lipped apothecary's vessel. The recipe for cobbler's punch is discussed by *Wegg* and *Venus* in "Our Mutual Friend" (book IV, chap. xiv). The effect on *Pickwick's* countenance of indulgence in a constant succession of glasses of punch is shown in "Pickwick," chap. xix. His face "beamed with the most sunny smiles, laughter played around his lips, and a good-humored merriment twinkled in his eye. As he drank he forgot how to articulate the words, and fell into a barrow fast asleep."

Inns and Taverns in Dickens

Inns, taverns, and barrooms are frequently mentioned or described in Dickens's works. In "The Holly-tree" reference is made, in connection with a German inn, to the "stoutish men remaining all night," the clinking glasses, the singing about the Rhine wine that beguiles, and "Hi, drink, my friend and ho, drink, my brother," the sparkling beer from a foaming glass jug, and the student beerhouses at Heidelberg. Then the traveler's thoughts go back to the inns of America with their barrooms and cobblers, juleps, slings, and cocktails. Memories of the "Bull's Head" and the grand air with which it set its glasses on are fondly held by the traveler ("Uncommercial Traveller," chap. vi). In the "Dodo Inn" ("A Plated Article. Reprinted Pieces") a drinker criticizes the sherry which tastes "of pepper, sugar, bitter almonds, vinegar, warm knives, any flat drink, and a little brandy." A silent waiter brings him his pint decanter at the fireside and a little, thin, funnel-shaped wine-glass. An ancient apartment, with rows of decanters and pipes of expensive port wine below, is referred to in "David Copperfield," chap. lix. An inn room with golden legends about beer and ales and neat wines, and on the wall a picture of a brown jug frothing over at the top, and with streaks of light glancing off from the surfaces of bottles and tankards in the darkened doorway, is described in "The Battle of Life," chap. iii. The "Maypole" barroom in "Barnaby Rudge," chap. xix, is called "the coziest, snuggest, and completest of all bars, with amazing bottles in old oaken pigeonholes; gleaming tankards dangling from pegs at about the same inclination as thirsty men would hold them to their lips; sturdy little Dutch kegs ranged in rows on shelves, and lemons hanging in separate nets, suggestive, with goodly loaves of sugar, of punch." In chapter lix a mob in *John Willet's* barroom drinks liquor out of China punch-bowls, men sit astride casks, some laying the dust with the liquor they couldn't drink; mixed together were noise, smoke, light, darkness, frolic, anger, groans, plunder, fear, ruin. A small bar-space is pictured in "Our Mutual Friend," chap. vi, girt in by corpulent little casks, by cordial bottles radiant with fictitious grapes in bunches, by lemons in nets . . . and by beer-pulls that made low bows when customers were served with beer."

A mean little public house with dim, red lights ("Hard Times," book I, chap. v) is called "as shabby as if it had taken to drinking and had gone the way all drunkards go." The waiter in the barroom did not escape Dickens's minute attention. In "Little Dorrit," book II, chap. xvi, *Mr. Dorrit*, at the table drinking, looks at the chief waiter through his wine-glass. In Chapter xii the same dignified waiter is described as "severe and never abating a bottle of wine."

Similar traits of drinkers as those so well caricatured by Dickens are to be found in the works of many other English writers, though perhaps never elsewhere so intimately and kindly depicted as in Dickens. Foolish, garrulous rusties gather at the "Rainbow Inn" in George Eliot's "Silas Marner" to guzzle beer and gossip. *King Rudolf*, in Anthony Hope's "Prisoner of Zenda" is drugged by his enemies during a drinking-bout to prevent his reaching the capital for his coronation.

George Eliot; Hichens; Hardy

In Blackmore's "Lorna Doone" wild drinking characterizes *Carver Doone's* conduct even in the hour of his father's death. The mother of *Jacob* in Captain Maryat's "Jacob Faithful" indulges in strong drink and comes to a terrible end. *Esmé Amarinth* in Hichens's "The Green Carnation" is most brilliantly epigrammatic when drunk, and dreads nothing so much as being found dead sober at improper times. The maid *Ellen*, whom *Ernest* marries in Butler's "The Way of All Flesh," disgraces herself by taking to drink after the marriage. In Hardy's pastoral novel, "Far From the Madding Crowd," rustic laborers gather at the malt-house to pass around the huge mug called "The God-Forgive-Me" ("probably because its size made any given toper feel ashamed of himself"). A strong temperance story, "Wine on the Lees," was written by a Scotch author, John Alexander Steuart (b. 1861). It is the tale of a family that made money by selling drink and reveals how one of the members of this family, whose conscience had been aroused, went into the London slums to see how far drink was responsible for social evils. Sir Gilbert Parker's play, "The Right of Way," traces the metamorphosis from *Beauty Steele*, the drunken fop, into the respectable *Charles Mallard*. In William De Morgan's "Alice-for-Short" *Alice* is rescued by an artist from her drunken parents, the *Kavanaghs*, who later engage in a brawl in which the father kills the mother. Drunkenness among British soldiers, and merriment occasioned by drinking among mankind in general are frequently introduced in the stories of Rudyard Kipling (see "Soldier Stories"). Keable's "Simon Called Peter," a post-World-War novel, shows the disgusting license and abandon that prevailed in French drinking-places when the scum of the earth was gathered there during the World War. Girls, with no sense of degradation, drink, smoke, and swear with the soldiers at the halls and cafés. Perhaps the most pathetic scene in the book is that of the drunken Tommies in London reviling a wayside statue of Christ as they stagger homeward late at night. The typical barroom, saloon-keeper, and saloon atmosphere that are still to be found throughout England are depicted as among the sinister features in Hugh Walpole's novel "The Cathedral." *Hogg* and his tavern in the lower part of the

cathedral town exert a bad influence that affects not only their immediate neighborhood, but citizens in other parts of the town as well.

Notorious for its whisky-drinking, Ireland contributes her share of topers to the world of fiction. W. H. Maxwell's "O'Hara" contains the trial scene of a Protestant landowner before a jury of drunken bigots near the close of the eighteenth century. Life among the hard-drinking squires in the eighteenth century is portrayed in W. J. O'Neil Daunt's "The Gentleman in Debt," and that in the nineteenth century in G. Griffin's "The Collegians." Charles Lever's "Harry Lorrequer" is the story of a dashing young English officer who spends his time in drinking and fast living in Cork. "Handy Andy," by Samuel Lover, describes the heavy drinking among the Irish peasantry in the first half of the ninetteth century. The effect of drink as one of Ireland's national habits is shown in Mrs. S. C. Hall's "Stories of the Irish Peasantry." The half-tipsy grandiloquence of *O'Finigan* is cleverly written in William Carleton's "The Emigrants of Ahadarra." M.M'D Bodkin's "Shillelagh and Shamrock" reveals the harsh characteristics of whisky-drinking landlords. Charles J. Kickham's "Knocknagow," which is perhaps the best of all Irish novels, is marked by almost photographie fidelity to details in its picture of life in a Tipperary village in which drink figures all too freely. William Carleton's "Art Maguire" is the tale of a man ruined by drink. A tragedy brought about by drink is the chief interest in Michael Banim's "The Town of the Cascades." Priests smelling of whisky appear in William Sime's "The Red Route." A father's rapid fall into the habits of drink is narrated by the Rev. Joseph Guinan in "Donal Kenny." D. P. Moran's "Tom O'Kelly" deals with the vulgarity of present-day drunkenness among the lower middle class in a small Irish provincial town. Under the title "Whisky and Wather" in "The Humour of Ireland" D. J. O'Donoghue reproduces some witty but vulgar drink-talk. George Moore, in his masterpiece "Esther Waters," shows *Esther* afflicted with a drunken stepfather, who takes most of her money from her to spend on drink.

Irish Fiction

The account of drink in American fiction may appropriately begin with Washington Irving's popular story, "Rip Van Winkle," based upon the German legend of Peter Klaus (see below). Both of these characters owed their long sleep to overdrafts of liquor. Bret Harte attempts to show in "Luck of Roaring Camp" and "Outcasts of Poker Flat" that, though drunkenness was a common vice there, yet it was mixed with the qualities of good-nature, sympathy, and self-sacrifice. His outcasts, among whom was the confirmed drunkard, *Uncle Billy*, on their way to Sandy Bar Camp were provided with whisky and were all soon lying amid the pines in a helpless state of stupor, except the gambler, *Mr. Oakhurst*, who did not drink because it interfered, he said, with his profession and he could not afford it. *Soapy*, in O. Henry's "The Four Million," tries drunkenness in order to get sent to prison for the winter, but his scheme does not work. How a valuable secret was extracted from a man under the influence of liquor is told by Fitz-James O'Brien in "The Diamond Lens," in which *Lindley*, the microscopist, who needed for his lens a diamond weighing exactly 100 carats, discovers, by making his fellow lodger, a French Jew, *Jules Simon*, drunk, that *Jules* possesses the needed stone, and by murdering its owner attains what he desires. Over pipes and Scotch whisky the American in Mark Twain's "A Connecticut Yankee in King Arthur's Court" explains to the author how he came to Warwick Castle. The opening scene of William Vaughn Moody's play "The Great Divide" shows three drunken men threatening *Ruth Jordan* at her window in a lonely ranch in Arizona. In F. Hopkinson Smith's "Kennedy Square" *Langdon Willetts*, under the excitement of drink, insults *Kate Seymour*, *Harry Rutter's* sweetheart, which leads to a duel in which *Willetts* is seriously wounded. The illicit distilling and the lawlessness of the moonshiners in Tennessee is described by Charles Egbert Craddock (Mary Noailles Murfree) in "His Vanished Star" and "In the Clouds." Francis Underwood's "Quabbin: the Story of a Small New England Town" presents among other social characteristics the temperance movement "started at a time when drunkenness from rum served at ministerial ordinations was not infrequent, and ended in total-abstinence societies and in rigid license laws for the town." One of the great American stories of an individual's struggle against the drink demon is Robert Chambers's "The Fighting Chance." *Stephen Siward* has a "fighting chance" to win the girl he loves, if he can but conquer his inherited taste for drink. Just before he met *Sylvia Landis* he had been dropped from his club because of an escapade in which he had taken part while intoxicated. She marries him anyway and he fights hard to free himself from the clutches of drink. *Nan*, in Meredith Nicholson's "The Proof of the Pudding," is saved from the folly of marrying *Billy Copeland* by seeing him in an intoxicated condition. The bishop's brother *Robert* in Charles Rann Kennedy's "The Servant in the House" is a drinker who has become a scavenger. *Fred Ottenberg* in Willa Cather's "The Song of the Lark" is a wealthy young brewer who assists the heroine in following out a musical career. Upton Sinclair's "The Jungle" is the story of *Jurgis Rudkus*, a poor Slav immigrant in Chicago, who, after much misfortune and injustice, takes to drink and becomes utterly debased. "Salvation Nell," by Edward Sheldon, is an excellent story of a woman's rescue from drink and vice by the Salvation Army. *Nell*, a debauched character who frequented a barroom in a street of the Cherry Hall district of New York city, rejected the affluence of vice to follow the Salvation Army and in eight years became a captain. Among the well-known slum types in the plot is that of the saloon-keeper, so influential in those days. The breaking-point between *Phil* and his wife *Marjorie* in Charles Norris's "Brass" is reached when the young gaiety-loving wife and mother comes home drunk after a party. How *George F. Babbitt*, prominent business man and church member, stealthily procured liquor at a bootlegging "joint" for his dinner-party is told in one of the chapters of Sinclair Lewis's "Babbitt," written since Prohibition went into effect in the United States.

American Fiction

Two American stories that did much in their day to further the cause of temperance were "Ten

Nights in a Barroom" (1850) by TIMOTHY SHAY ARTHUR and John Habberton's "The Barton Experiment." The first-named had a wide circulation and has become widely known in dramatized form, and to-day is still in popular favor in the "movies," exerting an influence similar to that of "Uncle Tom's Cabin." The story is a powerful indictment of the saloon, and runs thus: At *Simon Slade's* saloon in Cedarville his boy of twelve years is allowed to wait on customers at the bar and to drain the dregs of whisky left in the glasses. *Slade* at times also compels his sixteen-year-old daughter *Florence* to tend bar in the fatal atmosphere of vulgarity and profanity. With impressive vividness Arthur narrates how little *Mary Morgan*, who had come into the barroom to lead her besotted father home, was fatally injured by a glass thrown at her father by *Slade;* how *Morgan*, at the time of his child's death, vowed total abstinence and prospered by keeping his vow; how *Slade* became a confirmed inebriate and his son *Frank* a rowdy; how *Will Hammond* was murdered upstairs in *Slade's* place while drinking and gambling, and how the shock killed his mother that terrible night; how *Judge Hammond* became a pauper and *Mrs. Slade* went insane; how *Frank Slade* murdered his father when both were drunk; and, finally, how the villagers met, and, recapitulating the ruin that the saloon had brought to the town in ten years, struck a death-blow at the evil by prohibiting the sale of intoxicating liquor in the town.

"Ten Nights in a Barroom"

Habberton's "The Barton Experiment" aims to present some constructive suggestions concerning the reformation of drinkers and to show that such reform must be assisted by those who never drink. *Jonathan Crupp*, the chairman of a temperance meeting in Barton, Maine, announces to the delight of the audience that a large vender of intoxicating liquors had declared his intention of abandoning his business. The retiring liquor-dealer, however, had his own idea as to how the drinkers of Barton could best be kept away from the gratification of their habitual thirst. He insisted that their fellow townsmen must aid them according to their need, and succeeded in winning *Mr. Crupp* and one of the ministers, *Mr. Wedgewell*, to the advocacy of his plan. Some interesting results followed. *Deacon Jones* shortened *Tom Adams's* working-day to ten hours that he might not need a stimulant. *Squire Temple*, together with *Mr. Crupp*, helped to support the poor *Bunly* for three months so that he could get back on his feet without having to drink to drown his worries. *Pastor Wedgewell* organized a woolen-mill and placed at its head *Fred Macdonald*, a heavy drinker whom his daughter had chosen to marry, on the condition that *Fred* quit drink and attend to his business, which he did. *Fred*, in turn, reforms *Captain Crayme* and brings happiness to the captain's wife. *Father Baguss*, who hitherto had only talked temperance, at *Mr. Crupp's* suggestion, bought seed, plow, team, and harrow for the old toper *Tapplemine* so that he would have tools to keep him busy while he was forgetting drink. The report at the next annual meeting of the temperance society showed that 46 men had been reclaimed by personal effort and that five citizens had spent $590 in the cause without any hope of financial gain. Thus the plan to buy men away from drink proved successful in Barton.

"The Barton Experiment"

New York drinking-places figure conspicuously in quite a number of American novels. In a dozen books Robert W. Chambers seeks to interpret "Tea, Tango, and Toperland," "the sweep of Fifth Avenue from Murray Hall to the Plaza, and beyond along the east side of the Park, the Park itself, and the structures that line the Riverside Drive." One of the cafés in "Toperland" is Holland House, where Chambers's men about town often assembled to get their cocktails. Rupert Hughes in "What Will People Say?" lays scenes in the following restaurants, etc., where alcoholic beverages were dispensed: Murray's, Reisenweber's, Café des Beaux Arts, Bustanoby's, Café de Ninive, the Knickerbocker, and Sherry's. Delmonico's, closed since the advent of Prohibition, is prominent in Arthur Train's "Man Hunt." George Bronson-Howard's "God's Man" has scenes at Curate's, Canary's, Griffony's, and Sydenham's, which are fiction-names for Rector's, Sherry's, Tiffany's, and Café de Paris, respectively. These and other places in "Toperland" appear in Louis Vance's "Joan Thursday," Rex Beach's "The Auction Block," and Owen Johnson's "The Sixty-first Second," "The Salamander," and "Making Money." Bunner's "The Midge" introduces the reader to the Brasserie Pigault, a quaint little French place south of Washington Square. In the eighties Pigault's was a place of warmth, comfort, and cleanliness. "Mine host" was the prominent figure, standing on the threshold, rubbing his hands, protesting the excellent quality of his drinks.

"Tea, Tango, and Toperland"

Bunner, frequenter of wine-shops, rapped "the estimable gentlemen who go about this broad land denouncing the Demon Drink," and insisted that some wine-shops breed not crime, but gentleness and good cheer. He overlooked, however, what many other novelists saw, as has been shown above—the evil effects beyond the cheer of the drinking-hour. The impression might be left by many fiction writers that drinking is one of the main pleasures of life, but it must be remembered that scenes dealing with the satisfaction of man's appetites often cling to the reader's memory more persistently than those of any other sort; hence the likelihood of deriving distorted impressions from novels that depict drinkers and drinking-scenes. The aggregate testimony of fiction, if not of the authors themselves, is against drink.

One of the earliest drinkers in French fiction is *Panurge*, in Rabelais' satiric romance of the sixteenth century, "Chronicles of Gargantua," parts ii-v. *Panurge*, a hard-drinking, bottle-nosed toper, together with *Pantagruel*, seeks the Holy Bottle, which, when found on the Island of Lanterns, utters the single word, "Drink!" They eagerly obey the word, and the story ends in an orgy. Balzac, Hugo, Dumas, and Daudet, the greatest French novelists, furnish an abundance of drinkers and drinking-scenes as they faithfully mirror French life as they found it. But the outstanding word-painter of drunkards in French literature is Zola, founder of the modern realistic school in fiction. Disgusting, and at times re-

volting, is his depiction of the career of a toper through a night and a day, or of drunken strumpets whose presence in real life was an offense or a contamination. Yet Zola treats these despicable creatures sympathetically, on the theory that their vice is imposed upon them by the constitution of society. Far from being a preacher of temperance, Zola is rather a guide to drunken debauchery. His *Nana*, in the novel by that title, is the dissolute daughter of the drunkard *Coupeau*, but is not portrayed as repellent to men. The killing effects of the cheap drinking-places on the French workers are vividly set forth in "The Dram-Shop" *(L'Assommoir)*. In a scene in "The Human Brute" *(La Bête Humaine)* Zola thrillingly pictures the struggle between the engineer *Lantier* and his drunken firemen, which results in their falling out of the cab to the tracks beneath the wheels.

French Fiction

The presence of drink in recent French fiction is as marked as ever. The father of *Jean Christophe*, in Romain Rolland's internationally known prize novel of that title, is a sordidly poor drunkard. Barbusse in "Under Fire" *(Le Feu)*, in a manner that is Zolaesque in its photographic details and Dickensian in its intimate and human, if sometimes sordid, portrayals, pictures *Fouillade* wanting wine so badly that he gets drunk in a dream.

Beer-drinking Germany, with her sociable family gatherings in the beer-gardens *(Biergarten)*, is reflected somewhere in almost every realistic novel of that country. Out of Germany through Holland came to America the tale of *Peter Klaus*, who drank a can of wine in a mountain dell and fell into a long sleep. German fiction, like German literature in general, abounds in the praise of wine, especially good Rhenish wine, and beer, and contains, it would seem, less protest against drink than the fiction of any other nation. In handling drink and drinkers German authors tend to magnify the conviviality attending drinking. Scheffel in "Ekkehard," a historical novel, pictures the two champions, *Walthari* and *Hagen*, cracking jokes over the wine-cup. Drink has often been offered as a bribe to attain some purpose, but *Just* in Lessing's "Minna von Barnhelm," in spite of the bribe of three glasses of double-distilled Danzig, goes on with his tirade against the landlord. Gustav Freytag's "Debit and Credit" *(Soll und Haben)*, probably the best German novel of the nineteenth century, with keen insight, portrays the characteristics of the German nation, including, of course, the habit of beer-drinking. It has been claimed, however, that with all her drinking, Germany has a very low percentage of heavy drunkenness, which fact may account for the absence in German fiction of the temperance note that appears in American and English novels.

Fiction of Germany

Two plays of Ibsen deal with drunkards. In "Ghosts" *Oswald Alving*, son of a dissipated father, drinks to excess, owing to the poison from his father at work in his veins. Against this and other vices of society his grieving mother revolts. "Hedda Gabler" shows the redemption of *Hedda's* former lover, the drunken young *Lövberg*, through the sympathy and interest of *Thea Elsted*, then the relapse into vice brought about through the machinations of the hard-hearted *Hedda*. The reformation of a young minister, *Gösta Berling*, who, having become drunk, rather than experience the humiliation of dismissal from his church, ran away to resume his dissipated career, is narrated by Selma Lagerlöf in "Gösta Berling." Redeemed from drink by the love of the young *Countess Elizabeth*, he, with her, dedicates his life to the promotion of human welfare. BJÖRNSTJERNE BJÖRNSON gives a terrible presentment of the evils of the drink habit in his "The Heritage of the Kurts."

Scandinavian

The leading Russian novelists are strong in their condemnation of the evils of drunkenness. In "Mother" Maxim Gorky shows the fear in which a wife lived because of her husband's drinking, and how her son *Pavel*, who had begun to drink like his father, was changed by reading certain socialistic books and led to study and teach others. In the novel "Fomá Gordyeef" Gorky pictures a young man who, not interested in the warfare of business, finds outlet for his energy in drink and debauchery. His scornful condemnation of the practises of the wealthy merchants causes them to have him confined in an insane asylum, from which he is released in three years only to abandon himself to drink.

Russia

A quarrel with his wife starts the transformed *Orloff* in Gorky's "Orloff and His Wife" on a drunken spree, which results in his return to the old life in the cellar. Dostoevsky's "The Brothers Karamazov" is a tale of the sons of a drunken, depraved father. How, under the influence of drink, men do things against their own interests, is shown when the oldest brother, *Dmitri*, a man of violent appetites, in drunken anger writes a letter to his sweetheart in which he makes threats against his father, of whom he is jealous, which letter, after the father's murder, is produced to incriminate *Dmitri*. "The Duel," by A. Kuprin, is a depressing revelation of the degradation and misery of garrison life in a Russian frontier town. One of the brutal, drunken officers, *Nasanki*, bitterly arraigns militarism, which makes men low-minded debauchees. Tolstoy describes in "The Cossacks" a rough Cossack of the Terek, *Lukashka*. *Olenin's* rival for the fair *Marianka*. *Lukashka* "got drunk, stole horses, and assassinated now and then for a little change."

The writers of Spain and Italy, great wine-drinking countries, have contributed to fiction hundreds of tales in which drink and drinkers figure prominently. They tell both of the conviviality and hospitality and of the evil, tragedy, crime, deception, poverty, and ruin that flow out of the wine-cup. The fiction of these countries does not, however, furnish any drinkers whose names have become famous, such as *Falstaff*, *Friar Tuck*, *Tom Peters*, or *Warrington*.

Spain and Italy

The Orient has provided at least one clever wine-tale, that of "The Barker's Sixth Brother," in the "Arabian Nights." *Prince Barmecide* gives the beggar *Schacahai* an imaginary feast, at which the beggar, pretending to drink wine, knocks his host down with a blow, explaining that he had given warning that he could not be trusted with wine. The Prince is so well pleased with the beggar's cleverness that, to show

"Arabian Nights"

his appreciation, he serves him with a real feast.

Arthur B. Maurice, in "The New York of the Novelists" (p. 571), has compiled an interesting list of wits, rascals, and good fellows in fiction who might be invited to dine at one of the famous cafés in "Toperland." While not all of these were topers by any means, yet their presence in a drinking-place would be entirely consistent with what we know of them. The list includes: *Thomas Newcome, D'Artagnan, Cheeryble Cadet, Martin Dooley, Chicot the Jester, Scrooge, Rip Van Winkle, Parson Adams, Friar Tuck, Porthos, Zagloba, George Warrington, Colonel Carter, Squire Alworthy, John Oakhurst, Jeff Peters, Ainé Cheeryble, Tartaria, Colonel Starbottle, The Black Knight (Robin Hood)*, and *The Pilgrim*. Not unwelcome, it should be added, would be the name of *Falstaff*, both wit and drinker *par excellence*. Attractive, however, as these personalities are, in some way, it must not be forgotten that they are but a small group compared with that large galaxy of characters in fiction whose fame rests not upon their convivial habits, but upon such enduring qualities as make *Sydney Carton* greater than *Scrooge*, or the *Templar* nobler than *Friar Tuck*.

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DRINKING-HORN. See DRINKING-VESSELS.

DRINKING OF HEALTHS. The custom of drinking to the health of any one; toasting. The origin of this custom is uncertain; but it is clear that the Greeks and Romans derived it from the Orientals. There are no direct allusions to toasting in the Bible, but some have supposed that references thereto are implied in I Kings xx. 16, and Dan. x. 1.

Homer, an authority on the early manners of the Greeks, records that in his time (10th or 11th cent. B. C.), banquets were simple and unpretentious. Wine was not drunk until after the first course, and frequently not until after the repast was finished. When it was served, a small quantity was poured out as a libation to the "good spirit." The meal finished, as Plato says, "they turned to drinking." Drinking-bouts were a great feature among the Greeks. The master of the revels *(symposiarch)* determined the order and quantity of drinking. Health-drinking was popular. The guests drank to the health of each other; and, as the cup passed, the drinker pledged the person to whom he handed it.

The Romans indulged more freely in drinking than the Greeks. Their dinners were prolonged many hours for the express purpose of wine-drinking. Other gatherings, *comissationes*, were held for the consumption of wine. Food was not taken, save as a remedy for a jaded appetite. At *comissationes* the drinking of healths was customary, and, according to Cicero, the practise was derived from the Greeks.

The following is a sample of these Roman toasts:

Pro te fortissime vota.
Publica suscipimus: Bacchi tibi sumimus haustus.

(On thy behalf we most earnestly assume our public pledges. We pledge in drafts of wine.)

The Roman Senate decreed that men should drink the health of Augustus at their entertainments. Fabius Maximus ordered that no man should eat or drink before he had prayed for him and drunk his health.

A later writer, Sigismundus, records that the ancient Muscovites and Russians were accustomed to drink *pro sanitate Cæsaris*, and to other eminent persons, and none might refuse to drink the cup. Roman gallants pledged their mistresses in their cups (Martial, i. 72). That this custom survived to the seventeenth century is evident from a passage in "Le Nebuchement de l'Ivrogne," by Guillaume Colletet, printed in Paris in 1627, in which one of his characters drinks the health of *Clovis*, his mistress, with these words:

Six fois m'en vais, boire au bon nom de Clovis,
Clovis, le seul desir de ma chaste pensee.

(Six times I drink to the fair name of Clovis,
Clovis the sole desire of my chaste thought.)

In Ronsard's "Bacchanals" a gallant drinks to his mistress Cassandra nine times, her name having nine letters in it.

Neuf fois, au nom de Cassandre
Je vois prendre
Neuf fois du vin du flacon;

Afin neuf fois le boire
En mémoire
Des neuf lettres de son nom.

(Nine times I will drink wine from the flagon to the name of Cassandra; nine times in memory of the nine letters in her name.)

EARLY ENGLISH HEALTH-DRINKING
—*From an old print*

The custom of drinking three times was apparently in the time of Horace a mark of honor to the Graces, while "three times three" was for the Muses, as indicated in his "Odes," iii. 19):

Tribus aut novem
Miscentur cyathis pocula commodis,
Qui Musas amat impares,
Ternos ter cyathos attonitus petet
Vates.

(The bowls are mixed with three or nine full cups. The enraptured poet who loves the muses, of uneven number, loves cups in number three times three.)

Health-drinking in England is of Roman, rather than Saxon, origin. It is reflected in the popular story of Rowena and Vortigern, and finds a place in the chronicle of Geoffrey of Monmouth. (See WASSAIL.)

Some historians believe Rowena introduced drinking of healths into England. It is certain, however, that toasting was known in Britain before the coming of the Danes. In a volume entitled "Christmas with the Poets," the opening poem is an "Anglo-Norman Carol," thought to have been in use among professional minstrels, who wandered from castle to castle among the Norman nobility. It is the earliest carol known.

and illustrates the phrase "Drinc heil." The last stanza runs thus:

Lords, by Christmas and the host
Of this mansion, hear my toast—
Drink it well—
Each must drain his cup of wine,
And I first will toss off mine;
Thus I advise,
Here then I bid you all wassail;
Cursed be who will not say *Drinkhail.*

The editor of "Christmas with the Poets" declares "Wassail" and "Drink hail" are both derived from the Anglo-Saxon. They are the common drinking pledges of the age. "Wassail" was equivalent to the phrase "Your health," while "Drink hail" was the usual acknowledgment of the other pledge.

The Saxons had the custom of cutting their foreheads, and allowing the drops of blood to fall into the cup of wine, and then drinking to an especially beloved or esteemed friend. Shakespeare, in "The Merchant of Venice," alludes to this custom when he makes the *Prince of Morocco* say "Come, let us make incision of your love." Other old playwrights mention the usage. This custom continued down to the seventeenth century. In "Oxford Drollery," this allusion to it occurs:

I stab'd my arm to drink her health,
The more fool I, the more fool I.

A SAXON WAES-HAEL
—From an ancient print

The word "pledge," as it is generally agreed, is derived from the French *pleige*, a surety or gage.

It was not uncommon for the treacherous Danes to invite Saxons to drink with them, and while drinking to plunge a dagger into their throats. Presently men refused to drink with a stranger unless someone pledged his safety, the pledger standing with his sword ready to defend the drinker.

In the second volume of the "History of Great Britain," by the Rev. Robert Henry, D.D., published in 1774, the following statement occurs: "If an Englishman presumed to drink in the presence of a Dane without express permission, it was esteemed a mark of great disrespect, that nothing but his instant death could expiate."

Shakespeare, in "Timon of Athens" (Act I, Sc. ii.) says:

If I were a huge man I should fear to drink at meals;
Lest they should spy my windpipe's dangerous notes:
Great men should drink with harness on their throats.

Health-drinking continued under the Normans; it greatly increased under the Stuarts; and it was popular at Queen Elizabeth's court.

At one time it was the custom to "drink off candles' ends," that is to say, to swallow the melted tallow at the end of the candle, as a strong testimony of zeal for the lady whose health was drunk. Shakespeare has (Henry IV, part 2, ii. 4): "Drink off candles' ends for flap-dragons." Fletcher ("Monsier Thomas," ii. 2) has this: "Carouse her health in cans and candles' ends."

In the reigns of James I and Charles I pledging increased among all classes.

It was the prevailing custom in England in the seventeenth century that the person whose health another was to drink, sat perfectly still from the time his name was uttered until the toast was drunk; then he made a low bow.

Pepys, under date to June 19, 1663, writes in his "Diary" of his visit

To the Rhenish wine house, where Mr. Moore showed us the French manner when a health is drunk, to bow to him that drunk to you, and then apply yourself to him, whose lady's health is drunk, and then to the person that you drink to, which I never knew before; but it seems it is now the fashion.

It was a Scotch custom to drink healths with one foot on the chair and the other on the table.

It was not uncommon in the seventeenth century to drink toasts on bended knees. It is recorded that in 1668, at a dinner given by Sir George Carteret at Cranbourne, the health of the Duke of York was drunk by all present on their knees, the King, who was present as a guest, doing the same.

According to the "Life and Letters of Lord Macaulay," the Jacobites had a quaint way of drinking treasonable toasts by limping about the rooms with glasses at their lips. To *limp* meant: L—Louis XIV, I—James, M—Mary of Modena, P—Prince of Wales.

It is recorded that three old ladies of the Jacobite party were accustomed each year to celebrate on June 10 the Old Pretender's birthday. On one such occasion, after dinner, the mistress of the house gave this toast:

Here's to the king, oor nain king!

The second lady gave:

Here's to him that has the right,
And yet received the wrang.
Has five shillings in his pouch,
And yet he wants a crown.

On which the third old lady, more enthusiastic in Jacobitism than her two friends, gave the following:

Here's to him that's out,
And no to him that pits him out;
And deil turn a' their insides out
That disna drink this toast about.

When the health of the king was proposed by these people, the glass was brought across a water-jug. This indicated the king over the water. Another favorite toast was, "The King Again," meaning the Restoration.

Charles II made an attempt to stop too frequent toasting. In a "Proclamation against Profaneness," issued May 30, 1660, he said:

There are likewise a set of men of whom we have heard much, and are sufficiently ashamed, who spend their time in taverns, tippling houses, and debauches, giving no other evidence of affection for us, but in drinking our health, and inveighing against all others who are not of their own dissolute temper.

Sir Matthew Hale, the famous Chief Justice, admonished his grandchildren thus:

I will not have you begin to pledge any health, for it is become one of the greatest artifices of drinking and occasions of quarrelling in the kingdom. If you

pledge one health you oblige yourself to pledge another and a third, and so onwards; and if you pledge as many as will be drunk, you must be debauched and drunk. If they will needs know the reason of your refusal, it is fair to answer that your grandfather that brought you up, from whom under God you have the estate you enjoy or expect, left this in command with you, that you should never begin or pledge a health.

Public dinners were made the occasion of drinking an excessive number of toasts. In March, 1801, the members of the Church and King Club, Manchester, dined together at the "Bull's Head" when, according to the newspaper reports, more than 25 toasts were drunk, including the following:

A speedy restoration of health to our beloved Sovereign.
The Queen and Royal Family.
The Archbishop of Canterbury, and the Clergy of the United Kingdom.
The Lancashire Witches.
A long pull, a strong pull, and a pull altogether.
The rich liberal and the poor grateful.
May the efforts of this Empire never be palsied by despondency.
The Wooden Walls of Old England.

In the course of time the drinking of healths developed into what has been termed "a perfect social tyranny." Lord Cockburn, in "Memorials of His Time" (1856), states that "Every glass during dinner had to be dedicated to some one. It was thought sottish and rude to take wine without this."

Women as well as men toasted as late as the first half of the nineteenth century. Books were published to supply sentiments. A popular book of this kind was entitled, "The Social and Convivial Toast-Master; and Compendium of Sentiment" (London, 1847).

The following are specimens of toasts proposed at table when, the glasses all being filled, a sentiment was asked for:

May the pleasures of the evening bear the reflections of the morning.
May the friends of our youth be the companions of our old age.
May the hand of charity wipe away the tear from the eye of sorrow.
May never worse be among us.
May the wing of friendship never molt a feather.

The following toast was given by a gentleman at a champagne lunch:

Here's champagne to my real friends, and real pain to my sham friends.

King Edward VII expressed his assent to a proposal that his health be drunk in water by abstainers (see EDWARD VII).

An ancient custom is still often observed at Jewish weddings. Immediately after the marriage ceremony is performed, the bride and bridegroom drink wine out of the same glass and then break it, which is to remind them, it is said, of mortality. The modern Hebrew salutation on drinking and at other times is *Mazzal tob*, or "Good luck!"

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DRINKING TO PINS OR TO PEGS. An early English custom. In the tenth century Archbishop DUNSTAN, with the view of diminishing the prevailing drunkenness, induced King

Edgar to ordain that pins or pegs should be fastened to the drinking-horns or cups, at stated distances, the idea being, according to William of Malmesbury (§149), "that whilst every man knew his just measure, shame should compel each neither to take more himself nor oblige others to drink beyond their own proper share." The pins were usually of silver, though sometimes of gold, and the tankards in which they were inserted were known as "peg-tankards" or "pin-tankards."

Dunstan's expectations were not realized; for the pins evoked challenges to drink and thus actually led to intemperance. Brewer, in his "Dictionary of Phrase and Fable" (s. v. *Pin*), has this notice of the custom:

Pegge, in his *Anonymiana*, says that the old tankards were divided into eight equal parts, and each part was marked with a silver pin. The cups held two quarts, consequently the quantity from pin to pin was half a Winchester pint. By the rules of "good fellowship" a drinker was supposed to stop drinking *only at a pin*, and if he drank beyond it, was to drink to the next one. As it was very hard to stop exactly at the pin, the vain efforts gave rise to much mirth, and the drinker had generally to drain the tankard.

Pin-drinking, or pin-nicking, as it was sometimes called, was still a notorious practise in the twelfth century; for ANSELM, archbishop of Canterbury, in 1102, decreed "That priests go not to drinking-bouts, *nor drink to pegs.*" Reference to the custom is found in the seventeenth century, in "Holborn Drollery" (1673), in the lines

Edgar, away with pins i' th' cup
To spoil our drinking whole ones up.

Longfellow, too, has the following references to pin- or peg-drinking in his "Golden Legend":

Come, old fellow, drink down to your peg!
But do not drink any farther, I beg.
* * * * * * * * *
No song, no laugh, no jovial din
Of drinking wassail to the pin.

Several English phrases owe their origin to this custom. Thus "in merry pin" means in merry mood or good spirits, as when pin-drinking. Also, "I am a peg too low" is synonymous with "I need another draft to cheer me up."

DRINKING-VESSELS. Vessels used specially for drinking purposes. Among the most primitive races it soon became necessary to find some kind of container for liquids. It might be a coconut shell, a gourd, a large egg, such as that of the ostrich, or even the deep shell of a bivalve. These would be possessed by every one. In the course of time the drinking-vessels used by the chiefs would be made of more substantial material.

With the advance of civilization, and especially with the invention of the potter's art, other forms were introduced. Passing over the earthenware beaker-shaped so-called drinking-cups discovered among relics of interments during the neolithic and bronze ages, it is found that in later prehistoric times in Europe vessels, apparently used for drinking, were made not only of earthenware but also of gold and amber. Supposedly referable to the bronze age are a small cup of gold found in a barrow at Rillaton, Cornwall, one of shale near Honiton in Devonshire, and another, of amber, at Hove.

Valuable information as to the drinking-vessels used by the ancient Greeks was forthcoming from the Trojan excavations by Schliemann. He found that the site of Troy presented evidence of sev-

eral superimposed cities, and the forms of the drinking-vessels recovered from the several strata varied considerably. Thus in the First city he found a vessel in the form of a teacup with a high foot. In the Second city were forms which apparently were forerunners of the AMPHORA and CRATER. In the Third, Fourth, and Sixth cities there was a curious drinking-vessel, trumpet-shaped with two loop handles. In the Third city there was a vessel of a totally different form, namely, one in the shape of a sauce-boat and having a lip for drinking at either end. Many of these drinking-vessels were of gold and silver, while some were of electrum. Excavations in the island of Crete showed vessels of a pre-Mycaenian era. See CANTHARUS; KYLIX; SCYPHUS.

Among the Greeks and Romans

PROVINCIAL ROMAN SILVER AND GLASS GOBLET
—Found in The Hermitage, St. Petersburg

Among the Romans the general name for a drinking-cup was "poculum," although they adopted many of the Greek names also. In several places in Britain, notably in the New Forest and at Castor, Northamptonshire, there existed factories in which *pocula* were manufactured on an extensive scale.

When the Roman power declined in Central and Northern Europe their Scandinavian and Gothic successors introduced their own types of drinking-vessels. The newcomers were great drinkers and great warriors, and it was customary to place in the grave of the hero the drinking-vessels which he had used. Excavations of Saxon graves in Britain have yielded large numbers of drinking-horns and other vessels in an excellent state of preservation. Many of these are to be seen today in the British Museum, in London, and at the Liverpool Museum. A notable find of drinking-vessels was made in the churchyard at Taplow in Buckinghamshire, England.

Here under a huge mound lay buried a Saxon chieftain surrounded by his belongings; arms defensive and offensive, his drinking cups, and even his game of draughts. The drinking vessels consisted of five cows' horns and four glass cups. The former were of great size, 2 ft. long, richly mounted at the mouth and at the point with silver bands embossed and gilt. The glasses also were of great size and of a type familiar in Saxon interments. Each was of a trumpet shape, with a small foot, while the sides were ornamented with hollow pointed tubes bent downwards, and open on the inner side, so that the liquid would fill them. Such a plan is most unpractical, and it must have been very difficult to keep the vessels clean.

DRINKING-VESSELS

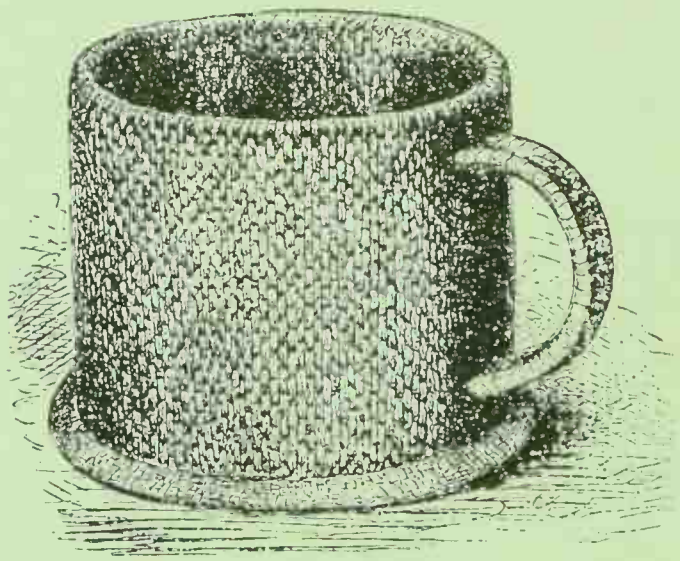
Glasses of this uncommon form have not been found elsewhere than in Saxon graves, either in England or in the north of the continent.

It is to be noted that some of the Saxon drinking-cups were made without foot or stand, being intentionally designed in this way so that they had to be emptied by the drinker before they could be set down again on the table. Among the kinds of drinking-vessels obtained from Saxon interments are some of the "tumbler" type and cylindrieal goblets. A very common kind has an orange-like shape with a wide mouth. Specimens of all these forms have been found in ancient burying-plaees in England, Belgium, France, and Germany.

Saxon Vessels

Drinking-horns were in use for many centuries. Originally such drinking-vessels consisted, doubtless, of actual horns; but in course of time the shape of the horn was reproduced in metal and glass. Queen's College, Oxford, possesses a fine fourteenth-century specimen.

In medieval times common drinking-vessels in England were apparently turned on the lathe, just as were the wooden trenchers. In certain cases, however, they would be enriched with silver mountings. These vessels were known as



BRAIDED DRINKING-VESSEL, PITCHED WITH RESIN
—Courtesy T. P. Arnold

"mazers." The mazer was a bowl about six inches in diameter, shallow, and often with a motto engraved on its broad silver or silver-gilt rim. Sir Walter Scott in his "Lord of the Isles," has:

> Bring hither [he said] the mazers four
> My noble fathers loved of yore.

Sometimes the mazer stood upon a high foot, or even upon three small feet, like the Scrope specimen at York Minster. Mazers of the latter form, however, belong properly to the elass of drinking-vessels ealled "hanaps." In 1660 Cotgrave, in his Freneh Dictionary, translated this word as "a drinking-cup or goblet." The most notable specimen of a hanap is the royal cup of the former kings of England and France. It was made about 1380, and is of almost pure gold. It is a broad bowl and its cover is pyramidal. It is now in the British Museum.

Mazers and Hanaps

The Dutch introduced the pewter trade into England, and the Company of Pewterers was incorporated in the City of London in 1473. Pewter pots bearing the ale-tasters' mark, in which beer was sold, were known as "sealed quarts," and they were the standard of measure, adopted

to prevent fraud on the customer. Old pewter drinking-cups, bearing English marks, have a high value among collectors.

Besides glass and metal, other substances were frequently brought into use in the manufacture of drinking-vessels. Owing to the evenness of its surface and to its beautiful coloring, ivory has always been used for drinking-vessels, even from the earliest times. Another material, exceptionally useful because unbreakable, was leather. The drinking-vessels made of leather date usually from the seventeenth or eighteenth century, and include the leather bottle, the black-jack, and the bombard. The bottle

Leathern Bottles and Black-jacks

> was usually barrel-shaped, made of one large piece [of leather] doubled up, and stitched along the top, in the middle of which the aperture was left, and two flat ends sewn in each side. There were sometimes holes on each side of the neck or aperture for a sling or handle. The stopper was of wood, horn, or rolled leather.—F. W. Hackwood, "Inns, Ales, and Drinking Customs of Old England," p. 354.

"The Leather Bottel" is the title of a famous old song, the first stanza of which runs:

> God bless the cow and the old cow's hide
> And ev'ry thing in the world beside,
> For when we've said and done all we can,
> 'Tis all for the good and use of man;
> So I hope his soul in heaven may dwell
> That first devised the leather bottel.

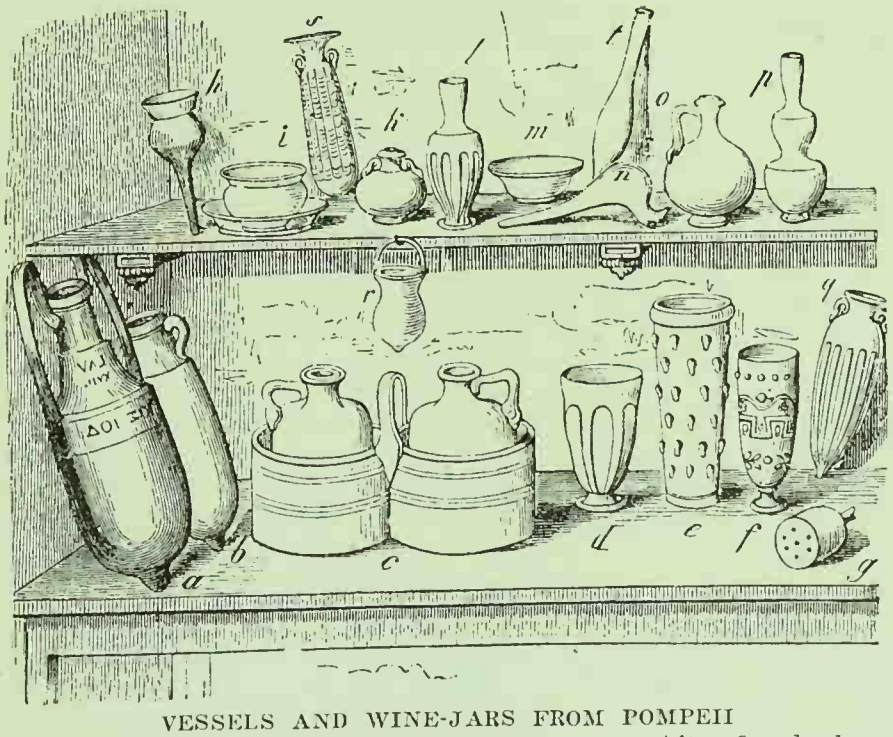
The blackjack was a widely used drinking-vessel of the seventeenth and eighteenth centuries. Hackwood (p. 354) gives the following description of it:

> The Black-jack was a large pitcher-shaped vessel, sometimes with, but often without, the pouring nozzle of a modern jug; it was made of one large piece of leather curled round and stitched up the back, with a circular piece stitched in for the bottom; the handle was of the same material, but of several thicknesses made hard and strong. Sometimes pitch was run over the inside to form a kind of glazed surface. Those of later make were ornamented or dated, but the earlier ones, used only for small beer, were not so highly finished.

In the popular song "Simon the Cellarer" occurs the following:

> While ho! ho! ho! old Simon doth know
> How oft the black jack to his lips doth go.

It is claimed that from this drinking-vessel came the term "jack-boots," applied to the tall riding-boots of cavaliers that came well up over



VESSELS AND WINE-JARS FROM POMPEII
—*After Overbeck*

DRINKING-VESSELS

the knees. In Shirley's "Paralysed Soldier," written about 1650, the following lines occur:

> His boots as wide as black-jacks
> Or bombards toss'd by the King's guards.

ENGLISH BLACK-JACK WITH INITIALS OF CHARLES I (1646)
—*Courtesy Encyclopaedia Britannica*

The bombard was a huge black-jack, and derived its name from its resemblance to a short kind of cannon having a large mouth. A toper who demonstrated his ability to imbibe a large quantity of ale was often termed a "bombard-man." In addition to tankards and cannikins smaller drinking-vessels were made of leather, such as the stoup, mug, and can. Often these were metal-mounted.

Old English drinking-glasses were of various sizes, and often had an extra piece added to the rim of the foot to strengthen it. Usually they were of generous proportions. (See WINE-GLASS.)

For drinkers of beer, vessels were provided of various sizes. In Germany there was the *Seidel*, measuring a pint. The *Stein*, too, holding about the same quantity, was a favorite drinking-vessel. This was of earthenware, often beautifully decorated, and with a metal hinged lid. In America, until the advent of Prohibition, a beer-glass of a generous size had the name of "schooner."

Among curious drinking-vessels may be classed the peg-tankards, peg-cups, or pin-cups, which came into use in England in the sixteenth century (see DRINKING TO PINS OR TO PEGS. A no-

table specimen is that formerly belonging to Glastonbury Abbey in Somersetshire. Hackwood (p. 343) describes it thus:

> This ancient drinking vessel is of oak, and has a handle and a cover to it. It holds exactly two quarts, and, being spaced with eight pegs, divides the contents in equal draughts of half a pint each. The exterior is elaborately carved, the Crucifixion appearing on the lid and the twelve apostles round the barrel, the design at the bottom being finished—in a style more conventional than ecclesiastical—with birds, animals, and serpents

GLASS YARD OF ALE (ENGLISH, EIGHTEENTH CENTURY)

—Courtesy Encyclopaedia Britannica

Dr. Pegge, the noted English antiquary, possessed a wooden tankard which had evidently belonged to some religious house. On its sides were carved representations of the creation of Eve, Abraham's sacrifice, Jacob's ladder, David playing on his harp, Absalom suspended in the tree, and Solomon and the Queen of Sheba. On the lid was depicted the incident of Abraham entertaining the three angels.

Another kind of drinking-vessel in use in England in the seventeenth and eighteenth centuries was the tyg, an earthenware mug, sometimes having as many as ten handles, to be passed from one guest to another, each taking hold of a separate handle. A very popular vessel of the seventeenth century was known as a "graybeard," "longbeard," or "Bellarmine." It was a corpulent kind of stone jug with a representation of a man's face in the place of the ordinary spout, and a long square-cut beard. It was intended as a caricature of Cardinal Bellarmine (see BELLARMINE). The Toby jug, fashioned in the form of an old toper, seated with jug and pipe, is mentioned by Dickens in "Barnaby Rudge." The Frog mug was a vessel used by convivial jokers. The mug was handed full to some thirsty drinker who, on draining it, found at the bottom, much to his surprize and disgust, a frog (in earthenware, of course).

Curious Drinking-vessels

Perhaps the most fantastically shaped drinking-vessel was that known as the "ale-yard." It was a drinking-vessel of glass, shaped like a coach-horn, and about a yard in length (see ALE-YARD).

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed., *s. v.* (has a number of excellent illustrations of various kinds of drinking-vessels); Frederick W. Hackwood, *Inns, Ales, and Drinking Customs of Old England*, New York, n. d.

DRINK-PENNY or **DRINK-SILVER.** A former name for a gratuity given to a servant. Compare DRICKSPENNINGAR; DRIKKEPENGE; POURBOIRE.

DRÖHSE, THORA INGEMANN. Danish temperance lecturer; born in Copenhagen, Denmark, Feb. 19, 1867. She became a total abstainer in 1890, since which time she has delivered more than 4,000 temperance lectures throughout Scandinavia. In 1895 she married Engelbert Dröhse, of Randers, editor of the *Randers Dagblad*. In 1918 she was elected as a substitute to the Senate.

DRUGGISTS AND PROHIBITION. The position of druggists or pharmaceutists with regard to the sale of alcohol under the provisions of the Eighteenth Amendment to the Constitution of the United States. As a preliminary to the consideration of this subject it may be useful to review its history before the adoption of Prohibition. Within the recollection of many people now living, intoxicating beverages were made and sold without tax, license, or any restraint whatsoever. This was notably true of whisky, brandy, and wine. Unless governed by conscientious scruples, a grocer 50 or 60 years ago was likely to have in stock a barrel of whisky or brandy, or one of each, and jugs or casks of wine. He sold these liquors with the same freedom that he sold sugar, coffee, and molasses. If a farmer had a crop of peaches, and was so disposed, he made barrels of peach brandy, and sold it at his home; and there was no one, nor any constituted authority, to say him nay. If the druggist wished, he, too, bought whisky, wine, and brandy, and sold them as he sold camphor, tincture of arnica, and patent medicines.

With an increasing population there was an increasing demand for intoxicating beverages. This stimulated capital, and very soon distilleries, breweries, and wine-making plants sufficient to meet this demand, were established. Along with increasing population came the expansion of hamlets into villages, and villages into towns and cities. Village and city governments meant improved streets, lighting systems, mayors, councils, city solicitors, and police. Accordingly taxes increased. The expenditures of State and Federal governments grew even more rapidly than those of city governments. More money was needed, and new sources of revenue had to be found. One of the most inviting was the liquor traffic. There were forthcoming numerous reasons, both moral and economic, why the liquor trade should be made to contribute generously to the treasuries of city, State, and nation. So taxes were imposed in some States, and licenses in others—in effect one and the same thing. Thereafter it became the settled policy to tax distilleries, breweries, saloons, and wine-makers. Even the druggist did not escape, if he handled liquors. Laws of varying degrees of stringency had to be enacted, and violations of these laws were many. Evasions of the payment of taxes were almost as numerous. A multitude of revenue collectors had to be appointed, as well as an army of enforcement officers, all having to be paid by the rank and file of the taxpayers, much specious argument to the contrary notwithstanding.

Before Prohibition

Thus far there had been no special outcry against the druggists as to their conduct in handling liquors. They sold liquors as they sold any other commodity belonging to their line of

business. They claimed to handle a better quality of liquors than the saloons, which was probably true, though the saloonists resented the claim. For many years it was almost the universal thing to find in druggists' advertising the expression, "Pure wines and liquors for medicinal purposes." That they charged more than the saloonists for the liquors goes without saying. The brewers now became aggressive, and pushed their business into the residential sections of the cities. This was resented, even by men who liked to take their drinks in down-town saloons. Drunkenness and disorders increased. Public sentiment became aroused. Temperance societies multiplied, and Prohibition organizations sprang into existence throughout the country. It was not long before State Legislatures began to give counties, villages, and cities the right of local option. Sentiment against the liquor traffic became stronger, and shortly succeeded in putting whole States into the dry column.

Antiliquor Sentiment Grows

The saloons having been put out of business by a number of States, the drug-stores were the only agencies left at which liquor could be obtained; and, according to law, even there it was obtainable only upon the presentation of a practising physician's prescription. This was a fair enough arrangement, if honestly observed. The intent of the law, of course, was that if a physician honestly thought that liquor was necessary for a patient he would prescribe it as he would any other medicine, and that the druggist would, with equal professional fidelity, fill the prescription. Doubtless a very great majority of both physicians and druggists observed the simple and reasonable requirements of the law; but it was soon discovered that a number of physicians, prostituting their professional honesty, were writing preseriptions to all comers, solely for the money allowed by law for the service. On the other hand it was disclosed that not a few druggists had stultified their professional standing by filling a single prescription many times, and thus were keeping the alleged patient for whom the prescription was written well supplied with beverage liquor. Both classes of offenders were often indieted and punished, and in some cases licenses were revoked for repeated offenses. Druggists who found themselves in the clutehes of the law paid as much as $1,500 in a single fine. Altogether the violation of these State laws proved to be both dangerous and expensive.

Under State Prohibition

The Eighteenth Amendment, providing for national Prohibition, and the Volstead Enforcement Code, supplying the neeessary means for its enforcement, became effective at midnight on Jan. 16, 1920. The Volstead Law is the most drastic yet passed for the enforcement of Prohibition. The sections of the Law bearing on the subject of this article, together with excerpts from related sections, are as follow:

Sec. 6. . . . No permit shall be issued to anyone to sell liquor at retail, unless the sale is to be made through a pharmacist designated in the permit and duly licensed under the laws of his State to compound and dispense medicine prescribed by a duly licensed physician. No one shall be given a permit to prescribe liquor unless he is a physician duly licensed to practice medicine and actively engage in the practice of such profession. Every permit shall be in writing, dated when issued, and signed by the commissioner or his authorized agent. . . .

Sec. 7. No one but a physician holding a permit to prescribe liquor shall issue any prescription for liquor. And no physician shall prescribe liquor unless after careful physical examination of the person for whose use such prescription is sought, or if such examination is found impracticable, then upon the best information obtainable, he in good faith believes that the use of such liquor as a medicine by such person is necessary and will afford relief to him from some known ailment. Not more than a pint of spirituous liquor to be taken internally shall be prescribed for use for the same person within any period of ten days, and no prescription shall be filled more than once. Any pharmacist filling a prescription shall at the time indorse upon it over his own signature the word "canceled," together with the date when the liquor was delivered, and then make the same a part of the record that he is required to keep as herein provided.

National Prohibition

Every physician who issues a prescription for liquor shall keep a record, alphabetically arranged in a book prescribed by the commissioner, which shall show the date of issue, amount prescribed, to whom issued, the purpose or ailment for which it is to be used and directions for use, stating the amount and frequency of the dose.

Sec. 8. The commissioner shall cause to be printed blanks for the prescriptions herein required, and he shall furnish the same, free of cost, to physicians holding permits to prescribe. The prescription blanks shall be printed in book form and shall be numbered consecutively from one to one hundred, and each book shall be given a number, and the stubs in each book shall carry the same numbers as and be copies of the prescriptions. The books containing such stubs shall be returned to the commissioner when the prescription blanks have been used, or sooner, if directed by the commissioner. All unused, mutilated, or defaced blanks shall be returned with the book. No physician shall prescribe and no pharmacist shall fill any prescription for liquor except on blanks so provided, except in cases of emergency, in which event a record and report shall be made and kept as in other cases.

Sec. 9. If at any time there shall be filed with the commissioner a complaint under oath setting forth facts showing, or if the commissioner has reason to believe, that any person who has a permit is not in good faith conforming to the provisions of this Act, or has violated the laws of any State relating to intoxicating liquor, the commissioner or his agent shall immediately issue an order citing such person to appear before him on a day named not more than thirty and not less than fifteen days from the date of service upon such permittee of a copy of the citation, which citation shall be accompanied by a copy of such complaint, or in the event that the proceedings be initiated by the commissioner with a statement of the facts constituting the violation charged, at which time a hearing shall be had unless continued for cause. Such hearings shall be held within the judicial district and within fifty miles of the place where the offense is alleged to have occurred, unless the parties agree on another place. If it can be found that such person has been guilty of wilfully violating any such laws, as charged, or has not in good faith conformed to the provisions of this Act, such permit shall be revoked, and no permit shall be granted to such person within one year thereafter. Should the permit be revoked by the commissioner, the permittee may have a review of his decision before a court of equity in the manner provided in section 5 hereof. During the pendency of such action such permit shall be temporarily revoked.

Sec. 10. No person shall manufacture, purchase for sale, sell, or transport any liquor without making at the time a permanent record thereof showing in detail the amount and kind of liquor manufactured, purchased, sold, or transported, together with the names and addresses of the persons to whom sold, in case of sale, and the consignor and consignee in case of transportation, and the time and place of such manufacture, sale, or transportation. The commissioner may prescribe the form of such record, which shall at all times be open to inspection as in this Act provided.

Sec. 11. All manufacturers and wholesale or retail druggists shall keep as a part of the records required of them a copy of all permits to purchase on which a sale of any liquor is made, and no manufacturer or wholesale druggist shall sell or otherwise dispose of any liquor except at wholesale and only to persons having permits to purchase in such quantities.

The purpose of the Volstead Code was to preserve the fruits of the Eighteenth Amendment. In a few cases, however, the urge to secure money or the blandishments of personal friends have led both physicians and druggists to diverge from the straight line of duty.

There is now a growing feeling among the druggists that members of their profession should not be forced by the Government to undertake the distribution of liquor for medicinal purposes. This sentiment was voiced at the Forty-ninth Annual Convention of the National Wholesale Druggists' Association, held at Cleveland, O., in 1923.

The executive committee of the National Association of Retail Druggists, at its meeting in Chicago, in November, 1924, launched a national campaign to have the Cramton Bill (see PROHIBITION), soon to be considered by Congress, amended so that sales of medicinal liquor would be regulated by a department separate from that in charge of beverage liquor.

DRUG INEBRIETY. See INEBRIETY.

DRUNKARD. One who has acquired the habit of drinking alcoholic liquors immoderately; one who habitually becomes intoxicated; a sot. The following definition of a drunkard occurs in "The Blemish of Government, the Shame of Religion, the Disgrace of Mankind," by R. Younge, written about 1654:

> Confident I am that fifteen of twenty, this city over [London] are *drunkards,* yea, seducing drunkards, in the dialect of Scripture, and by the law of God which extends to the heart and the affections. . . . Perhaps by the law of the land, a man is not taken for drunk except his eyes stare, his tongue stutter, his legs stagger; but by God's law, he is one that goes often to the drink, or that tarries long at it (Prov. xxiii. 30, 31). He that will be drawn to drink when he hath neither *need of it* nor *mind to it,* to the spending of *money,* wasting of *precious time,* discredit *of the Gospel,* the stumbling-block of *weak ones,* and hardening associates . . . is a DRUNKARD.

DRUNKARD'S CLOAK. A form of punishment for drunkenness, in vogue in England in the seventeenth century. It consisted of a kind of barrel with a hole in one end, through which the head was put, the lower end of the barrel being left open to enable the guilty one to walk. The custom was confined chiefly to Newcastle-on-Tyne; hence the cloak is sometimes called a "Newcastle jacket." In a book printed in London in 1655, entitled "England's Grievance Discovered in Relation to the Coal Trade," the author, "Ralph Gardner," of Chirton, in the county of Northumberland, Gent," affirms that

DRUNKARD'S CLOAK

> he hath seen men drove up and down the streets, with a great tub or barrel opened in the sides, with a hole in one end to put through their heads, and to cover their shoulders and bodies down to the small of their legs, and then close the same, called the new-fashioned cloak, and so make them march to the view of all beholders; and this is their punishment for drunkards and the like.

The Rev. John Brand, in his "History of Newcastle-on-Tyne" (1789), gives an illustration of the drunkard's cloak, which is reproduced here.

This form of punishment was evidently introduced into England from the Continent. Sir William Brereton, in his "Travels in Holland," records, under date of May 29, 1634, the fact of his having seen such a "cloak" at Delft; and John Evelyn, the diarist, who visited Delft in 1641, saw a woman, encased in "a weighty vessel of wood, not unlike a butter-churn," led through the town "as a penance for her incontinence." Pepys records in his diary that he saw a similar barrel at the Hague in 1660. John Howard, the prison philanthropist, in his work "The State of Prisons in England and Wales" (1784) mentions that he saw certain prisoners led through the city [in Denmark] in "what is called 'the Spanish mantle' . . . something like a tub." He saw the same kind of punishment in Berlin.

The following extract from "A Look at the Federal Army" (1862), shows that the "cloak" was used in the United States, but not for drunkenness:

> I was extremely amused to see a rare specimen of Yankee invention, in the shape of an original method of punishment drill. One wretched delinquent was gratuitously framed in oak, his head being thrust through a hole cut in one end of a barrel, the other end of which had been removed; and the poor fellow "loafed" about in the most disconsolate manner, looking all the world like a half-hatched chicken.

BIBLIOGRAPHY.—E. C. Brewer, *Dictionary of Phrase and Fable,* s. v., London, 1902.

DRUNKARD'S DYSCRASIA. A term used in connection with an obsolete pathological theory which accounted for various diseases, with which inebriates were commonly afflicted, by attributing them to a certain change in the blood caused by the continual use of alcohol.

DRUNKARDS' ISLAND. Colloquial name for Pakatoa, an island situated about 24 miles from Auckland, New Zealand, belonging to the Salvation Army, which uses it as a retreat for inebriates. See INEBRIATE INSTITUTIONS.

DRUNKARD'S LIVER. See CIRRHOSIS HEPATITIS.

DRUNK AS CHLOE. A popular English expression of the seventeenth and eighteenth centuries. According to Brewer ("Dictionary of Phrase and Fable," s. v.),

> Chloe, or rather Cloe (2 syl.), is the cobbler's wife of Linden Grove, to whom Prior, the poet, was attached. She was notorious for her drinking habits.

DRUNKEN PARLIAMENT. A name given to the Scottish Parliament which assembled in 1661. This Parliament passed the Episcopal Ordination Act and the Mile Act. It is asserted that at the passing of the first-named measure the whole assembly, with one exception, was intoxicated (see Harbottle, "Dictionary of Historical Allusions," London, 1903). The historian Burnet says the members of this Parliament were "almost perpetually drunk."

DRY. (1) A term applied to wines free from sweetness.

(2) In America, a colloquial term denoting (a) a person or political unit favoring the prohibition of the liquor traffic; (b) favoring, or subject to, a prohibitory liquor law; as, a *dry* city.

DRYSDALE. Name of a Scotch family, numbering among its members some active workers in the cause of temperance reform. Winskill, in his "Temperance Standard Bearers of the Nine-

teenth Century" (Liverpool, 1897), lists the following:

Drysdale, Lady Elizabeth. Wife of Sir William Drysdale, treasurer of the city of Edinburgh, and mother of John James and C. R. Drysdale. Throughout her life she was a total abstainer and an earnest advocate of temperance. She was born about the middle of the eighteenth century and died in her one-hundred-and-first year.

Drysdale, John James. A homeopathic physician of Liverpool; born in 1815; died Aug. 30, 1892. Like his mother, he was a total abstainer and an active temperance worker. For some time he was editor of the *British Journal of Homeopathy.*

Drysdale, C. R. Scotch physician; born in Edinburgh in 1830; brother of John James Drysdale; educated at Edinburgh University and at Trinity College, Cambridge. For some time he studied railroad engineering in Ireland and on the Continent. Returning to London, he studied medicine, and became physician to the Farringdon General Dispensary, and, later, to the North London Consumptive Hospital. Subsequently he became senior physician to the Metropolitan Hospital. He made a careful study of the longevity of abstainers, and wrote extensively on this subject. In 1879 he joined the British Medical Temperance Association, on whose council he was for a long time a valued member. As a delegate from the Association he attended the Sixth International Congress Against Alcoholism, held in Brussels Aug. 30–Sept. 3, 1897, and the Ninth Congress, held in Bremen, Germany, April 14-19, 1903. He there read a paper on alcohol, discussing it under the following headings: (1) "Is Alcohol a Food?"; (2) "Is It a Good Remedy?"; (3) "Is It a Useful Remedy in Disease?" In the course of his remarks he said: "Alcohol is clearly a dangerous poison to human beings; and I submit that medical men should give an example of abstaining from it. *Noblesse oblige!*"

Drysdale, James. Scottish ex-provost of Bridge of Allan. For a number of years he was a stedfast supporter of the Scottish Temperance League.

Drysdale, Mrs. James. Scottish temperance worker; born in 1834; died July 3, 1892. A total abstainer throughout her life, she is said to have had unusual powers of persuasion, and she exercised these on behalf of the temperance cause.

DRY ULLAGE. See ULLAGE.

DUBLIN. The capital of Ireland. See IRELAND; IRISH FREE STATE.

DUBLIN JUVENILE TEMPERANCE SOCIETY ON TOTAL ABSTINENCE PRINCIPLES. See IRISH ASSOCIATION FOR THE PREVENTION OF INTEMPERANCE.

DUBLIN TEMPERANCE SOCIETY. The popular name of the Association for Discountenancing Intemperance. See IRISH ASSOCIATION FOR THE PREVENTION OF INTEMPERANCE.

DUBLIN TOTAL ABSTINENCE SOCIETY. See IRISH ASSOCIATION FOR THE PREVENTION OF INTEMPERANCE.

DU BOSE, HORACE MELLARD. American bishop, author, and Prohibition advocate; born near Mobile, Ala., Nov. 7, 1858; educated at Waynesboro (Miss.) Academy and under private tutors in classics and languages; received the honorary degree of D.D. from Emory and Henry College in 1892. He entered the ministry of the Methodist Episcopal Church, South, in 1877; and after serving pastorates at Galveston, Tex., and at Huntsville, Houston, and Tyler in the same State, he was transferred to Los Angeles, Cal. He married: (1) Rosa Chaney, Dec. 6, 1882; (2) Mrs. Gertrude Vaughn Amis, Dec. 20, 1899. He became editor of the *Pacific Methodist Advocate,* with headquarters in San Francisco (1890-94). Four years later he returned to the South, where, after several years more in pastoral service, he became successively editor of the *Epworth Era,* book editor, and editor of the *Methodist Quarterly Review,* with headquarters at Nashville, Tenn. At the General Conference of 1918 he was elected a bishop of the Methodist Episcopal Church, South, and his episcopal residence was placed at San Francisco. Bishop Du Bose has a Prohibition record that reaches from Georgia,

BISHOP HORACE MELLARD DU BOSE

Texas, and Tennessee to California. He was chairman of the Headquarters Committee of the Georgia Anti-Saloon League during 1913-16, and blazed a luminous temperance trail in Texas, lecturing and campaigning over wide areas. Tennessee, California, and other States know him well as an uncompromising foe of the liquor traffic. His busy pen, also, carried the propaganda into regions where his voice had never been heard. His "The Men of Sapio Ranch" (1907) is a temperance story which has had a wide circulation. He is the author, also, of a number of books dealing chiefly with biographical and religious subjects.

DUCKERT, CARL VIGGO MICHAEL. Danish clergyman, editor, and temperance advocate; born in Copenhagen, Denmark, June 17, 1859; educated in the institutions of his native city. On the completion of the required studies he was admitted into the ministry of the Methodist Epis-

copal Church. He joined the Independent Order of Good Templars in 1879 and enlisted in aggressive temperance work. For ten years he served as traveling secretary of the Order, and in that capacity he lectured in every section of Scandinavia, later extending his tours to England and the United States of America. In this way he acquired first-hand information as to the extent of the drink evil in other lands besides his own, and of the methods employed to arrest its progress. Resigning his secretarial position, he became editor successively of *Vort Arbeide* ("Our Work"), a periodical published in Christiania, and *Kristelig Tidende* ("Christian News"), in the same city. For a number of years past he has edited the *Afholdsvennernes Aarbog* ("Friends of Temperance Year-Book"). He has long been a member of the Council Board of the I. O. G. T. and vice-president of the political branch of the service.

REV. CARL VIGGO MICHAEL DUCKERT

DUCKERT, CHRISTIAN VALDEMAR. Danish clergyman, lecturer, and temperance advocate; born at Copenhagen, Denmark, in 1859. Working for a while as a mechanician, he later studied for the Christian ministry and became pastor of a Methodist Church in Copenhagen. A total abstainer since 1873, he early developed into a successful lecturer, and was much in demand in Norway as well as in his own country; making his residence for some years in Norway, where he was a member of the executive of the Danish Temperance Societies Central Union *(Danske Afholdsselskabers Landsforbund)*. He also edited the "Temperance Annual" for that organization. He is the author of several books, the best known of which is entitled, "Through Seven Kingdoms in Fifty Years." He left Norway in 1917, and resumed his residence in Copenhagen.

DUJARDIN-BEAUMETZ, GEORGES OCTAVE. Spanish-French hygienist and medical editor; born at Barcelona, Spain, in 1838; died at Nice, France, Feb. 15, 1895. Graduating in medicine in Paris in 1862, three years later he became chief of clinic of the faculty of medicine, and in 1870 physician, first to the Hospital of St. Antoine, and afterwards to the Hospital Cochin, Paris; he became also a member of the Academy of Medicine in 1880. Though not a professor, he was a popular teacher, and made many contributions to medical literature on therapeutics and public health. He was coeditor with M. Yvon of the *Bulletin de Thérapeutique*.

Dujardin-Beaumetz devoted special attention to the toxicity of the various alcohols. In 1884 he published "Recherches Expérimentales sur l'Alcoolisme Chronique" in the *Bulletin de l'Académie de Médecine*. He showed that ethyl alcohol is less poisonous than other alcohols formed with it in the processes of distillation. Of ethyl alcohol, he said:

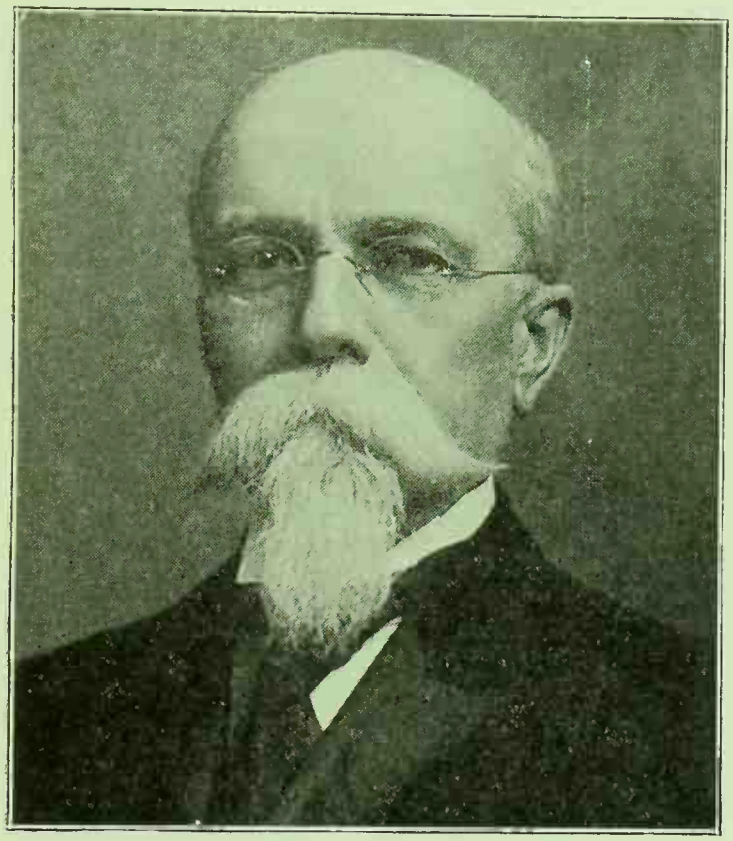
> It is self-evident, and I strongly maintain it, that ethyl alcohol, even when chemically pure, is a poison, and that one can poison himself as well with wine alcohol as with badly rectified grain alcohol.

Nevertheless his view that the injuriousness of spirituous liquors is due for the most part to insufficient purification from these other alcohols furnished foundation for the theory that when the fusel-oil is eliminated from spirit the latter is made comparatively innocuous. This theory permeated France, spread to other countries, and was the motive of the spirits monopoly in Switzerland, the idea being that the Government would see to it that only "pure" spirits were sold. Count Witte, who fathered the spirits monopoly in Russia, is credited in France with having in mind this object more than the financial return. Later observations by other scientists led to the conclusion that too much importance had been attributed to the "higher" alcohols in the average spirituous beverage, and that the ethyl alcohol was the chief injurious agent. (See Abel on artificial spirituous liquors, under ADULTERATION.) Valentin J. J. Magnan, who was quoted with Dujardin-Beaumetz in the "impurity" theory, nevertheless declared that "ethyl alcohol itself, in sufficient quantities, produced all the symptoms of alcoholism."

Dujardin-Beaumetz published several studies on alcoholism and the toxicity of alcohols, among which were: (with Audigé) "Recherches Expérimentales sur les Alcools par Fermentation," in *Bulletin et Mémoire, Société de Thérapeutique*, 1875, Paris, 1876; (with Audigé) "Recherches Expérimentales sur la Puissance Toxique des Alcools," Paris, 1879; (with Audigé) "Le Vinage et la Puissance des Divers Alcools," in *Revue Scientifique*, 1879; Recherches Expérimentales sur la Puissance Toxique des Alcools," in *Bulletin Général de Thérapeutique*, xcix, 1880, "Étude Expérimentale sur les Animaux; l'Action des divers Alcools et Eaux-de-vie de Consommation Courante en se Rapprochant le plus possible les Conditions qui Produisent chez l'Homme l'Alcoolisme Chronique" (Congrès International pour l'Étude des Questions Relatives à l'Alcoolisme), Brussels, 1880; "Recherches Expérimentales sur l'Alcoolisme Chronique." in *Bulletin de l'Académie de Médecine*, xiii, Paris, 1885.

DULANEY, HENRY STIER. American philanthropist and Prohibitionist; born in Baltimore, Md., Jan. 16, 1849; educated in private and

public schools. Following a period of service in the employ of the Baltimore & Ohio Railroad Company he became manager of a proprietary medicine business, occupying this position from 1882 to 1895, when he became a member of the Resinol Chemical Company. He is a director of several Maryland corporations, and a trustee of Morgan College, Baltimore, the First Methodist Episcopal Church, Baltimore, the Methodist Episcopal Deaconess Home, and the Home of the Friendless. Dulaney has long been identified with philanthropic and humanitarian enterprises, and has done much to further the cause of temperance reform in his native State both by personal service and by financial support of the movement. He was a member of the Prohibition party for a number of years, and in 1907 he was elected treasurer of the Anti-Saloon League of Maryland. He still holds this office and is also a member of the Headquarters Committee.



HENRY STIER DULANEY

DUNDEE TEMPERANCE SOCIETY. See SCOTLAND.

DUNDER. In the West Indies, the dregs of cane-juice. It is used for cutting down the frothy head at the close of fermentation in the distillation of rum.

DUNFERMLINE ASSOCIATION FOR THE PROMOTION OF TEMPERANCE BY THE RELINQUISHMENT OF ALL INTOXICATING LIQUORS. See SCOTLAND.

DUNFERMLINE TEMPERANCE SOCIETY. See SCOTLAND.

DUNHAM, MARION (HOWARD). American temperance worker; born at Burton, Geauga County, Ohio, Dec. 6, 1842; died in 1922. She was educated in the public schools till the age of fifteen, when she became a teacher, using the money thus earned to complete her education in various Ohio institutions. She taught in the

public schools of Chicago from 1866 to 1873. In the latter year she was married to Charles A. Dunham, an architect of Burlington, Iowa, and went with her husband to reside in that city. She took part in the Red Ribbon movement there in 1877, and was the prime mover in the organization of the Burlington Woman's Christian Temperance Union. She was elected president, and later became president of the county and district organizations. In 1883 she was elected State superintendent of the department of Scientific Temperance. She spent the next four years largely in lecturing on that subject to institutes and various other assemblies; and during that period she procured from the Legislature the Iowa law of 1886. In 1890, when the Iowa W. C. T. U. withdrew from the national organization, Mrs. Dunham decided to remain with the minority, and she was elected State president of the remnant that still adhered to the National Union. She was for a term of years almost the only W. C. T. U. speaker in Iowa representing the national body. She labored constantly and tactfully to bring about an adjustment of the differences; and at length her efforts were crowned with success in the reuniting of both branches. She afterward moved to Chicago, where she was elected president of the Cook County W. C. T. U. She served for many years as a member of the Board of Trustees, and also as secretary, of the Woman's Temple of Chicago. Mrs. Dunham wrote and spoke much on the suffrage question, and was deeply interested in all the related problems of social and moral reform. Some years before her death she resigned her official positions and took up her residence in Los Angeles, Cal.

DUNKERS, DUNKARDS, or **TUNKERS.** A sect of Baptists, founded in 1708 by Andrew Mack in Swartzenau, Germany. Between 1719 and 1729 they emigrated in small companies to the United States of America and settled in Pennsylvania. The first congregation in America was founded by Peter Beeker on Christmas Day, 1723.

The Dunkers are most numerous at the present time in Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois, Iowa, Missouri, Kansas, Nebraska, and North Dakota. In 1922 they possessed 1,304 churches, with an aggregate of 3,719 ministers and 142,485 communicants. These figures include the four bodies of Dunkers known respectively as the "Conservative," "Old Order," "Progressive," and "New Church of God."

The Dunkers have no creed but the Bible. They are independent, or congregational, in church government; they practise triple immersion; they do not go to law; they take no interest on money loaned; they greet one another with a kiss of charity; they anoint the sick with oil; and they practise the rite of foot-washing.

For a century and a half the Dunkers have unstintingly condemned the manufacture, sale, and use of intoxicating beverages; and the denomination claims to be, after the Quakers, the first to have made Prohibition a test of fellowship. Their national conference, held at Harrisonburgh, Va., in 1889, adopted the following resolution:

> That this Annual Conference recommend that all our brethren carefully maintain our position against the use or toleration of intoxicants, whether to man-

ufacture, to sell, or use as a beverage, and to the extent of our influence contribute our part to secure practical Prohibition; but that we be advised against taking part in the public agitation of the subject.

Beyond voting, they take no part in politics, and they deprecate public agitation and political demonstrations. The name "Dunker" is derived from the German *tunken* ("to dip"). Among themselves, the members of this denomination are known as "German Baptists" or "The Brethren."

DUNKIN ACT. A measure passed by the Canadian Legislature in 1864, giving local option to counties, cities, towns, townships, and villages to prohibit the retail sale of liquor. See CANADA.

DUNLAP, HARRIET BALL. American temperance leader; born at Harrison, Ohio, June 1, 1867; educated in the public schools of the State of Washington. In 1895 she married Samuel Dunlap, of Mount Vernon, Wash. She early took position among the pioneer teachers in the western portion of that State; and there, too, she commenced her record of effective service for the temperance cause, having been a member of the Woman's Christian Temperance Union from her girlhood.

For a period of thirteen years (1898-1911) she was State secretary of the Loyal Temperance Legion of West Washington W. C. T. U. During a portion of that period, and for some years afterward, she was county president and leader of the work in Skagit County, holding that position until 1916, when she was elected State president of the Washington W. C. T. U. It was during that year that the Prohibition statute, passed in 1914, went into effect, encountering the opposition of the traffic in two initiated measures intended to confuse and divide the voters. This move was far more dangerous than any direct attack could have been, and the call was urgent for another campaign of public meetings and large expenditures for speakers and literature to thwart this insidious approach. In the defensive campaign the W. C. T. U., under the leadership of Mrs. Dunlap, took an active part. The brewers were defeated by an overwhelming majority. During the same year the W. C. T. U. built and equipped the new White Shield Home in Tacoma for first offending unmarried mothers, this achievement serving to show that practical philanthropy kept even pace with vigorous warfare against the liquor traffic. After retiring from the State presidency Mrs. Dunlap still continued in active work for the W. C. T. U., serving as corresponding secretary of the West Washington W. C. T. U. Also, with the exception of the two years during which she was president of the West Washington W. C. T. U., she has served as president of Skagit County W. C. T. U., the second largest county organization in the State.

DUNLAP, ROBERT EDMUND. American clergyman, editor, and Prohibition advocate; born in Sangamon County, Illinois, Jan. 27, 1850; educated in the public schools of Springfield, in his native county, subsequently taking a course in the College of the Bible, Transylvania University, Lexington, Ky., and graduating in 1882. The same year he was ordained to the ministry of the Church of Christ (Disciples), and accepted a home missionary appointment to Arizona. Later he took up similar work in Seattle,

Washington, afterward returning to Arizona as State superintendent of missions under the Arizona and American Christian Missionary societies. Actively engaging in temperance work, he served for ten years as chairman of the Washington State Prohibition Committee. During a part of that time he was editor of the *Washington Patriot*. From 1896 to 1912 he was a member of the National Prohibition Committee. He was nominated for various offices both in Washington and Arizona, including those of Governor and Congressman.

DUNLOP, JOHN. British philanthropist and founder of temperance societies in Scotland and England; born at Greenock, Scotland, Aug. 2, 1789; died in London, England, Dec. 12, 1868. In the common terminology of his day he was known as a "private gentleman." Possessed of sufficient means to be able to choose his own business, profession, or mode of life, he chose to be a helper of the poor, and strove through a long and active career to be a savior of society. His eyes were opened early to the ravages of strong drink in his native Scotland, and at the same time to the utter inadequacy of the means

JOHN DUNLOP

then employed to control the evil. He learned, also, at the outset of his work the value of prayer, and every one of his movements was born in an atmosphere of supplication and of dependence on Divine Providence. One of his earliest efforts was to induce his personal friends throughout Scotland to make the temperance reformation the subject of secret petition at the throne of grace every evening at ten o'clock. In 1828 he visited France, and on his return to his own country, he issued a tractate entitled "A Comparative View of the Morals of France and Scotland." This publication was not at all flattering to his countrymen, since it claimed that in Scotland the vice of intemperance was in-

creasing among the lower classes, while the upper classes were extremely indifferent "to results which placed their own country lower down in the scale of national turpitude than another people who do not possess our religious or civil privileges." Following upon the disturbance created in society circles by this indictment, Dunlop began that series of movements which led to his being styled at a subsequent period "the original promoter of the temperance reform in Scotland," and still later "The Father of the Temperance Movement in Great Britain" (see Dawson Burns, "Temperance History," ii. 106).

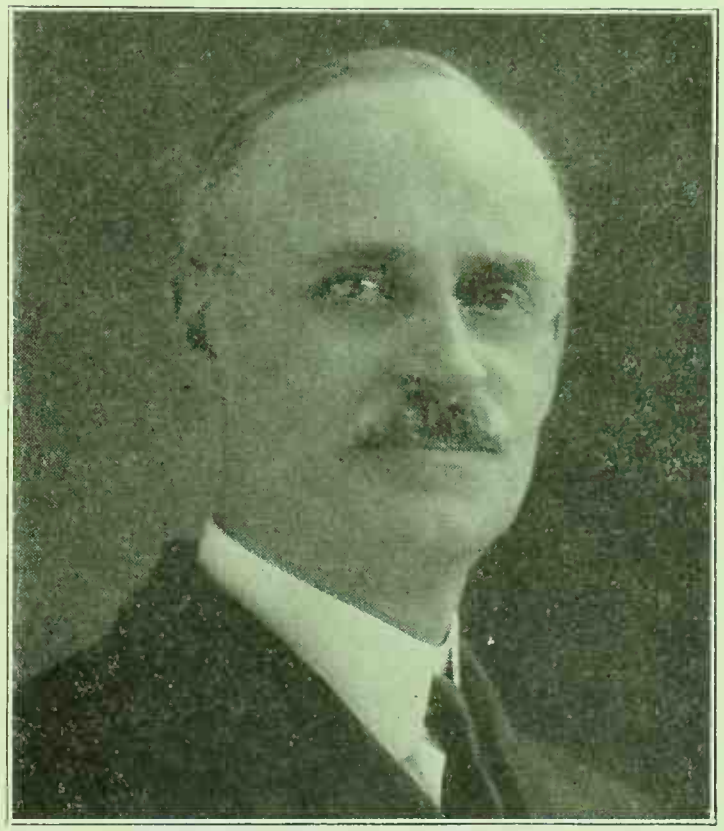
On two visits to Glasgow Dunlop failed to enlist a sufficient number of men to warrant the formation of a temperance society. Returning to that city in 1829, he spent two days in calling upon those whom he wished to interest in the subject. On the afternoon of the second day about twenty persons assembled at the Religious Institution Rooms, and to them Dunlop unfolded at length his scheme of a society for Scotland on the plan of the American Temperance Society. A long discussion followed, but still no organization was effected. Dunlop was, however, invited to continue his inquiries and to report to an adjourned meeting. When he returned to the city he lectured to an audience of about 160 persons, and an organization was founded (Nov. 12, 1829). This was the Glasgow and West of Scotland Temperance Society. The movement spread in various directions, Dunlop giving his whole time to the task of personal appeal and public address. He began to find able and devoted helpers in many places, and the public press became increasingly friendly.

In 1834 he initiated at Greenock a movement having for its object the abolition of the corrupting drinking customs common among working men (see ANTI-DRINKING TRADE-USAGE MOVEMENT).

In 1838 Dunlop removed to London, at the earnest solicitation of friends of the cause there who needed his help in the task of awakening and unifying temperance sentiment; but before he left Scotland, to assume his new responsibilities, a convention was held in Glasgow (Sept. 4, 1838) at which The Scottish Temperance Union was formed, with Dunlop as president. In England he was made honorary secretary of the New British and Foreign Temperance Society. He now devoted himself to lecturing in and around London, with special reference to the drinking usages then prevalent in the trades. He observed that working men were under a kind of compulsion to drink, the amenities of the shop and the coal-mine uniting with those of the social circle to force the cup upon day-laborer, mechanic, and clerk, until escape was little less than impossible. Dunlop's lecture on that subject was at length expanded into a book bearing the title "The Philosophy of Artificial and Compulsory Drinking Usage in Great Britain and Ireland." He was the prime mover in the second Medical Declaration, signed by more than 2,000 physicians (see MEDICAL DECLARATIONS AGAINST ALCOHOL). His portrait hangs in Greenock Temperance Hall, and bears the inscription "Father of Temperance Societies in Scotland."

DUNN, WALTER THOMAS DENZELO. British Wesleyan Methodist clergyman, editor, and temperance advocate; born in London, England, April 10, 1858; educated in the schools of Consett, Durham, and at Mount Allison College (Wesleyan Methodist), Sackville, New Brunswick, Canada (D.D. 1919). Dunn emigrated to Newfoundland, Canada, in 1882, and married Miss Mary Louisa Scott, of St. John's, in 1887. After his graduation from Mount Allison, Dunn entered the Wesleyan Methodist ministry, and held pastorates at Herring Neck, Twillingate, Musgrave Harbour, Wesleyville, Bay Roberts, Brigus, Hants Harbour, Carbonear, and St. John's. During the years 1893-94 and 1899-1902 he was the editor of the denominational organ of his conference, and in 1902 he was president of the conference.

Prior to his removal from England Dunn had held numerous important offices in the Cadets of Temperance, the Sons of Temperance, and the Independent Order of Good Templars. During the time he was in charge of the pastorates of Twillingate and Carbonear he was connected with the local temperance societies. In 1904 he was a member of a Parliamentary commission which was appointed to consider the entire question of temperance legislation, and for many years afterward continued his active assistance to the cause of temperance reform. He made his church paper a strong temperance organ, and was ever an ardent worker for the cause. He now (1925) resides at Grand Falls, Newfoundland.



REV. WALTER T. D. DUNN

DUNSTAN. British archbishop; born near Glastonbury, Somerset, about 925; died at Canterbury, Kent, May 19, 988. From his boyhood he seems to have had a faculty for making enemies. When quite young he was in the household of King Athelstan, but some companions whom he had offended succeeded in procuring his banishment from the court. After a serious illness he was induced by Alphege, Bishop of Winchester, a relative with whom he had taken refuge, to

become a monk. Edmund, King Athelstan's successor, recalled him to court and made him a counselor; but fresh enemies caused his expulsion from the royal presence, though not for long. Edmund soon relented, recalled him, and made him Abbot of Glastonbury. He continued in favor with Edred, but in the reign of Edwy he was again banished from court and fled to Flanders (955) (see ENGLAND). In 957 Edgar was chosen king by the revolting Northumbrians and Mercians, and he recalled Dunstan, who was shortly afterward appointed to the bishopric of Worcester and in 959 to that of London also. The same year King Edgar created him Archbishop of Canterbury. He became the King's chief adviser and most trusted minister. Dunstan, although the chief ecclesiastic in the land, was really a greater power as a lay statesman.

By the advice of Dunstan, Edgar closed many ale-houses, allowing only one to exist in each village or small town. He ordered, also, that pins or pegs should be fastened to drinking-cups or drinking-horns, and that whoever drank beyond one of these at a draft should be liable to severe punishment (see DRINKING TO PINS OR TO PEGS).

The following canons occur in a code known as the "Canons of Dunstan":

(26) Let no drinking be allowed in the Church.
(28) Let men be very temperate at Church-wakes and pray earnestly, and suffer there no drinking or unseemliness.
(57) Let Priests beware of drunkenness, and be diligent in warning and correcting others in this matter.
(58) Let no Priest be an ale-scop, nor in any wise act the gleeman.

BIBLIOGRAPHY.—*Encyclopaedia Britannica,* 11th ed., *s v.*; R. V. French, *Nineteen Centuries of Drink in England,* p. 37, London, n. d.

DUPLEX COCKTAIL. A mixture of orange bitters, Italian and French vermuth, and acid phosphate.

DÜR, BERNHARD. Austrian Roman Catholic priest and temperance leader; born at Eichenberg, near Bregenz, Vorarlberg, Austria, Aug. 14, 1874; died in 1907. He was educated in the gymnasia of Feldkirch and Brixen, Tyrol. Shortly after graduating from the gymnasium in the latter town, in 1900, he became a theological student at the Brixen Seminary. In 1904, upon completion of his theological studies, he was ordained a Roman Catholic priest, and shortly afterward was sent to his first pastorate, at Krumbach, Bregenzerwald, near Augsburg, Bavaria.

Dür was the organizer of one of the most influential and important total-abstinence societies in Austria in his time. About the middle of April, 1902, while he was a theological student at the Brixen Seminary, he became interested in the temperance movement through reading one of the widely circulated pamphlets of Canon F. X. Wetzel, entitled "The Last Glass." As a result of a study of some of the facts contained in the pamphlet, Dür pledged himself to total abstinence, and, after ten weeks of secret practise, advocated the universal adoption of this principle. As temperance was extremely unpopular at that time, a considerable amount of unfavorable attention was attracted by his open avowal. Upon returning to the Seminary at Brixen in the fall, he delivered (Oct. 20, 1902) a lecture on drunkenness before the Social-Political Society of Vorarlberg, at that time composed of approximately 30 theological students. Dür's temperance lecture won the hearty approval of Prof. Siegmund Waitz, then head of the Brixen Seminary, who had been in the habit of assigning to his pupils investigations of the more weighty social problems of the day. Partly due to the open approval of Dr. Waitz, and partly due to his own ceaseless agitation, Dür soon secured a following of about thirteen adherents. However, his bitter and uncompromising warfare against such a powerful opponent as alcohol aroused a storm of protest on the part of the Roman clergy of the province. In spite of opposition which grew more vociferous daily, he plunged deeper into the strife, relentlessly warring against the allied forces of alcoholism.

On Nov. 4, 1902, he became affiliated with the Abstaining Priests' League *(Priesterabstinentenbund)*, and pledged himself to life membership. Immediately he set about organizing a branch of the League in Vorarlberg; and all of his time, when he was not in school, was spent in speaking on temperance subjects, advocating the adoption of total abstinence by the Roman Catholic clergy in the various districts. By means of his stirring lectures he succeeded in arousing much interest in his work, and he finally developed an unusually strong organization. Although the smallest of the Austrian crown lands, Vorarlberg was the first province to be admitted to membership in the Austrian Abstaining Priests' League. The attainment of this object was at that time, in the face of almost overwhelming opposition, a remarkable temperance victory.

Dür returned several times to his native village, where he initiated a temperance movement which met with marked success.

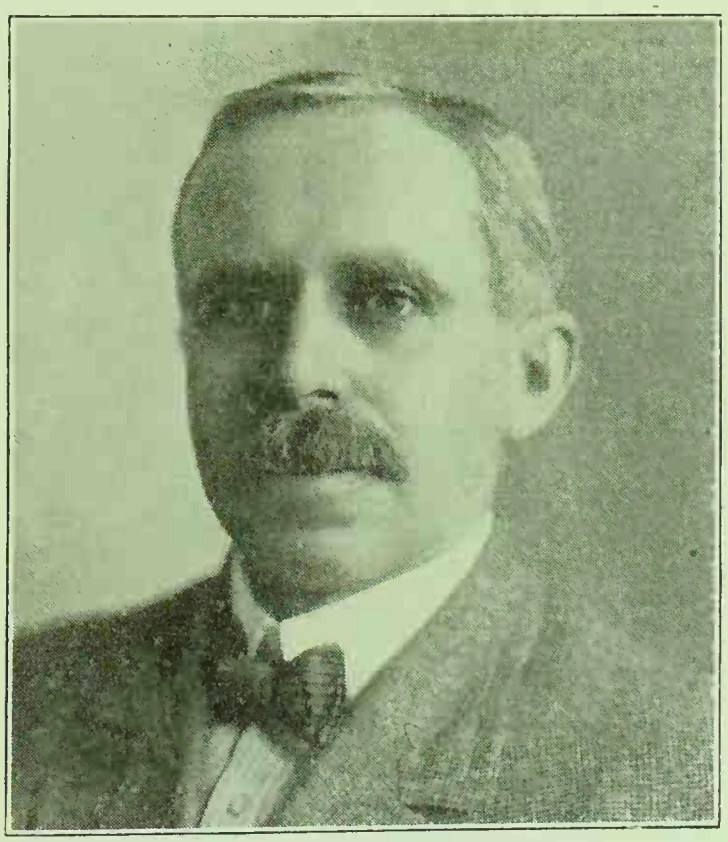
On Dec. 22, 1903, he delivered another temperance address before the Vorarlberg theologians, this time on the subject: "Alcoholism in Vorarlberg and the Attitude We Should Take Toward It." The number of abstainers in the local league was immediately augmented. The abstinence movement became more and more popular and was recognized as a power to be reckoned with in the clerical circles of the province. The movement was spread throughout the country by the young priests, who went out of the Seminary year after year, carrying the principles of total abstinence with them to their new pastorates. Naturally there was opposition, especially from those priests who were sons of persons prejudiced against the cause, but in spite of that the movement grew steadily and the membership in the Abstaining Priests's League increased.

For several years Dür served as treasurer of the executive committee of the Austrian Abstaining Priests' League, and was for a time also deputy of the Austrian League of the Cross Against Alcoholism. As a representative of the last-mentioned organization he attended, in company with Otto Kozlik and Anton Orel, the Tenth International Congress Against Alcoholism, held at Budapest, Hungary, Sept. 11-16, 1905. At this gathering he delivered an address on "The Abstinence Movement in the Brixen Theological Seminary and Its First Result—The Founding of the Abstaining Priests' League of Vorarlberg." He attended, also, the Eleventh Congress, held at Stockholm, July 28–Aug. 3, 1907. The same year he took his own life while temporarily insane.

DURBAN KAFIR-BEER SYSTEM. See under KAFIR BEER.

DURKEE, JACOB HILTON. Canadian-American Baptist clergyman and Prohibition advocate; born at Carleton, Yarmouth County, Nova Scotia, April 30, 1847; educated in the schools of Yarmouth, at the College of New Hampton, N. H., and at the Theological School at Bates College, Lewiston, Maine. He married Miss Douglas of Lewiston. He was ordained to the ministry of the Free Baptist Church, and held pastorates at Meredith, New Market, and Halifax, N. S.; later, by the merger of the sects, he became an orthodox Baptist and held pastorates in the United States at Phoenix, Pike, Batavia, and Rochester, New York.

Durkee has always been an enthusiastic and uncompromising Prohibitionist, and has addressed meetings on temperance in many counties of New York and Maine. He has been a lifelong Good Templar; was four times a delegate to the State Convention; and for nine years was State chairman of the Prohibition party of New York. He was chairman of the World's Temperance Centennial Congress, held at Saratoga Springs, N. Y., in 1908, and was a worker in the campaign in Maine to retain the Prohibition Law. He was, also, for some time editor and publisher of the *Geneseean*, the Genesee County (N. Y.) Prohibition party paper. He has now retired from the ministry, and makes his home in Rochester, N. Y. (1925).



FREEMAN LINCOLN DUSTMAN

DUSTMAN, FREEMAN LINCOLN. American editor; born at Van Wert, Ohio, Oct. 4, 1860; educated in the public schools of his native town. He was early enlisted in the newspaper business and also in the temperance movement. For seventeen years he was connected with the Toledo *Blade*. During his editorial management of that paper it acquired the distinction of being one of the first of the prominent newspapers of the country to ally itself with the temperance forces. On the platform as well as in the columns of the *Blade* Dustman bore his testimony against the drink traffic, taking part in numerous and widely scattered local contests as well as in the county and State campaigns. In 1909 he became editor of the Ohio edition of *The American Issue*, with headquarters at Columbus, and he has retained that position until the present time (1925).

DUTCH BORNEO. Portions of the island of Borneo, situated on the west coast and in the south and east districts, and under the sovereignty of the Netherlands. According to "The Statesman's Year-Book" for 1924 the areas of these Dutch possessions were: Borneo, West Coast, 56,838 square miles; Borneo, South and East Districts, 149,972 square miles. The population of the former (census, November, 1920) is 605,402 and of the latter, 1,020,599. The boundaries of British and Dutch Borneo were defined by a treaty concluded June 20, 1891. Inquiries made of the Netherlands Government have failed to secure any information concerning the situation in regard to the alcohol problem in Dutch Borneo.

DUTCH GUIANA. See SURINAM.

DUTCH NEW GUINEA. See NEW GUINEA.

DUTCH REFORMED CHURCH. See REFORMED CHURCH IN AMERICA.

DUTCH SOCIETY FOR THE ABOLITION OF ALCOHOLIC LIQUORS. Same as Netherlands Association for the Abolition of Alcoholic Liquors. See NEDERLANDSCHE VEREENIGING TOT AFSCHAFFING VAN ALCOHOLHOUDENDE DRANKEN.

DUTCH TEACHERS' PROPAGANDA CLUB. Same as Netherlands Teachers' Antialcohol Propaganda Club. See NEDERLANDSCHE ONDERWIJZERS PROPAGANDA-CLUB VOOR DRANKBESTRIJDING.

DUTCH WEST INDIES. See CURAÇAO; SURINAM.

DUTTON, HENRY. American jurist, governor, and temperance advocate; born at Plymouth, Conn., Feb. 12, 1796; died at New Haven, Conn., April 12, 1869. He was educated at Yale, graduating in 1818; he served several years as a tutor at Yale; and studied law and practised at Bridgeport, Conn. In 1847 he became professor of law at Yale. He served four terms as a member of the lower house of the Connecticut Legislature, and one term as a member of the Senate. In 1849 he was made commissioner to revise and compile the Connecticut statutes. In 1854 he was elected governor of the State, and in 1861 he became a judge of the Supreme Court of Errors. He was the author of a number of law books and was given the degree of LL.D by his alma mater. He was long a consistent advocate of temperance and Prohibition. When governor of the State he urged the passage of a no-license law, and when the Legislature passed the measure he promptly signed it, in the face of great opposition. It was impossible in that early day to secure the adequate enforcement of a Prohibition law, yet after one year of trial Governor Dutton was able to announce publicly:

> There is scarcely an open grog-shop in the State, the jails are fast becoming tenantless and a delightful air of security is everywhere enjoyed.

DUXHURST

DUXHURST INDUSTRIAL FARM COLONY. An institution for the treatment and cure of habitually inebriate women, founded in 1895 at Duxhurst, near Reigate, Surrey, England, by Lady HENRY SOMERSET. At one time in England drunkenness was punishable by imprisonment only. As it was considered by some to be too severe a penalty, various individuals attempted to remedy this state of affairs by urging that drunkenness be prevented instead of punished. One of the foremost advocates of reform along this line was Lady Henry Somerset, lifelong friend of Frances E. Willard, and a former president of the British Women's Temperance Association. She opened the Duxhurst Industrial Farm Colony in order to prove that there was a more reasonable and humane method of treatment. The success of the Colony, which was the first institution of its kind to be opened in England for women, was extremely rapid from the day of its inauguration, and the outcome of the experiment was largely responsible for the passage of the amendment to the Habitual Drunkards Act, which amendment provided for the commitment of drunkards to private institutions. The Colony is situated in the picturesque hills and the bracing atmosphere of Surrey. It is composed of thatched cottages, each of which will accommodate six women, who are in charge of a nurse sister. The cost of each cottage is approximately £350 ($1,750), and each structure is named by or after the donor. All are well built and neatly and simply furnished, great care having been taken to remove all traces of barrack-like appearance. Various branches of the B. W. T. A. have contributed funds for the erection of additional cottages.

There are three classes of patients treated at the Farm Colony: (1) those who come of their own volition and who are able to pay in part for their accommodations; (2) those who are wealthy enough to bear all of their expenses and who are housed in separate cottages; (3) those habitual drunkards who are committed to the Colony by the order of a magistrate under the provisions of the amendment to the Habitual Drunkards Act. Detention in the institution is usually for the space of one year, as it has been proved that permanent cures can not be wholly effected in much less than that time. It has been estimated that approximately 70 per cent of the cures have been permanent. This figure, however, includes all of the cases received, such as the insane, those unfit for active treatment, and those received in a dying condition.

The most important phase of the treatment is the outdoor work which the patients are given to do in order to secure for them both physical and mental development. Such industries as gardening, bee-keeping, fruit-growing, and poultry-farming engage the attention of the inmates the major portion of the time. All of the domestic work done in and around the cottages is taken care of by the patients. Looms have been installed on which fancy aprons, linens, and woolen dress materials can be woven. Approximately 112 cases were handled during the first two years, 55 of which were discharged at the end of that time apparently cured. At the time of the death of Lady Henry Somerset (April, 1921) the Colony had grown to considerable dimensions, and her project had accomplished remarkable results along the line of influencing the promotion of temperance and women's work in England.

In order to care for the children of the inmates one of the buildings was fitted up and was called the "Nest." In 1920 this was completely destroyed by fire, and, as the amount of insurance received was quite inadequate to cover the rebuilding, it was decided to turn the Manor House into a new Nest. This reconstructed building remains as a memorial to the foundress, Lady Henry Somerset, and to her sister, Duchess Adeline of Bedford. The house stands in ample grounds, and a public elementary school lies within the bounds of the Colony, at which the children, numbering about 50, are taught. In 1922 it was decided to change the title of the Colony to "Lady Henry Somerset Homes," in memory of the foundress.

HOSPITAL AND SOME OF THE COTTAGES AT DUXHURST

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EAGER, GEORGE BOARDMAN. American clergyman, educator, and Prohibition advocate; born in Jefferson County, Mississippi, Feb. 22, 1847; educated at Mississippi College, Clinton, Miss., and Southern Baptist Theological Seminary, Greenville, S. C. During the Civil War he served as a soldier in the Confederate Army, becoming sergeant-major of Powers' regiment, Griffith's Brigade, Army of the Southwest. He resumed his studies after the close of the War, and received from his alma mater the A.M. degree in 1873. The University of Tennessee honored him with the degree of D.D. in 1880, and in the following year he received the same degree from Howard College, Marion, Ala. In 1908 he received the degree of LL.D. from Georgetown (Ky.) College. In February, 1879, he married Anna E. Coor-Pender, of Clinton, Miss. Ordained to the ministry of the Baptist Church in 1873, he held pastorates in Virginia, Tennessee, and Alabama until 1901, when he was elected to the chair of Biblical Introduction and Pastoral Theology in the Southern Baptist Theological Seminary. Dr. Eager's temperance activities have covered practically his entire lifetime. A member of the Sons of Temperance, the Good Templars, and of the Anti-Saloon League, he has taken a leading part in the Prohibition campaigns of the several States in which he has resided as pastor and college professor. He was for some years president of the Anti-Saloon League of Kentucky, and later was connected with that organization as a valued member of the Headquarters Committee.

EARHART, CHARLES MAXWELL. American lawyer and Prohibition advocate; born near Lockbourne, Franklin County, Ohio, Dec. 23, 1871; educated in the public schools and at Ohio Wesleyan University. Following his college course, he entered the Western Reserve Law School and graduated in 1909 with the degree of LL.B. He at once entered the service of the Ohio Anti-Saloon League as attorney for the Cleveland district. In 1914 he took charge of the Anti-Saloon League work in the northern district of West Virginia, with an office in Wheeling. The three years of his service in that State were very busy ones, covering the early period of the Prohibition régime, when every resource of greed and lawlessness both without and within the State was centered upon the attempt to bring Prohibition into disrepute. But after numerous raids, resulting in the arrest of the offenders and the seizure and destruction of many thousand gallons of liquor in Wheeling and other cities, the former defiant elements began to have a wholesome fear of, if not also something like a decent respect for, the law. In 1917 Earhart returned to Cleveland, Ohio, under appointment as attorney for the Ohio Anti-Saloon League.

EAST AFRICA PROTECTORATE. See KENYA COLONY AND PROTECTORATE.

EASTER-ALE. An ale-feast formerly held in England on Easter Sunday, in celebration of that day.

EASTERN NATIONAL TEMPLE. See AMERICAN NATIONAL TEMPLE OF TRUE TEMPLARS.

EASTERN TEMPERANCE LEAGUE. An organization founded in Norwich, England, in December, 1917, "to perpetuate the memory and

CHARLES MAXWELL EARHART

maintain the work of the temperance pioneers of East Anglia." The East-Anglian district is one of the most sparsely populated areas in Great Britain, and has presented many difficulties in the successful establishment of any permanent society covering general temperance propaganda. The Rechabite Order has a membership here of about 10,000, and the Church of England Temperance Society was formerly well organized in the territory; but, owing to the World War and other causes, at the end of 1917 there was no advocate devoting his whole time to united temper-

ance propaganda. When the United Kingdom Alliance withdrew from the eastern district of England, the general secretary, Mr. Fred Topham, with the full support of the principal workers and friends of the movement, decided to stay in the area and to organize the Eastern Temperance League, the inaugural meetings being held in April, 1918.

The League is strong in the possession of the good-will of the several churches, of the great friendly societies, and also of business men of moderate views who support the action of the League in seeking to make permanent the restrictions of the Central Control Board and to secure further restrictions. Open-air propaganda and press publicity form parts of the League's operations; and special demonstrations are held with well-known national leaders as speakers.

The East-Anglian district is the lowest wage-center in England; and war-time prosperity has been little felt here, except perhaps among the farmers. Fortunately, however, generous friends of the temperance movement have placed the League on a sound financial footing.

The officers, who are well-known leaders in the churches, are: President, Sir Alfred Jermyn, J.P., of Kings Lynn, Wesleyan Methodist; chairman of committees, Rev. W. Hay M. H. Aitken, canon residentiary of Norwich Cathedral; treasurer, G. W. Miller, F. R. H. S., Primitive Methodist; general secretary, Fred Topham, author of "Public House Trusts" and other publications on the alcohol question.

EASTMAN, SAMUEL ARTHUR. Australian clergyman and temperance worker; born at Caniambo North, Victoria, Dec. 8, 1886; educated at the local State school, Rehoboth College, Melbourne, and at Ormond College Theological Hall. A member of a teetotal family he has always been a teetotaler. He early became associated with the temperance movement, joining the Band of Hope in his native village, and taking an active part in the work of that organization. At the age of sixteen he removed with his parents to Geelong, where he was employed for three years, during which time he was active in church and Sunday-school work. Later he was employed as a home missionary by the Methodist Church at Natimuk, where he became associated with the Independent order of Rechabites, joining the Star of the Wimmera Tent of that Order at Horsham in 1908. Later in the same year he was transferred to Toora, where he became an officer in the Tent of that district; and the following year he went to Monbulk, a station which included South Wandin (now Silvan), where he organized the South Wandin Defenders' Tent. He was subsequently transferred to Yarra Junction, where he established the Comet Tent (1910); then to Maffra, where he remained over two years, becoming associated with the Star of Peace Tent, also assisting the Tents at Boisdale and Briagolong. In 1911 he married Miss M. J. Leach, of Toora, and began to study for the ministry. In 1913 he was appointed to the Presbyterian Home Mission Station at Gooram, and during his service in that district organized the Hope of the Hills Tent at Ruffy. In 1915 he was transferred to the Bunyip-Iona station. At this time he was studying for the ministry at Ormond College during the week and carrying on pastoral work at each week-end. In that district he established the Gallipoli Tent at Longwarry.

In 1919 Eastman was ordained to the ministry of the Presbyterian Church and appointed pastor at Wonthaggi. He remained for five years in that town, where he organized a Tent and became its secretary, and took an active part in the fight for local option, held in that district in 1920, which was defeated by a small majority. In 1923 he became pastor at Creswick-Dean, which charge he still holds (1925). He has passed through all the chairs in connection with Rechabite Tents. He has been a delegate to several annual meetings of the I. O. R., at Ballarat (1914), Warrnambool (1915), twice at Melbourne, Bairnsdale (1923), and Warrnambool (1924), where he was elected District Deputy Ruler of the Order. In 1925 he becomes automatically Chief Ruler. He has, also, been active in the work of the Victorian Anti-Liquor League. Eastman is a popular platform speaker, and he has had considerable success as a singer.

EAST OF ENGLAND TEMPERANCE LEAGUE. An organization founded at Ipswich, Suffolk, in 1861, to promote the cause of temperance reform in the eastern counties of England. Its officers were: President, W. D. Sims, of Ipswich; treasurer, Thomas Maw, of Needham Market; secretaries, R. C. J. Rees and R. Mattingly, both of Ipswich. The League did excellent work for several years, and then disbanded, its operations being absorbed by new and larger societies.

EATON, EPHRAIM LLEWELLYN. American Methodist Episcopal clergyman and lecturer; born in Hebron, Wis., March 27, 1846; educated in the public schools and at Milton Academy, Milton, Wis. He taught in various schools for three years, and then (1871) entered the ministry of the Methodist Episcopal Church, uniting with the Wisconsin Conference. He pastored some of the largest churches in Wisconsin, Iowa, Illinois, and Pennsylvania, and served the church also as conference evangelist, presiding elder, and delegate to three General Conferences. After 47 years of untiring service he retired in 1918. He was twice married: (1) to Mary E. Miner in 1868; and (2) to Louise Bates of Janesville, Wis., in 1891. Eaton's interest in the cause of temperance was aroused in his boyhood and grew with the years. A member of the Independent Order of Good Templars in 1864, he joined the Prohibition party at an early date. In 1896 he was the candidate of that party for the governorship of Iowa, and ten years later (1906) he led the gubernatorial fight in Wisconsin. As a popular convention speaker, he attended many State conventions outside of his own State, and was prominent among the delegates to the national conventions held at Columbus, Ohio, and Chicago, Ill. Eaton has also served the temperance cause as a writer. His book "Winning the Fight Against Drink" had a large circulation, and has been included in the course of study for ministers of the Methodist Episcopal Church for several years. Eaton's home is at Madison, Wis., the center of the field of his life's chief activities. Though in his seventy-ninth year, he still appears in the pulpit and on the lecture platform, and is deeply interested in the progress of Prohibition, not only in his own country but throughout the world. He received the honorary degree

of B.D. from Garrett Biblical Institute in 1877 and that of D.D. from Lawrence University in 1890. One of his sons, Captain **Star S. Eaton,** was killed in action at San Mihiel in the World War, after winning the D.S.O. and the *Croix de Guerre.*

EATON, JOHN HENRY. American lawyer and statesman; born in Tennessee in 1790; died in Washington, D. C., Nov. 17, 1856. He studied law, was admitted to the bar, and began to practise in Nashville, Tenn. In 1818 he was elected to the United States Senate as a Democrat, serving till 1829. In the latter year he married Margaret O'Neill, popularly known as "Peggy O'Neill," a noted beauty, who incurred the enmity of the wives of certain Cabinet members at Washington and caused a practical disruption of the Cabinet. In 1829, also, President Andrew Jackson appointed Eaton Secretary of War, and he held office until 1831. In 1834 he was made Governor of Florida Territory, resigning in 1836, when he was appointed United States Minister to Spain. He held this post until 1840. He was the author of a "Life of Andrew Jackson" (Philadelphia, 1824).

While in office as Secretary of War Eaton made a vigorous attack on the spirits rations in the army, claiming that nearly all the desertions in 1829 had been due to drinking. His statement received ample corroboration from Adj.-General Jones and Maj.-General Gaines; and President Jackson approved Eaton's recommendation that the spirits ration should be abolished. The Department order on the subject read as follows:

WAR DEPARTMENT, November 30, 1830.

1. Upon official statements of Generals, Inspectors General and commanders of regiments and companies, confirmed by the reports of the medical staff, representing that the habitual use of ardent spirits by the troops has a pernicious effect upon their health, morals and discipline, it is hereby directed that after the promulgation of this order at the several military posts and stations, the Commissaries will cease to issue ardent spirits as a part of the daily ration of the soldier. An allowance in money in lieu thereof will be made by the Subsistence Department, computing the value of the ration of whisky at the contract price at the place of delivery. This regulation is not to be construed so as to interfere with the act of Congress of the 2nd of March, 1819, regulating the pay of the army when employed on fatigue duty, but all issues on such occasions may be commuted for money at the contract price, at the option of the soldier.

2. Sutlers are prohibited from selling to any soldier a greater quantity than two gills of ardent spirits a day, and that or any less quantity is to be issued only on the written permission of his commanding officer, who will exercise a sound discretion in reference thereto.

3. No liquor shall be sold or issued before noon, and when procured of the sutler the soldier shall pay cash therefor at the time of delivery.

4. The practice of advancing money and of issuing due bills representing money, by sutlers or others connected with the army, to soldiers, having also been found detrimental to the interests of the service, is hereby prohibited.

5. Any sutler who shall offend in any of the above particulars, or who shall receive due bills for any article sold by him to the soldiers, shall forfeit his appointment on satisfactory proof thereof being furnished.

EATON, JOSEPH. An English philanthropist and pioneer temperance advocate; born in Bristol, England, in 1792; died in his native city May 26, 1858. He came of a family long identified with the Society of Friends, and early took position with that remarkable denomination, whose members were chiefly instrumental in establishing the total-abstinence movement in Bristol. To write the history of the Society of Friends in that city is to recite in great part the earlier chapters of the temperance movement also. The pledge of the original temperance society of Bristol did not include total abstinence. Indeed public sentiment in 1830 was slow to approve any sort of organization aiming at restriction in the use of intoxicating beverages, and it was not till some years later that conditions seemed to warrant the advanced step. As the result of a series of meetings held in that city in May, 1835, Joseph Eaton and other members of the Society of Friends came forward with a proposition to add the total-abstinence pledge to the old one for optional signature. The new society took the name of "Bristol Teetotal Temperance Society," and several hundred signatures were quickly obtained. Eaton was elected secretary, and one of his earliest actions was to establish a periodical, which took the name of *Bristol Temperance Herald.* This paper supplied only in part the need of popular literature dealing with the scientific and economic aspects of the temperance reform; and in 1850 Eaton offered a prize of 100 guineas for a treatise covering several controverted points, the award to be made by three of the most eminent physicians in England. The manuscript selected by the medical men was from the pen of Dr. W. B. Carpenter. It made a volume, under the title "Use and Abuse of Alcoholic Liquors," of 283 pages, and went far to correct the wide-spread delusion which attributed something like magical virtues to alcoholic drinks, whether in health or sickness. Besides his constant labors and large financial support to the cause, Eaton left by will £15,000 ($75,000), the largest bequest that had ever been made in England to promote the temperance reform. It should be noted, also, that the temperance cause was but one of many that appealed to him strongly. Human suffering in any form challenged his interest, and various hospitals together with other philanthropic enterprises found in him a never-failing friend.

EAU-DE-VIE. A French term, meaning literally "water of life," commonly used for brandy. *Eau-de-vie de Cognac* is cognac; *eau-de-vie de grain,* corn-brandy.

EBBERT, FRANK BAKER. American lawyer and Prohibition advocate; born in Cincinnati, Ohio, June 30, 1879; educated in the public schools, at DePauw University (A.B. 1904), and at Chicago Law School (LL.B. 1902). In 1906 he married Mayme McMillan. After spending some years in the practise of his profession, assisting also in several law-enforcement and Prohibition campaigns, he accepted service with the Idaho Anti-Saloon League in 1912. It was during this period that the Idaho Legislature, weary of lawlessness and the apparent connivance or ineffectiveness of many law officers, passed a strong search-and-seizure law and made officers criminally liable for failing to do their duty in enforcing the laws. The effect of this legislation was immediately wholesome. In 1913 Ebbert was made attorney for the Illinois Anti-Saloon League, and he held that position for several years. In 1921 he was appointed general counsel for the Pacific Coast Department of the Anti-Saloon League of America. On Jan. 1, 1924, he resigned this position and became a speaker for the World League Against Alcoholism. In April, 1924, he was ap-

pointed superintendent of the Illinois Anti-Saloon League, and on Jan. 1, 1926, he left that position to become National lecturer for the Anti-Saloon League of America.

Ebbert served in the Spanish-American War in Cuba (1898), and on Oct. 23, 1918, was appointed captain in the United States Army, in the Chemical Warfare Service branch, and in 1923 was promoted major.

FRANK BAKER EBBERT

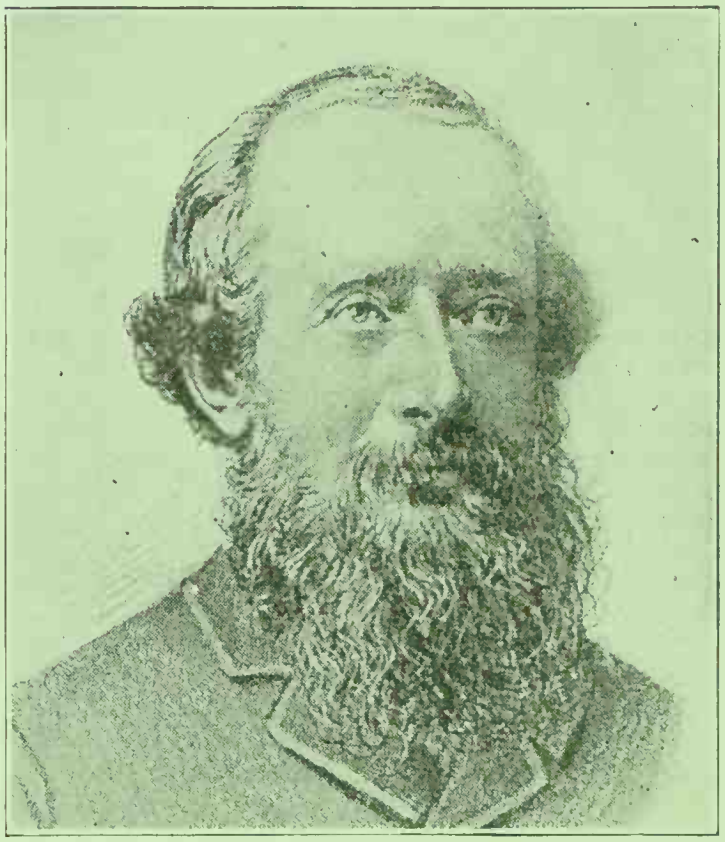
EBULLIOSCOPE. An instrument for ascertaining the proportion of alcohol in a mixture by its boiling-point.

ECBOLADIC WINE. A wine of ancient Egypt, deriving its name from the Greek *Ekballo*, "to eject." To the Egyptians it was probably a very strong wine, and as such drunk by men only. Pliny states (xiv. 18) that it "was possessed of the singular property of producing miscarriage."

ECCLES, ALFRED EPHRAIM. English manufacturer, philanthropist, and temperance advocate; born in Manchester in 1830; died May 15, 1913. In the first half of the nineteenth century custom in England prescribed intoxicating beverages for use on all occasions, and the belief was almost universal that moderate indulgence in them was essential to health. Young Eccles took alcohol in liberal quantities, but found himself declining in vigor, and was compelled to seek medical advice. The usual prescription, wine instead of beer, was given him, but he grew worse rather than better; and then a friend induced him to read Dr. Grindrod's famous prize essay, "Bacchus." Eccles was astounded at what he read. His health improved in a very short time after discontinuing the use of intoxicants.

Commencing life as a cotton-weaver, and thus acquiring a practical knowledge of the manufacture of cotton goods, his newly acquired health induced him to engage in business for himself. He settled in the village of White Coppice, Chorley, Lancashire, where his mill became the mainstay of the laboring community; and his goods acquired a wide reputation for superior quality.

Eccles started the first total-abstinence society in Chorley, and became its president. He was, also, the first president of the Band of Hope. He saw the necessity of relating the local society to the other organizations then forming all over the land, and gave his services freely to the various bodies which at length became merged in the Manchester and Salford Temperance Union. He served, also, for some time on the executive of the United Kingdom Alliance, and as one of its vice-presidents. Uniting with the Independent Order of Good Templars early in his temperance career, he occupied various positions, becoming at length treasurer of the Grand Lodge of England. He was active in the dissemination of temperance and antitobacco literature, and was the author of a number of tracts and pamphlets on those subjects.



ALFRED EPHRAIM ECCLES

ECCLES, WILLIAM McADAM. British surgeon and temperance advocate; born in Bombay, India, Aug. 3, 1867; educated at University College, University of London, and St. Bartholomew's Hospital Medical College (M.S. 1894). He was made a Fellow of the Royal College of Surgeons of England in 1892. On June 12, 1895, he married Anna Coralie Anstie, of Devizes, Wiltshire, England. For a time he was a consulting surgeon in London, and later became a surgeon to St. Bartholomew's Hospital in that city. During the World War he was attached to the first London General Hospital, with the rank of brevet lieutenant-colonel in the Royal Army Medical Corps, Territorial Forces.

For the greater portion of his life Eccles has been an ardent advocate of the cause of temperance reform. He was for a time (1917) honorary secretary of the British Medical Temperance

Assoeiation, and sinee 1921 has been president of that organization. In 1922 he was elected president, also, of the North West London Band of Hope Union. In addition to these, he is a vieepresident of the National Temperance League, and of many other temperance societies.

Eecles is a foreeful speaker and has done valuable work on temperance platforms. In 1908 he delivered the Lees and Raper Memorial Lecture, his subject being "The Relation of Alcohol to Physieal Deterioration and National Efficiency," and in 1917 he delivered the Norman Kerr Memorial Lecture, on "Alcohol and War." Eccles has, also, written numerous important articles on the aleohol question. He attended the Twelfth International Congress on Alcoholism, held in London in 1909. His address is 124 Harley St., London, W.1.

ECROYD, ALFRED RUSSELL. English steel-manufacturer and temperance leader; born at Bradford, Yorkshire, Dec. 14, 1844; died at La Solana del Rey (Artana), Spain, May 20, 1922. He was educated in a private sehool at Carlisle, and at the Friends' School, Bootham, York. He married Hannah Maria Neild, January, 1870. From 1869 to 1877 Ecroyd was a steel-manufacturer, and for the following decade the managing director of an export business, and later until 1890 he was a manufacturer of silver and electroplated goods. Absorbed in his business, and devoting his leisure time to art, natural history, essay-writing, and official work connected with the Society of Friends, it was not till 1883 that he became an active worker in the temperance cause. In that year he joined the Good Templars, also, together with his wife, becoming a member of the exccutive of the newly formed Sheffield Gospel Temperance Union. In a six-week Blue Ribbon mission conducted by R. T. Booth, Ecroyd was chairman of the pledge-taking committee; and in this position he brought great ability and energy to bear in the after-care of the 10,000 people who had signed the pledge, almost all of his own employees being included in the number. He was one of the founders of the Sheffield Temperance Electoral Association in 1885, a body which reached a voting strength of 4,000 within a few years, every man being pledged to withhold snpport from any candidate for Parliament who refused to advocate and vote for temperance measures. The success of this movement led to the establishment of similar asso-eiations in other cities, Ecroyd being frequently called upon to assist in the work. He was honorary secretary of the Association in Sheffield till 1890, when he sold his business in order to become secretary of the Liverpool and District Direet Veto Association. By midsummer, 1893, he had augmented the membership of the Association to more than 4,000. He then resigned, owing to a difference of opinion with the executive on Vernon Hareourt's Local-Option Bill.

In the autumn of 1893, Ecroyd, with his eldest son, removed to Spain, his wife joining him there the following year. He built a residence in Eslida, province of Castellón, and the family then devoted themselves to the study of the language, not simply for business reasons, but that they might become temperance missionaries in communities where wine-drinking was universal. One of their first converts was a young medical student, Don Miguel Gallart, who developed into an active temperance advocate, while still pursuing his studies, and who, after being admitted to praetise, assisted the Ecroyds in fonnding a total-abstinence propaganda. They first issued a pamphlet, addressed to the medical profession, entitled "Concepto Médico del Alcohol" (Medieal Opinion Concerning Alcohol) which consisted chiefly of translations of the statements of noted physicians concerning the harmful effeets of alcohol on the human system. This pamphlet was sent to every physician in Spain, and was followed by others of similar character. Large editions of a pamphlet entitled "The Church Against Alcohol" were also circulated. In December, 1909, Ecroyd commenced a visitation of the physicians in Madrid, Barcelona, and other places, and obtained the pledges of more than 200 of them to total-abstinence principles. He spent Christmas, 1909, and January, 1910, in England, returning to Spain in February. Dr. Gallart and Ecroyd then proceeded to establish a quarterly periodical entitled *El Abstemio* ("The Abstainer"), the first number of which was issued in October, 1910, and was circulated gratuitonsly over a great part of Spain. In the following year the Antialcoholic League of Spain *(Liga Antialcohólica Española)* was formed, with Ecroyd as president and a number of Spanish physicians and other leading men on its executive. Up to this time the Ecroyd family had paid all the expenses of the Spanish temperance mission, hut now a number of progressive Spaniards began to make subscriptions, and, in addition, English Prohibitionists became interested and gave financial assistance. Ecroyd again visited England in 1911, making a home there at Torquay, Devonshire, and strengthening the temperance societies of the district, which were at a low ebb. Returning to Spain in 1913 he resumed his active work as a temperance missionary. He found it possible to extend greatly the circnlation of his articles in *El Abstemio* by securing their republication in leading Spanish periodicals. Mrs. Ecroyd, who had been a minister of the Society of Friends and was an eloquent temperance speaker, died in 1915.

The World War interfered with temperance propaganda in Spain; but at the first opportunity Ecroyd renewed his activities, and was engaged in furthering the cause of temperance at the actual moment when death called him. He had just finished addressing some of the wrappers for No. 20 of *El Abstemio*, when he died suddenly.

Realizing that Prohibition was not immediately possible in Spain, Ecroyd did his best to prepare the way for it by education on temperance lines. His son, Russell Ecroyd, of Castellón, is carrying on his father's work in Spain.

ECROYD, RUSSELL. Anglo-Spanish business man and temperance leader; born in Sheffield, England, Feb. 28, 1871; eldest son of Alfred Russell Ecroyd, founder of the total-abstinence movement in Spain; educated in the Friends' Schools at Ackworth, Sidcot, and Doncaster. Up to the time of removing with his father to Spain, in 1893, he was active in the temperance movement in and aromnd Sheffield, as were all the rest of the family. He was a member of the Independent Order of Good Templars, and also of the

United Kingdom Alliance. He was a member of the executive of the Sheffield Temperance Electoral Association from the beginning. After the removal of the family to Spain, and the founding of the Liga Antialcohólica Española ("Antialcoholic League of Spain") Russell Ecroyd was made treasurer and vice-president of that organization, much of the time acting as president in the absence of his father.

Temperance work in Spain is difficult owing to the almost universal custom of wine-drinking and the prevalent belief that only distilled spirits are harmful. The Ecroyd family have had the advantage of independent means in carrying on their temperance work in Spain, originally paying the entire expense of the literature circulated, and of the public meetings. They thus escaped the suspicion of exploiting the people for their own private gain. Russell Ecroyd's home is at Castellón, Spain, where he carries on an automobile business. He does not profess to be a lecturer or campaigner, but depends on his contact with people in business and social life and on temperance literature for the success of the propaganda. *El Abstemio,* the organ of the League, is now supported in great part by Spanish friends of the movement who have been converted to total abstinence.

ECUADOR. A republic of northwestern South America, bounded north and northeast by Colombia, southeast and south by Peru, and west by the Pacific Ocean. No definite figures can be given for the area or population of the country owing to the fact that its boundaries have never been completely and accurately delimited and no census has ever been taken. The long-standing boundary dispute with Colombia was settled by treaty in 1916; that with Peru is still pending. The area is given variously as between 116,000 and 276,000 square miles, and different estimates of the population range from 1,500,000 to 2,000,000. The bulk of the inhabitants are Indians; those of mixed blood *(mestizos)* are estimated at 400,000. The number of persons of pure European stock is small. The capital of Ecuador is Quito (pop. 80,702). Under the present constitution (Dec. 28, 1906) the Government is composed of a president, elected for a term of four years, and a Congress of two houses, the first consisting of 32 senators, and the second of 48 deputies; both elected by adults who can read and write. The president is elected by direct vote of the people. There is no election for vice-president, the presidency being filled in case of death or other cause of vacancy, by the president of the senate of the last Congress, or in the event of his failure to do so, by the president of the Chamber of Deputies.

Climate in Ecuador is a matter of altitude rather than of latitude. Although the country is cut by the equator, which gives it its name *(ecuador* is Spanish for "equator"), the temperature ranges from tropical to frigid extremes as one ascends from the lowlands to the snow-capped peaks of the Cordilleras. A very considerable part of its area enjoys a temperate climate. Quito has a mean annual temperature of 58.8°, an annual maximum of 70°, and an annual minimum of 45°, and is celebrated for its healthiness. Tropical farming is carried on in the coast regions and in the lower river valleys, while in the hill country and the high mountain valleys the farms are devoted to grazing, dairying, and the raising of hay, grain, and the vegetables and fruits of the temperate climes. The chief products are cocoa, vegetable ivory, cotton, coffee, rubber, sugar, orchella weed, yams, bark, tobacco, straw hats and hammocks, sarsaparilla, wheat, and fruits. Among the minerals are gold, quicksilver, lead, iron, and copper. The total railroad mileage in Ecuador in 1921 was 413. Highways are practically undeveloped. The language of the republic is Spanish.

The earliest inhabitants of the region now occupied by the Republic of Ecuador of whom there is any definite knowledge were the Quitus, who seem to have been the dominant tribe among at least 50 other independent tribes which flourished contemporaneously. About A. D. 280 a foreign tribe is supposed to have invaded the valley of the Esmeraldas, and at Quito they founded a kingdom which by conquest and alliances grew to very considerable proportions and lasted for 1,200 years. In the latter half of the fifteenth century the Quitonians were attacked by the Peruvian Inca, Tupac Yupanqui, whose plan of conquest was successfully completed after his death by his son Huayna-Capac. Early in the sixteenth century Pizarro brought the country under the Spanish yoke, and the present territory of Ecuador was included in the viceroyalty of Peru. The struggle of the Quitonians for independence began in 1809 and continued intermittently until 1822, when, under Antonio José de Sucré, one of Bolivar's lieutenants, and with the assistance of a Peruvian force under Andres de Santa Cruz, they gained a complete victory over the Spaniards in the great battle of Mount Pichincha (May 22). They at once united with New Granada and Venezuela under a republican form of government, the triple confederation taking the name of Colombia"; but in 1830 they withdrew from the confederation, and Ecuador was proclaimed (May 11) an independent republic. The first president was General Juan José Flores. The frequent revolutionary changes which the country has undergone is evidenced by the fact that no fewer than eleven constitutions were adopted between 1830 and 1909. An attempt to overthrow the legal Government in 1912 was promptly quelled, the leader being taken from the penitentiary at Quito and killed by the angry populace.

Sr. Gonzalo Cordova was elected President of the Republic on Jan. 17, 1924.

Chicha and *guarapo,* which may be called the historic native beverages of the Ecuadorean Indians, are still drunk extensively, especially in the highlands of the country. The former is a fermented mixture of Indian corn and molasses, and is considered by the natives as superior to *guarapo,* though the latter, prepared by the fermentation of cane-juice, is consumed in abundant quantities in connection with religious ceremonials, feasts, etc., women as well as men joining in the drinking. For many years a beverage called *mallorca* has been widely used in all parts of Ecuador, particularly in the farming regions, where the peonage system of labor is widely prevalent. Nearly every large plantation or farm in the lowlands has its cane-field and its small sugar-mill, or *trapiche,* for the express purpose of man-

ALFRED RUSSELL ECROYD AND FAMILY

Standing (left to right) : Theodore Neild, C. W. Ecroyd, Russell Ecroyd, and Edward Neild
Seated : Mrs. C. W. Ecroyd, Mrs. Alfred Russell Ecroyd with Christine Ecroyd (little daughter of Mr. and Mrs. C. W. Ecroyd), Mrs. Russell Ecroyd, and **Alfred Russell Ecroyd.** (Mr. Theodore Neild and Mr. Edward Neild are brothers of Mrs. Alfred Russell Ecroyd.)

ufacturing its own *mallorca*. The liquor is made by distilling the cane-juice and then tincturing it with anise. It is the custom for each peon to receive a daily allowance of *mallorca*, this dispensation usually consisting of a draft before going to work in the morning and another at noon. According to one Ecuadorean observer, writing from Guayaquil, this practise is generally regarded by plantation proprietors as the *sine qua non* of a successful employment system. He says: "The Ecuadorean peon prefers a drink to a meal. He would sooner go to work without his breakfast [the noon-day meal] than without his drink; he will work all day without food, if he is supplied with plenty of *mallorca*." In the highlands, where sugar-cane can not be grown, the farmers must import their *mallorca* from the warmer districts, and in some cases it has to be transported great distances and at very considerable expense. Some of the liquor is even imported from Spain.

The better class of persons in the Republic have a large assortment of wines and liquors in their *despensa* ("pantry"). Many rich people, indeed, have almost a fortune in very fine and expensive imported wines and liquors. Most of the European wines and liquors are to be found in the local markets. Although American and German beers have been imported, the kinds mostly consumed are made in Guayaquil.

The annual revenues from *mallorca* form quite a large item in every province; and in some of them it is the main source of income for the support of the public schools, public lighting, street-sweeping, and other general expenses. The manufacture of AGUARDIENTE, wine, and national liquors is regulated by the *Ley de Aguardientes* ("Aguardiente Law") of Oct. 5, 1916. Under Article 33 of Chapter IV of this Law each producer of molasses, guarapos, aguardientes, wines, etc., is required to keep a book in which must be entered details of the production of each of the beverages, such book being open to the inspection of the proper authorities.

By Article 34 the manufacture of aguardiente, wines, etc., is free at the places where the sugar-cane is produced but permits are required for its sale, as also for the sale of foreign drinks (Art. 52).

Under Article 1 of the Executive Decree, of Dec. 16, 1916, no new factories can (with certain exceptions) be established except in the places of the production of the cane.

Inquiries made of the American Consul-General for statistics of alcoholic beverages in Ecuador, and as to any temperance movement in the Republic, elicited the following reply:

> No statistics have ever been published or compiled in Ecuador relative to the drink question, as very little interest has ever been taken to restrict or suppress it.
>
> There is but one man in Ecuador known to me who is an uncompromising enemy to the drink traffic, viz. Señor Francisco Urbina Jado, manager of El Banco Commercial y Agricola, at Guayaquil.

Consul-Gen. Goding says further that it is generally known that drink is the curse of the peons in this country, who consume practically all of the aguardiente (rum) made in the Republic, with the usual effect on their moral, mental, and physical being.

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed., s. v.; *Statesman's Year-Book*, London, 1924; manuscript material courteously supplied by Mr. Martin Reinberg, of Guayaquil, and American Consul-General Frederic W. Goding, at the same city.

EDDY, RICHARD. American clergyman, author, and temperance advocate; born in Providence, R. I., June 21, 1828; died Aug. 16, 1906. He was educated in the public schools of his native place and in the Clinton Liberal Institute, Clinton, N. Y. He entered the ministry of the Universalist Church in June, 1848, and was ordained in July, 1850, subsequently holding pastorates at Rome, Buffalo, and Clinton, N. Y., Philadelphia, Pa., Gloucester, Melrose, and Chatham, Mass. During the Civil War he served (1861-63) as chaplain of the Sixtieth Regiment of New York State Volunteer Infantry. He was librarian of the Historical Society of Pennsylvania, 1865-68, secretary of the General Convention of Universalists, 1859-68, and president of the Universalist Historical Society in 1877. Among Eddy's published writings dealing with the Alcohol problem are "Alcohol in History" (1887) and "Alcohol in Society" (1888). He wrote, also, a series of tracts and pamphlets dealing with various features of the temperance reform. Eddy was a frequent and enthusiastic lecturer on temperance, and from the earliest of his pastorates to the close of his public ministry his pulpit gave forth no uncertain sound as to the urgent need of Prohibition. Joining the Independent Order of Good Templars, he served in various capacities, becoming Grand Chief Templar of Massachusetts in 1878. He was elected to the Massachusetts Legislature in 1870, as a fusion candidate of the Republican and Prohibition parties. In 1883 he received the honorary degree of S.T.D. from Tufts College, Massachusetts.

EDGAR, ALEXANDER ROBERT. Australian clergyman and temperance leader; born in Tipperary, Ireland, April 8, 1850; died in Victoria, Australia, April 23, 1914. His parents emigrated to Australia when he was five years old, and he received his education in the schools of Victoria, where the family residence had been established. He was licensed to preach in the Wesleyan Methodist Church while quite a young man, and on the completion of his studies was admitted into the regular ministry. Practically a life abstainer, he joined successively the Band of Hope, the Rechabites, the Sons of Temperance, and the Good Templars, becoming active in the work. In the several charges which he served as pastor he gained a reputation for fearless denunciation of the liquor traffic and for efficiency in constructive temperance organization. At Melbourne he was the leader of the temperance forces in a hard-fought battle, and he also led in a victorious contest at Geelong. He combined with his militant tendencies a profound sympathy with the unfortunate victims of the drink habit, and this most desirable blend of qualities led to his selection as superintendent of the Central Mission established by the Methodist Conference in Melbourne. In 1903 a group of enthusiastic friends of the mission presented him and his family with a home located a few miles from the city, where they might find rest and recreation and inviting surroundings. Besides sustaining the taxing work of the Mission, Edgar was for some years vice-president of the Victorian Alliance, and was active in its campaigns.

EDGAR, JOHN. Irish clergyman, educator, and pioneer temperance reformer; born at Magheranock, County Down, Ireland, in March, 1798; died at Belfast, Ireland, Aug. 26, 1866. He was educated at an academy of which his father, a Presbyterian clergyman, had charge, and later at Glasgow University. He was ordained to the Presbyterian ministry in 1820, after completing his theological studies in the Presbyterian College at Belfast, in which city he served a mission church as pastor for some years. In 1828 he married Miss Susanna Grimshaw of Whitehouse. Edgar's energy and power as a preacher secured large audiences, and the little church grew in numbers and influence. He eventually resigned his pastorate to fill the chair of systematic theology in the Presbyterian Theological College in the same city. Upon the union of the two branches of the Presbyterian Church

REV. JOHN EDGAR

in Ireland in 1840, he was made divinity professor of the united church. In 1842 he was Moderator of the General Assembly, and became active in the work of raising funds to promote Christian education in southern and western Ireland. A few years later he was also a leader in the benevolent movement for the relief of the suffering occasioned by the potato famine.

In temperance work Edgar was one of the best known leaders of his day, being accounted by some the father of the reform in Ireland. In 1829 he was appointed by the ministers of Belfast to prepare an appeal against Sabbath profanation and intemperance. In the preparation of this address he consulted his friend, the Rev. Joseph Penney, who had spent some time in Rochester, New York, and who told him of the temperance reformation going on in America. Edgar was deeply moved by the recital, and, promptly seizing a gallon jug which contained whisky for family use, he walked to the parlor window of his home and poured the remaining

contents out upon the ground. He immediately addressed a communication to the local papers giving an account of the movement in America, and appealed to the people in stirring words, concluding as follows:

> Up then and be doing, men of patriotism, men of piety; a tide of intemperance, rising every hour, is hurrying all moral and religious institutions before it; up and be doing now, or weep, when all is over, on the closed grave of your country's glory.

On Sept. 24, 1829, he founded in Waring Street, Belfast, the ULSTER TEMPERANCE SOCIETY. Unfortunately, Edgar was not prepared to accept the whole American program, nor even to keep pace with many of the workers in the movement in his own country which owed its original impulse to his self-denial, courage, and ability. His quarrel was with distilled spirits, and not with the so-called milder beverages. He would not accept the "teetotal" program, and inveighed against it as scarcely less evil than drunkenness itself; claiming to derive from the word of God the authority for his position. His case, like that of many others developed by the reform movement in every land, serves to reveal the long reach of the alcoholic delusion, out of which came a school of Biblical exegesis which makes indulgence a right to be defended at all costs; since without the sacrificial offering of intoxicants to God in public worship it is impossible to please Him! In commenting on Dr. Edgar's attitude, Dawson Burns, in his "Temperance History" (i. 33), remarks:

> In reference to Professor Edgar, it may be said that for several years he was the most prominent figure in the Irish temperance movement, and one of the most conspicuous temperance reformers in the United Kingdom . . . His correspondence, printed publications, and platform and other public utterances, all told of a spirit set on fire with a noble passion . . . With the possible exception of . . . Dr. Edgar had no compeer under the first Temperance System for intense and continuous devotion to the propagation of the Temperance Reform . . . Unhappily, Dr. Edgar not only failed to accept the larger principle, but thought it his duty to oppose its advocacy, and thus became separated from nearly all his former colleagues . . . Yet it is pleasant to know that, before he passed away, (Aug. 26, 1866), he had become reconciled, in part at least, to the new order, while not included among its avowed and active friends.

Edgar's fame as educator, preacher, and lecturer crossed the ocean while he was still a young man. In 1836 Hamilton College, Clinton, N. Y., conferred upon him the honorary degree of D.D., and in 1860 the University of New York gave him that of LL.D.

EDHOLM, SOFUS RASMUSSEN. Danish state railway official, editor, and temperance leader; born in Copenhagen, Denmark, Nov. 6, 1857. He became a total abstainer in 1882, and in the following year was chosen editor of *Ifing*, the official organ of the Independent Order of Good Templars. In 1894 he assumed editorial charge of the *Nordisk Good Templar*, official organ of the Northern I. O. G. T. Since 1901 he has been manager of the Blue Cross and editor of the periodical of that organization which bears the same name. For many years he has been much in demand as a lecturer, and has been honored by the king with the title of "chamberlain."

EDMONDS, HENRY. English justice of the peace, evangelist, and temperance advocate; born at Cape Elizabeth (now South Portland), Maine, U. S. A., Aug. 8, 1861. After the death of his mother, in 1868, he left America with his father

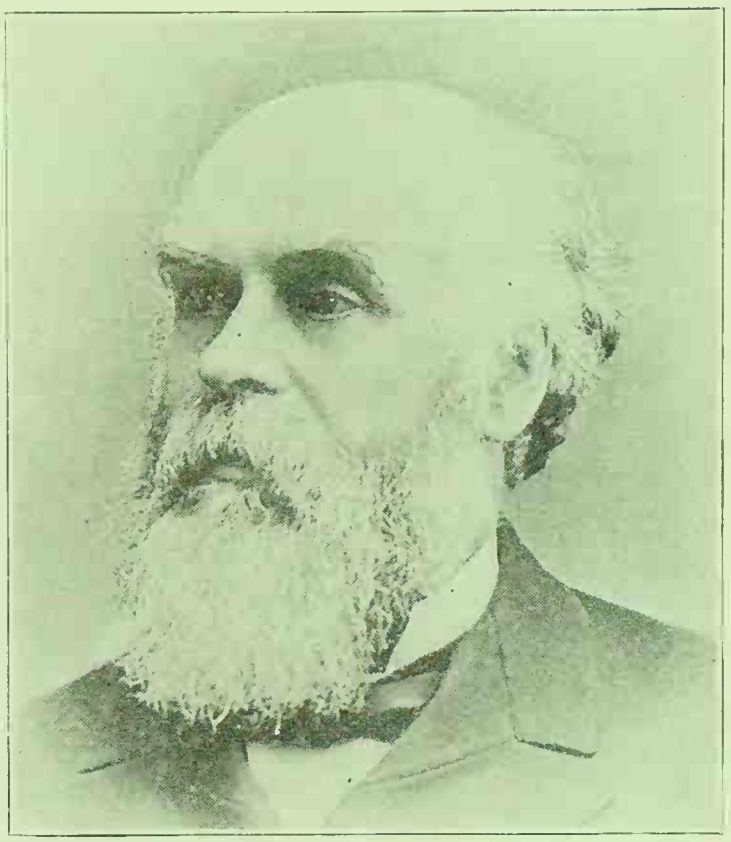
and settled in England. He married Miss Jennie Freeman, of Boston, U. S. A., in 1886. From his youth he was a zealous evangelist, and in England he joined the Salvation Army (1877), while it was still the Christian Mission and had not yet adopted military titles and methods. For some years he was on General Booth's staff as an officer, and took part in opening up and organizing the Army work throughout England, Wales, Ireland, and Scotland (1877-88). He was for a time an official of the Finance Department at the London headquarters. Later he was compelled to withdraw from active service on account of ill health.

Having never followed any trade or profession and being a man of independent means, Edmonds was able to devote himself to works of philanthropy and reform. For several years he resided at Longford, Sevenoaks, Kent, where he superintended a very successful mission. Here, also, he arranged temperance and local-option meetings, was one of the founders of the Sevenoaks Temperance Council, and took an active part in opposing the granting of licenses at the Brewster Sessions. In 1892 he removed to Tunbridge Wells, in the same county, where he continued his temperance work, becoming treasurer of the Kent Band of Hope Union as well as chairman of the Kent County Temperance Federation (1893-1918).

Edmonds has been active in many forms of public service, having served as chairman of the Managing Committee of the Homocopathic Hospital, Tunbridge Wells, and as chairman of the Royal Society for the Prevention of Cruelty to Animals, in the same town, helping to raise large sums of money for ambulances and hospitals for sick and wounded horses at the front during the World War. When the Tunbridge Wells branch of the National Indian Soldiers' Fund was started during the War, he was appointed honorary treasurer and secretary by the mayor of that city. He has been for many years treasurer and secretary of a local fund for the education of poor young men as medical missionaries. He is a justice of the peace for Kent, and in 1919 he was made a Freeman of the City of London in the Ancient Company of Needle-makers.

EDMUNDS, JAMES. British physician; born at Cupar, Fifeshire, Scotland, in 1832; died Feb. 16, 1911. He was educated for the medical profession at London Hospital, where he took several medals. He qualified as a physician in 1854, and immediately entered general practise in the East End of London, where he was very successful.

Edmunds did not become a total abstainer till 1863, when he was converted by arguments used by a working man at a meeting which had been convened by George Ling, and over which he had consented to preside. He became a member of the College of Physicians in 1874. In 1868-89, while physician to the British Lying-In Hospital, he had reduced the expenditure for alcohol in that institution to 2/- for the year, an important reduction of the mortality of both mothers and children resulting. He was forced to resign by the brewers and distillers who subscribed to the Hospital. The alcoholic régime being resumed, the mortality again rose. A libel suit grew out of this, in which Edmunds was successful; and the controversy was a factor in the establishment of the London Temperance Hospital, of which Edmunds became first physician, and later senior physician, serving until 1893, when he resigned and was appointed consulting physician. He was one of the founders of the British Medical Temperance Association, and its first president, continuing in the office for three years.



JAMES EDMUNDS

After Edmunds became an abstainer he was much in request as an able and eloquent medical speaker, and his clear and convincing advocacy had a powerful influence. He gave frequent lectures on the medical aspects of the alcohol question. In 1874 he visited the United States, addressing large meetings on alcohol and health. The addresses were printed and widely circulated. He was a member of the International Temperance Congress at Paris, in 1878. For many years he was medical officer of health and public analyst of the parish of St. James, London, and medical examiner to the United Kingdom Temperance and General Provident Institution. Edmunds's experience and convictions were summarized in the following statement, made by him a few years before his death:

> Looking back after fifty years of active medical work in London, in regard to the sick under my care and in regard to the endurance of my own health, working power, and enjoyment of life, I believe that my patients have gained everything and have lost nothing by my disuse of alcoholic beverages.

BIBLIOGRAPHY.—Dawson Burns, *Temperance History*, Index I.

EDUCATION AND DRINK. See SCIENTIFIC TEMPERANCE INSTRUCTION; ILLITERACY AND ALCOHOL.

EDWARD VII. King of Great Britain and Ireland and Emperor of India; born at Buckingham Palace, London, Nov. 9, 1841; eldest son of Queen Victoria and Albert, Prince Consort; died at Buckingham Palace May 6, 1910. He acceded

to the throne, on the death of Queen Victoria, Jan. 22, 1901.

The use of wine having long been customary in drinking the health of the sovereign, many abstainers had experienced a difficulty in this connection, and endeavors were made to ascertain the King's attitude with regard to the use of non-alcoholic beverages when drinking His Majesty's health. In October, 1902, Lord Knollys, private secretary to the King, in a letter to Rear-Admiral Hall, which the latter was permitted to make public, conveyed the following expression of the King's views on the subject:

> His Majesty is afraid that it would be difficult to make any public announcement that he considered his health can be as loyally drunk in water as in wine. The King commands me, however, to say that you are authorized to make it known privately, and in any way that you think best, and that you are authorized to state, that total abstainers can always drink his health in some non-alcoholic drink to his entire satisfaction.

EDWARDS, CHARLES H. See ALASKA.

EDWARDS, JUSTIN. American clergyman and pioneer temperance society organizer; born at Westhampton, Mass., April 25, 1787; died at Bath Alum, Va., July 23, 1853. He was educated at Williams College, graduating in 1810. In 1812 he became pastor of the Congregational Church at Andover, Mass., where, early in his ministry, he was much exercised over the drinking habits of society all about him and the evidently growing tendency of the evil. In 1815, on the occasion of the Annual Fast, he delivered a powerful address on the necessity for self-denial in this particular; and for successive years fasts and festivals alike were occasions for pouring out his soul in warnings on the drink question. His positive teaching was, for that period, novel and startling, and only his great ability and the universal respect in which he was held secured for him a hearing on such a subject. On one of these occasions he said:

> "I speak as unto wise men." What shall be done? Shall this enemy be continued among us, or shall we declare a war of extermination and root it out? But one says, "It is a very useful thing. It will do no hurt if men do not take too much; they must be on their guard." *No;* "Be on your guard" has been the motto for thirty years; and shall we go on and perpetuate its evils on this generation, and fasten them on the necks of posterity?
>
> It is not drunkards nor intemperate men who control this business. It is *temperate men, useful men, honorable men.* Let them forbear to use it, and show that it is not necessary, and *the evil will die;* for they shut the door through which all intemperate men and all drunkards have entered. Those men were once where temperate men now are, in the temperate use of strong drink; and temperate men, if they continue this course, will many of them be where the intemperate men now are . . .
>
> We are now reduced to one point: *Shall temperate men continue the temperate use of strong drink, and thus keep open the door to intemperance, idleness, dissipation, drunkenness, poverty, wretchedness, and death; or shall they forbear, and thus shut the door against these evils forever?* "I speak as unto wise men."

Edwards's publications attracted wide attention no less than his sermons. In 1823 appeared a strong paper on the evils of using intoxicating liquors at funerals, and two years later his booklet, "A Well Conducted Farm," which had an enormous circulation. It was a description of the farm of S. V. S. Wilder, of Boston, conducted on strict temperance principles. His later temperance tracts were "On the Traffic in Ardent Spirits" and "Temperance Manual."

In 1825 Edwards united with the Rev. Dr. Woods and fourteen others in forming at Boston the American Society for the Promotion of Temperance, and for the next three years devoted much of his time to the task of strengthening that movement. In 1828 he became pastor of the Salem St. Church, Boston; but the double work of the pastorate and that of temperance evangelism proved too much for his health, and he resigned the pastoral office to give his whole time to the new temperance organization, which was battling with difficulties on every hand. Then followed seven strenuous years of lecturing, debating, organizing, and writing. There was little money to be had for temperance propaganda, and much of hostile sentiment to be encountered and overcome. But the Society gained ground and total abstinence won the endorsement of various church bodies and social organizations; and thus, as one writer puts the case:

> Before the Washingtonian movement, in 1840 and 1841, numerous public bodies took the ground of entire Prohibition as the only remedy. The Congress of the United States also took that ground, in 1834, as the only remedy for intemperance among the Indians —total prohibition of the traffic and destruction of the liquor; and numerous individuals planted themselves on the same basis.

One of Edwards's widely quoted paragraphs, written in 1833, ran as follows:

> The great thing to be accomplished is to produce the conviction that the laws which authorize the traffic in ardent spirit as a drink, by licensing men to pursue it, are morally wrong, opposed in their influence to the laws of God, and that the public good, instead of requiring that some men should sell ardent spirit, utterly forbids that this should be done by any.

In 1830 Edwards delivered the first address on temperance ever made at St. John's, New Brunswick; and the pioneer society of the maritime provinces, the St. John's Temperance Society, was formed there. In the following year he addressed a joint meeting of both houses of Congress in Washington, D. C., on the subject of temperance; and The Congressional Temperance Society was the result. His annual reports of the progress of the Society, whose leader he was, were looked forward to as papers of great moment; and the six reports covering the years 1831-36 were published as "The Permanent Temperance Documents."

Edwards was a very persuasive advocate of temperance, and was exceedingly careful to avoid all acrimony in his arguments. As Dr. Charles Jewett, long associated with him in his work, said of him:

> To his personal efforts, more than to those of any other man, or score of men, was the reform indebted for the forms it took and the influence it exerted in New England up to the year 1837. He was one of the wisest men in council I ever knew, and there were never any deductions to be made from his influence or labors on account of rashness, crudeness, or ill-temper. In all his labors as a reformer, I presume no man was ever prejudiced against the cause or its advocates by any injudicious or unkind word of his.

EDWARDS, NINIAN. American jurist and temperance advocate; born in Montgomery County, Md., in March, 1775; died at Belleville, Ill., July 20, 1833. He was educated at Dickinson College, Carlisle, Pa. At the age of twenty he removed to the Green River district in Kentucky. At first inclined to the medical profession, he later studied law and was admitted to the bar of Kentucky in 1798, and in the following year to the bar of Tennessee. He had been elected to the Kentucky Legislature before he was twenty-

one. He made rapid advancement in his profession, and was appointed first clerk, then judge, of the general court of Kentucky, judge of the circuit court in 1803, judge of the court of appeals in 1806, and chief justice of the State in 1808. In early manhood he had been addicted to strong drink; but he first reformed himself, and then set to work to reform others. He believed that other men could do what he himself had done in the way of personal reformation; nevertheless, he exerted every influence officially and in private life to restrict the sale of liquor and to remove temptation from the path of men who had fallen under the power of evil habit. In charging a grand jury in Kentucky in 1803 he said:

> Drunkenness is another offense properly coming under your jurisdiction; and I fear the frequency of it, instead of impressing your minds with the importance of applying to those who commit it the legal correction, has almost obliterated the proper sense of the impropriety and danger of this most degrading and bestial vice . . . The laws of the State expressly prohibit it, which ought to be a sufficient consideration with the jury to induce them to bestow on it the most particular attention; but I am astonished that this offense should pass with such impunity . . . The mind of man, distempered and intoxicated with liquor, renders him fit for the commission of the most savage deeds . . . I will venture to assert that one half of the offenses against the penal laws usually presented by grand jurors would not have been committed were it not for intoxication.

In 1809 Judge Edwards was appointed governor of the newly organized Territory of Illinois, and he retained that office until Illinois was admitted as a State in 1818, when he became one of the first two Senators representing that commonwealth in the Congress of the United States. He again became governor of Illinois in 1826 and served until 1830. In one of his campaign speeches he inveighed strongly against the use of whisky in elections, in the following words:

> The candidate who practises this corruption would not do so unless he thinks that it would benefit his election. How then is it to promote his election unless he supposes more people will vote for him in consequence of his whisky than would otherwise do so? Does he not then attempt to buy their votes?

EDWARDS, WALTER NICHOLAS. English scientist and temperance worker; born in London March 5, 1853; died in the same city Jan. 13, 1916. He was educated at the City of London College, and at South Kensington, specializing in chemistry, physiology, and hygiene, and becoming a Fellow of the Chemical Society in 1892. He was early identified with the Band of Hope movement, becoming a leader at Love Lane Mission Hall, in the East End of London. Later he was engaged as a helper in the office of the United Kingdom Band of Hope Union, where he took up the work of creating and collecting a literature that should be informing as well as hortatory, as impregnable to attack on the scientific side as it was compelling in its emotional and moral appeal. Besides providing suitable books and pamphlets which bore the names of leading scientific authorities, his own personal output was almost a complete library in itself. Among his publications were the following: "Proving Our Case"; "The Beverages We Drink"; "The Child's Book of Health"; "Platform, Pulpit, and Desk"; "Temperance Physiology"; and a series of "Outline Addresses," published originally in the *Band of Hope Chronicle* for the use of workers. Many of these outline addresses were widely copied by

other temperance periodicals in various parts of the Empire. Edwards became a master on the platform, his experimental lectures having the appeal of novelty, and proving to be as entertaining as they were informing. His demonstrations of the effect of alcohol on the blood and the various bodily functions were a revelation to many of his audiences. In all the counties of England, and in many parts of Scotland, Ireland, and Wales, his lecture-tours brought him into contact with thousands of people who became convinced under his teaching that their familiar beverages not only had no food value, but were as poisonous to the body as they were dangerous to good morals. After the impairment of his health withdrew him from the platform, he still continued to write, his specialty being, as has already been noted, the furnishing of material for others in the various lines of temperance work.

EGGER, AUGUSTINUS. Catholic bishop and temperance worker; born Aug. 5, 1833, at Dussnang, canton of Thurgau, Switzerland; died March 1, 1906. He was educated at the monastic school of the now extinct Benedictine Abbey of Fischingen, and at the cantonal schools of St. Gall, at which he took a special course in philosophy. He studied theology, also, at the University of Tübingen, Württemburg. Ordained in 1856, he became priest at Oberriet, teaching at the same time in high schools. In 1865 he was elected canon of the Cathedral at St. Gall, and devoted his spare time to journalistic work; but, as chief instructor in catechetics, he took especial care of the spiritual welfare of his pupils, studying civics at the same time. From 1872 to 1882 he was deacon of the Cathedral and episcopal official, assisting Dr. Karl John Greith, the bishop, and becoming familiar with the administration of the diocese. On Aug. 6, 1882, Egger himself was consecrated bishop. Even as reigning prelate he proved his predilection for pastoral work by preaching regularly on Sundays. By numerous visitations he became well acquainted with his diocesans, among whom he established religious, charitable, and social societies. Pope Leo XIII often showed his appreciation of St. Gall's bishop, who received the degree of D.D. *honoris causa* from his *alma mater*.

In about 60 publications Egger dealt with the religious topics of the time, paying special attention to the alcohol question. After becoming bishop he often pointed to the ever-increasing abuse of alcohol as a serious public danger. His first literary work in which he dwelt exclusively upon this subject was entitled "Some Instructions on the Consumption of Spirituous Beverages" (1892). He frequently availed himself of opportunities to warn against the pernicious effects of alcoholism by public lectures and by addressing mass-meetings and societies. His efforts were supported not only by the Catholic clergy of the country in its entirety, but also by such prominent laymen as P. A. Ming, National Councilor, who, at the meetings of the National Council, as well as at meetings of students at the University, promulgated the ideas of the bishop. Egger founded *Das Volkswohl* ("The Public Welfare"), a periodical of his own, and, with the support of some philanthropists, created *Vonderfluh*, a sanitarium for drunkards, at Sarnen. Both enterprises are enjoying great prosperity. The

temperance movement rapidly became popular among the Catholic population of the country. In 1893 the abstainers of the diocese of St. Gall were organized, and in 1895 the Swiss Central Committee began its activities, always headed by Egger. From St. Gall abstinence was carried into Upper Walden and Basel, and, by Monsignor Lavoy, into Freiburg and the canton of Valais. Soon there were about 50 branch societies of abstainers with a membership of 5,000 in eleven Swiss cantons, half of whom had taken the total-abstinence pledge. The movement is well represented by a league among the students at the University of Lucerne. Two other publications besides *Das Volkswohl* are devoted to the interests of the Swiss abstainers: *La Ligue de la Croix* ("The League of the Cross"), a weekly, at Freiburg, and *Le Réveil Suisse* ("The Swiss Awakening"), a fortnightly publication. Under the influence of Egger temperance has found official recognition by legislative measures of federal and cantonal authorities. He also called into existence, in 1895, the "Association Against the Abuse of Spirituous Liquors" for the intellectual and financial propaganda against alcohol. In 1902 this association was divided into 37 locals with a membership of 3,262. Among his more important publications on the alcohol question were: "Alkohol, Alkoholismus, und Abstinenz" (Alcohol, Alcoholism, and Abstinence), 1897; "P. Theobald Mathew, der Enthaltsamkeitsapostel Irlands" (Father Theobald Mathew, Ireland's Apostle of Temperance), 1898; "Der Kampf gegen den Alkoholismus" (The Fight Against Alcoholism), 1899 (this work was published as an admonition from the Swiss bishops to the members of their parishes, and had a large circulation); "Der Klerus und die Alkoholfrage" (The Clergy and the Alcohol Question), 1899; "Die Abstinenz als christliches und patriotisches Liebeswerk" (Abstinence as a Christian and Patriotic Work of Love), 1899; "Alkohol und Volkswohl" (Alcohol and the Public Welfare), 1901; "Familie und Alkohol" (The Family and Alcohol), 1901.

Egger's death was widely deplored, not only in the Catholic Temperance League, in which no one was more beloved or highly esteemed than the bishop of St. Gall, but throughout Switzerland also. He was a veritable champion of temperance reform.

EGGERS, WILHELM HERMANN. German lawyer and temperance worker; born in Bremen Aug. 29, 1867; educated in the high school (gymnasium) of his native city, and studied law at the universities of Freiburg (Grand Duchy of Baden), Munich, Berlin, and Leipzig (LL.D.). He practises as counselor at law in the courts of Bremen, and is a notary public.

In 1903 Eggers began the study of the alcohol question in all its phases, and soon became a member, and later a director, of the German Society Against the Abuse of Spirituous Liquors, now the German Society Against Alcoholism *(Deutscher Verein gegen den Alkoholismus)*. He had been a total abstainer since 1900. In the same year he became business manager of the German division of the International Antialcohol Federation, continuing in that office for a number of years. In 1906 he married Lydia Dreyer, of Bremen. From October, 1906, to July, 1909, he was business manager of the German Society for Hotel Reform; and in 1911 he took a similar office under the Bremen Central Station for the Care of Drunkards. The following year he became head of the Central Federation Against Alcoholism in his native city. During the period 1901 to 1913 he was a delegate to various meetings of the International Congress Against Alcoholism. In 1910 he took an extended trip into Russia for the purpose of making an exhaustive study of alcoholic conditions in that country, and with the aid and under the guidance of a Russian privy councilor he covered a distance of 9,000 kilometers. Eggers was the originator of the first great exhibition relating to alcoholism in Germany, held in 1903. Under his influence this institution became both permanent and ambulatory. His work has been taken over by the German Society Against Alcoholism, and now forms an important part of the propaganda of that organization.

EGG-FLIP. A mixture of boiled ale, brown sugar, and nutmeg with the whites and yolks of eggs poured over it to form a froth. The appearance of the beverage gives rise to its alternative name, "yard of flannel."

EGG-HOT. A drink composed of a mixture of eggs, sugar, ale, and brandy, heated.

EGG-NOG. A mixture of milk, egg, sugar, and a spirit, usually rum or brandy, iced and flavored with cinnamon or a piece of lemon peel.

EGG-POP. A New England variety of egg-nog

EGYPT. A country of northeastern Africa. The present article is divided into two sections: (1) Ancient Egypt, and (2) Modern Egypt.

1. Ancient Egypt

In ancient times Egypt was bounded on the north by the Mediterranean Sea; on the east by the Arabian Desert and a line drawn from Arsinoe, near Suez, northward to Rhinocolura, or Rhinocorura, now El Arish. The southern boundary was Ethiopia, while in the desert on the west the boundary was unsettled.

The Name

The name "Egypt" is said to have been derived from Aegyptus, son of Belus, who received from his father the kingdom of Arabia, but subsequently conquered the land of the "black-footed race" and gave it his name. Eusebius, however, indicated his belief that the country was named by Rameses (1577 B. C.), who, also, was called "Aegyptus." The exact meaning of "Egypt" is still uncertain, it being variously defined as "the land of Kopt," "the land of the black vulture," "the land of Cuphti," and "the land of canals." The Hebrew word for Egypt is *Mizraim*, or *Mitsraim*, possibly after Mizraim, the second son of Ham, although some contend that this appellation indicates the two divisions of Upper Egypt and Lower Egypt. In the Old Testament Egypt is referred to also as the "land of Ham" (Heb. *harets Cham*) and "fortress" (Heb. *mazor*, or *matsor*). The latter epithet is appropriate as descriptive either of Egypt's natural fortifications or of the narrowness of the valley of Upper Egypt. The Egyptians themselves always called their country *Kemi*, or *Chame*, from the black and burned appearance of the soil.

Topography and Political Divisions. Ancient

Egypt was divided into the Thebais, Middle Egypt, and Lower Egypt. The Thebais, extending from Syene (called also Assuan or Philae) to Abydos, contained ten districts or nomes; Middle Egypt, reaching to Cercasorus, where the Nile branched off, contained sixteen districts; and Lower Egypt, or the Delta, extending to the sea, contained ten districts. The halls of the famous Labyrinth, on the banks of Lake Moeris, coincided with the total number of districts, indicating that this structure stood in a central position with reference to the nomes and served a civic as well as a religious purpose. Under the Ptolemies, who added the Oases to Egypt, the three older divisions were altered and the number of districts was considerably increased. Under the Romans the country had but two divisions: Thebais and the remainder of Egypt. Emperor Theodosius I of the Byzantine Empire, who ruled Egypt through an imperial prefect, changed the name of Middle Egypt to "Arcadia," in honor of his eldest son, Arcadius. In the time of Justinian (A. D. 483-565) the territory of Alexandria, with the western part of the Delta near Ostium Canopicum, was called "First Egypt," while the eastern part, as far as Ostium Phatneticum, was termed "Second Egypt." The northeastern, eastern, and inner parts of the Delta formed two other provinces called "First and Second Augustamnica." Other changes in the divisions of the country are not sufficiently important to call for record here.

Egypt proper consisted of the long, narrow Nile Valley, a basin extending for 600 miles from the heights of Syene (Assuan) northward to Cairo, beyond which the valley flattens out into the fan-shaped Delta on the Mediterranean coast. Before the Nile enters Egypt at Syene it twice pierces barriers of mountains. Passing over the First Cataract at Syene, the river flows toward Cairo through a valley about eight miles wide, on each side of which is a mountain ridge, extending on the eastward to the Red Sea, and on the westward disappearing in the deserts of ancient Libya. In ancient times the physical features of the country were practically the same as they are at the present day.

Population. Diodorus Siculus states (i. 31) that in the times of the Pharaohs the land contained more than 18,000 cities and villages, with a population of about 7,000,000. The Ptolemies ruled over 30,000 towns and cities. Josephus estimated the population of Egypt in the time of Vespasian (A. D. 69-79) to be about 7,500,000, exclusive of the 300,000 in Alexandria.

The Egyptian population was divided into six classes: (1) Sacerdotal (priests); (2) military; (3) herdsmen; (4) agricultural; (5) commercial; (6) artisan. Membership in the first two was an enviable distinction, and all Pharaohs had to be descended from either of them. According to the Egyptian belief, death annihilated all class distinctions, and the soul was judged on its own merits in the court of Osiris.

Information concerning the appearance of the ancient Egyptians is secured from such ancient writers as Herodotus, Pindar, Aeschylus, and Lucian, from paintings and sculptures, and from mummies. Herodotus refers to the people of Colchis, a colony of Egyptians, as woolly-haired and black. Other writers speak of the Egyptians as swarthy, a term that might be applied either to a black or to a dusky Nubian. There is little evidence upon which to base the claim that the Egyptians were negroes. The well-preserved paintings in the recesses of temples and tombs indicate that the Egyptian complexion was chocolate or a red copper-color. The shade of female faces was yellowish or tawny, as they were protected from the sun. Black faces in Egyptian paintings are usually those of slaves or captives; but in Upper Egypt there are paintings in which a black-faced priest is conferring upon a red-faced candidate the symbols of the priestly office. Such a scene commemorates, perhaps, the transmission of religious institutions from the tawny Ethiopians to the comparatively fair Egyptians. At Philae the difference in color between representations of Osiris and Isis may indicate again the bringing of religious rites from Ethiopia to Egypt and the inferiority of Isis in the minds of the Egyptians. Some of the plates in Belzoni's "Description de l'Égypte" convey the idea that the copper-colored Egyptians were descendants of a black race, probably the Ethiopian. Blumenbach, in "Beiträge zur Naturgeschichte," concludes that the Egyptian race had three types: the Ethiopian, the "Hindus-artige," resembling the Hindus, and the "Berberinähnliche," like the Berberins. The skulls of Egyptian mummies are not those of the negroes of West Africa, and they do not differ materially from European skulls. Resemblances to the negro lie only in the soft parts, not in the osteological structure. Dénon mentions the close similarity between the modern Copts, who are descendants of the ancient Egyptians, and the human figures painted in the ancient Egyptian temples. The visages on the sarcophagi are round and flat and the color red-coppery. The hair of the mummies is brown and smooth, not curly and woolly. Undoubtedly some ancient Egyptians had woolly hair, and Plutarch suggests that occasionally there were red-haired individuals.

Complexion of the Egyptians

Egyptians Not Negroes

Early Egyptian civilization is believed to have been received from Ethiopia and carried northward along the Nile to the Mediterranean. At one time the Egyptians were confused with the Ethiopians, as if they were a single people, distinguished by their knowledge and piety. Ethiopian civilization may have been carried north by a sacred caste from a sacred island in the Upper Nile.

Historical Summary. The first historical king of Egypt was Mena, or Menes, who founded the kingdom of the white-walled Memphis, perhaps as far back as 5869 B. C. or as late as 3315 B. C. (Sir E. A. Wallis Budge places the date at 4400 B. C.). The Old Empire was ruled by eleven dynasties of Pharaohs, from the sixth or fifth millennium to the middle of the third. The middle Empire (2600-1635) was ruled by six dynasties, the last of the kings being the Hyksos, or Semitic shepherd monarchs, who were eventually driven out as foreign usurpers. The New Empire covered the period from the Eighteenth to the Thirty-first Dynasty (1635-332). The rulers of the Twenty-seventh Dynasty were the Persian conquerors Cambyses, Darius I, and Xerxes; Ar-

taxerxes III and Alexander the Great reigned in the Thirty-first Dynasty. Then followed the Ptolemaic period (304-30 B. C.), in which thirteen Ptolemies ruled, followed by Cleopatra, and, successively, three coregents, Ptolemy XIV, Ptolemy XV, and Ptolemy XVI, the last-named being

IVORY INLAID IMAGE OF BES, ON THE CASKET OF AMENHOTEP II
—*In the Rhind Collection, Edinburgh*

Cleopatra's son by Caesar. The Roman period followed Cleopatra's death (30 B. C.) and lasted till the Moslem conquest in A. D. 639, with which the history of ancient Egypt ended.

When Mena, the first dynastic king, reigned over both Upper and Lower Egypt, the country had already reached a remarkable degree of civilization. Hieroglyphic writing was used, pottery and gold-working flourished, and the priesthood was well established. In the Third Dynasty Tcheser built the great step pyramid at Sakkara (3900 B. C.). The Sphinx at Gizeh may have been built at this early date. Both the pyramids and the sphinxes are said to have been used to tell time. The

Mena, or Menes

kings of the Fourth Dynasty were great pyramid builders. In this dynasty Seneferu added the Mt. Sinai peninsula to the Egyptian dominions, and Cheops built the Great Pyramid with slave labor (3733 B. C.). The two other great pyramids were also erected in this dynasty. The red-granite sphinx at Tanis was built in the Sixth Dynasty.

In the Twelfth Dynasty the power of Thebes was established. The great temple of Amen (Ammon) at Thebes belongs to this dynasty. One of the kings, Amenemhat III (2300 B. C.), completed the artificial Lake Moeris and the Labyrinth at Hawara. During his reign Egyptian civilization made long strides forward. From the Thirteenth to the Fifteenth Dynasty confusion reigned throughout the land, giving the alien Hyksos an opportunity to conquer the kingdom without a blow. Their expulsion, after six dynasties of barbarian rule, opened a period of progress. Aahmes I (1700 B. C.), founder of the Eighteenth Dynasty, repaired the damage done to the temples by the Hyksos. His successor, Amenhotep I, founded the order of the priests of Amen. Thotmes I, who followed Amenhotep, extended Egyptian rule over Cush and to the Euphrates. He erected the great Theban temple of Amen at Karnak, and was the first Pharaoh to be interred in the famous Tomb of the Kings near Thebes. The colonnade at Karnak was begun by Thotmes III. One of the richest of the Pharaohs was Amenhotep III, under whose reign Egypt reached the height of splendor, prosperity, and influence.

The Hyksos

Amenhotep IV (1400 B. C.), a king of loving and beautiful character, has been styled "the first individual in history." Under his mother's influence he formed in his mind the religion of the one God, Aton, source of all life and love, and wrote a code of morality similar to that of Jesus. Abandoning the worship of Amen, he altered his name to "Akhnaton," built the great temple city of Tel-el-Amarna for the worship of Aton, and lived in that city dreaming of love and peace, while his enemies intrigued to break up the great kingdom. Akhnaton died at the age of 35, leaving a daughter who married Tut-ankh-amen, whose gorgeously furnished tomb was discovered and unsealed by Lord Carnarvon's exploration party in 1922. Later kings, worshipers of Amen, regarding Akhnaton as a heretic, effaced his name from his sarcophagus that his nameless soul might wander without rest eternally.

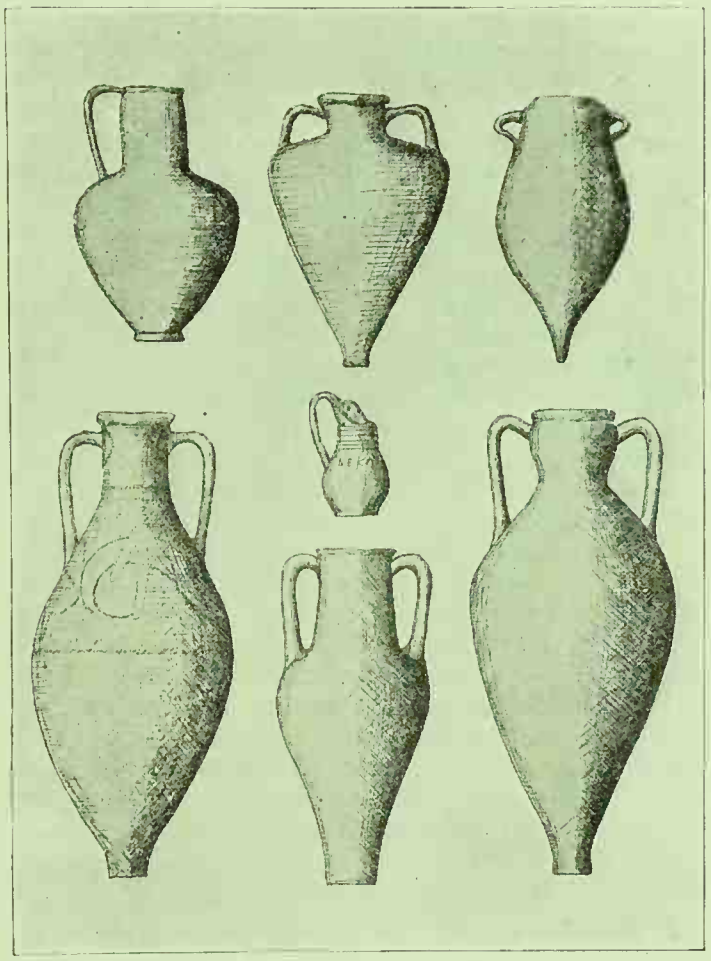
Akhnaton, the Monotheist

The next strong dynasty was the Nineteenth, founded by Rameses I (1400 B. C.), who built good roads and more temples, and added 79 columns to the hall at Karnak. The daughter of his son, Seti I (1366 B. C.), is believed to have been the princess who found the baby Moses hidden in the bulrushes of the Nile. Rameses II (1333 B. C.), now generally regarded as the Pharaoh of the Israelite oppression, ruined the kingdom by his long and oppressive rule. He fraudulently put his name on many buildings not erected by himself, so that posterity might regard him as the greatest of Egyptian kings. The pleasant-looking face of his mummy, which was found together with those of 35 other kings in the desolate valley of Deir-el-Bahara, where they

had been secretly buried perhaps after the tombs nearby had been plundered by robbers, hardly suggests the Pharaoh of the oppression, "whose heart was hardened." One of his sons, Meneptah I, is supposed to be the Pharaoh of the Exodus. His tomb has been unearthed in the Valley of the Kings, but his mummy has never been found. Many believe that he was drowned in the Red Sea when he pursued the Israelite host, and that, therefore, his mummy was never prepared.

The Pharaohs of the Israelites

At the end of 200 years' rule by kings named Rameses Egypt was priest-ridden and poor. The last Rameses was murdered, it is believed, by



AMPHORAE OF TWENTY-SIXTH DYNASTY

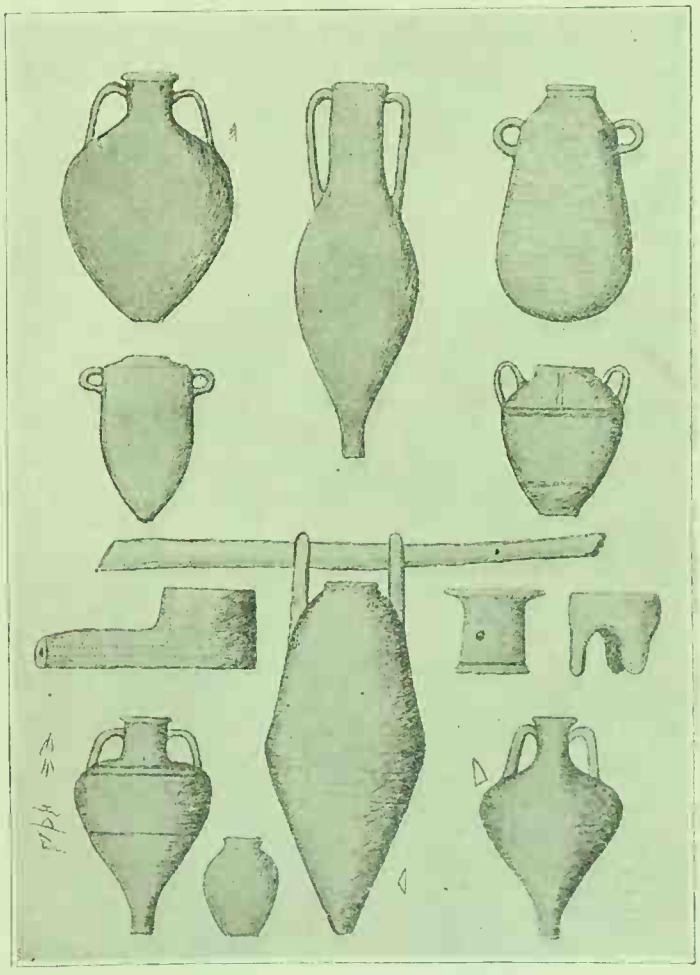
the high priest Her-Heru, or Her-Hor, who took the throne (1100 B. C.) and inaugurated a reign of priest-kings. Long before this the high priest occupied a position in the land second only to that of the king. The government of the priest-kings of Ammon (Amen) extended over seven dynasties, ending with the Persian Conquest. In the Twenty-second Dynasty, Shashanq, or Shishak (see I Kings xiv. 25-28), invaded Palestine and sacked Jerusalem (966 B. C.). Nekau, or Necho (see II Chron. xxxv. 20), of the Twenty-sixth Dynasty, slew Josiah, king of Judah, but was defeated by Nebuchadrezzar II (612 B. C.). Nekau's grandson, Uah-ab-Ra, or Haa-ab-Ra, planned to assist Zedekiah of Judah against Nebuchadrezzar, but because of his failure to arrive on time the Babylonian monarch took Jerusalem. The prophet Jeremiah and the people who escaped found refuge in Egypt.

Priest-kings

The rule of the Pharaohs really ended with the conquest of Egypt by the Persian king Cambyses. Legend has it that the Egyptians would not attack Cambyses' invading army lest they kill the cats which by a clever ruse he had placed at the front of his host, knowing that to the Egyptians the cat was sacred. Cambyses desecrated the temples, but Darius I was more lenient and repaired the damage incurred. An unsuccessful revolt against Xerxes took place in 486 B. C. A little later Amyrtaeus (Amen-rut) of Sais maintained a successful revolt against the foreign conquerors for 60 years, until Artaxerxes III subdued all Egypt. The last native Pharaoh was Nectanebus II (358 B. C.). After a period of Persian tyranny and misrule Egypt welcomed Alexander the Great as her deliverer (336 B. C.). The fort of Alexandria remains as a monument to his interest in the land that he had conquered. After his early death one of his generals, Ptolemy, received Egypt as his province to rule.

The Persian Conquest

Under the Ptolemaic dynasty the country again prospered. Ptolemy I Soter founded the library at Alexandria and introduced the worship of Serapis. Ptolemy II Philadelphus built Pharos,



AMPHORAE FROM TEL DEFINNEH, SHOWING METHOD OF STRINGING JARS FOR CARRYING

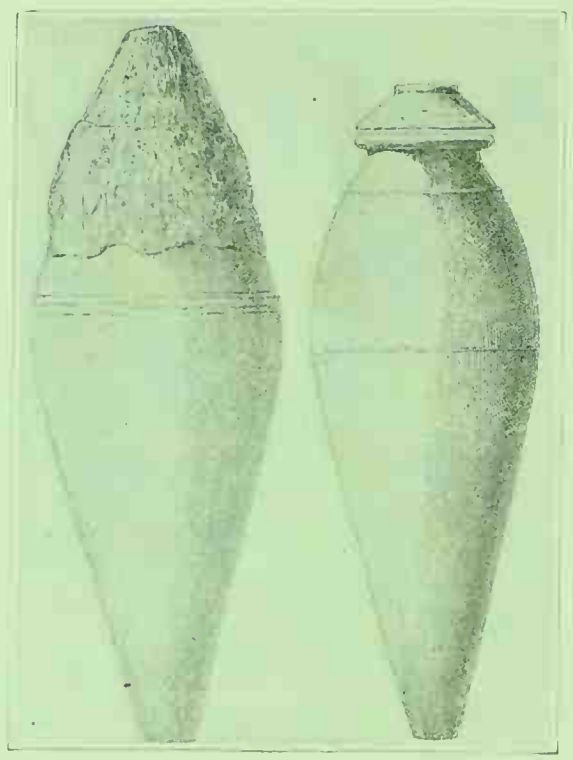
the lighthouse at Alexandria, known as one of the seven wonders of the ancient world. Ptolemy XIII Auletes willed that on his death his son Ptolemy XIV should, in accordance with Egyptian custom, marry his beautiful sister, Cleopatra, aged seventeen. Together Cleopatra and her brother ruled Egypt under the Roman Senate and the guardianship of Pompey. Banished by her brother, Ptolemy XIV, who had connived at the murder of Pompey, Cleopatra sought the assistance of Julius Caesar, who undertook for

her sake a war in which Ptolemy perished. A younger brother, Ptolemy XV, was appointed Cleopatra's coregent by Caesar (47 B. C.). Cleopatra lived openly as Caesar's mistress, and after his assassination, and having caused Ptolemy XV to be murdered, permitted her son by Caesar to rule with her as Ptolemy XVI, popularly known as Cesarion. The story of her love affair with Mark Antony is well known. Octavianus ended the rule of the Ptolemies, and made Egypt a province of Rome (30 B. C.), under the rule of a Roman prefect, Cornelius Gallus. Avidius Cassius, a Roman general, attempted to make himself emperor of Egypt, but was murdered by his own soldiers. Sir Ernest A. Wallis Budge, in his book "The Nile" (London, 1902) gives (pp. 22-24) the following summary of events relating to Egypt under the Romans after 30 B .C.:

A. D. 14. Tiberius. Germanicus visited Egypt.
55. Nero. The Blemmyes raided the southern frontier of Egypt.
98. Trajan. The Nile and the Red Sea Canal (*Amnis Trajanus*) was reopened.
117. Hadrian. Visited Egypt twice.
211. Caracalla. Visited Egypt and caused a large number of young men to be massacred at Alexandria.
260. Gallienus. Zenobia, Queen of Palmyra, invaded Egypt, A. D. 268.
270. Aurelian. Zenobia was Queen of Egypt for a short time but was dethroned in 273.
379. Theodosius I, the Great, proclaims Christianity to be the religion of his empire, and the followers of the ancient Egyptian religion are persecuted.

Passing over the Byzantine period, it may be noted that from 619 to 629 Egypt was held by the Persians under Chosroes. They were expelled by Heraclius in the latter year.

The Roman rule in Egypt continued for about six centuries. Much trouble occurred between the Greeks and the Jews, owing to certain privileges accorded them by Augustus. The military government of the country by the Romans and their alliance with the Greek party at Alexandria resulted in the decline of Egypt. The population had no military spirit and became unused to arms.



AMPHORAE FROM THE TOMBS OF NEGADA, SHOWING THE METHOD OF SEALING AT THE BEGINNING OF EGYPTIAN HISTORY

In 640 Egypt, thus weakened by misrule and internal strife, fell an easy prey to the advancing Moslems. The Arabic language gradually supplanted the Egyptian, and the Crescent drove out the Cross. Under the cruel and tyrannous government of Islam the country was reduced to a miserable condition. With the Mohammedan Conquest the history of Ancient Egypt ended. Henceforth the land of the Pharaohs was to be a province of Islam, and another faith was to hold sway where the priests of Ammon had once chanted the "Book of the Dead."

Language and Literature

In their language the Egyptians employed figurative, symbolic, and phonetic characters. The figurative, comparatively few in number, were pictures of the objects themselves. The symbolic, of which there was a greater proportion, conveyed an idea through some material representation. The great body of characters consisted of 120 phonetic or alphabetical designs. The characters of the three groups were known as hieroglyphics. Sometimes the three forms were used in writing one word. Besides the hieroglyphics two other forms of writing were known: (1) the hieratic, consisting of abridgments and imitations of the hieroglyphics and used by the priests in rituals, and (2) the demotic or enchorial, a popular language made up almost entirely of alphabetical characters. Twenty-five Greek letters were used after Christianity entered the country, and six additional demotic signs for letters unknown to the Greek. These formed the Coptic alphabet in the manuscripts preserved in the libraries. The significance of the old characters was gradually lost; but it has been recovered through the discovery by the French in 1799 of the Rosetta Stone, which subsequently fell into the hands of the British and is now in the British Museum. On this basaltic slab a decree by Egyptian priests in honor of Ptolemy V Epiphanes was written in both Egyptian and Greek. The Greek names of two rulers on the inscription furnished the phonetic value of the corresponding Egyptian words; and after patient labor the English scholar Dr. Young worked out a key to the Egyptian language, which was later improved by Champollion. By means of this code all ancient Egyptian inscriptions may now be deciphered.

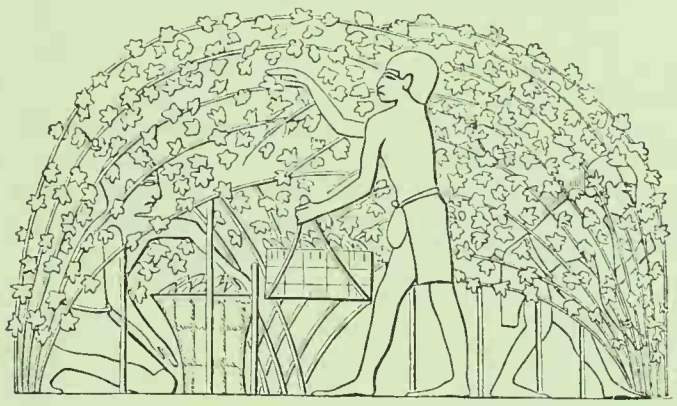
Egyptian literature comprised religious books, works on geometry and astronomy, chronologies, medical treatises, stories of adventure, songs, poems, books on magic, and legal precepts. No code of laws has been discovered. The best known Egyptian writings are: "The Book of the Dead," "Precepts of Ptah-hotep," "Instructions of Amenemhat I," "Maxims of Ani," and "A Hymn to the Praise of Learning."

Religion. The Egyptians were exceedingly religious, and in no country did religion command as much influence and splendor as in ancient Egypt. Animals were worshiped very early and continued to receive homage even after Egyptian religion had reached the cosmic stage. The sacred animals, such as the snake, cat, and crocodile, were venerated with a pomp that was often ridiculed by foreigners. These animals could not

be voluntarily destroyed. Mention has been made above of the successful ruse said to have been employed by Cambyses in ordering his soldiers to carry cats so that the superstitious Egyptians would retreat rather than kill one of their most sacred animals. At the death of a cat whimsical customs were followed, for example, the cutting off of one's eyebrows as a sign of sorrow. Dead cats were salted and burned at Bubastis. The complete list of sacred animals, birds and insects included: the cat, dog, ox, sheep, hawk, bull, ibis, crocodile, ichneumon, shrew-mouse, crow, hippopotamus, lion, wolf, asp, snake, frog, cantharus, beetle, and the pike, oxyrhynthus and lepidotus (fishes). The sacred flowers and plants were the lotus, peach, lentil, onion, acacia, heliotrope, and laurel.

Sacred Animals

The worship of the sun-god (Ra) in a way unknown in other lands was characteristic of



VINES GROWING ON A BOWER
—After Rawlinson

Egypt. Later Egyptian theology taught that Ra was the general appellation of the sun-god, Horus of the rising, Atum of the setting sun, Khepri of the sun below the horizon as dead (like Osiris), or as the embryonic sun-god preparing to rise, Shu of the noonday, and Khnumu the nocturnal sun in the lower world. All these are solarized forms of earlier local deities. Ammon, whose worship extended throughout Egypt, was regarded as an incarnation of the sun. Hathor was the cow-goddess, later the Heavenly Cow, between whose horns the disk of the sun-god appeared. Later she became the queen of heaven, mistress of love, joy, and music. Nu, the ocean, was the oldest of the gods, from whom the sun and all the gods came forth. Here is evidence of that primitive cosmology which derived the whole world from the chaotic waters and recognized the sun as the cause of all organic life. Seb or Qeb (earlier Aker) was the earth-god, husband of Nut, the sky-goddess.

Deities

The widest worship both in and beyond Egypt was given to the Osirian divine trinity, whose mysteries were fully developed in Egypt before 2500. Osiris, his wife Isis, and his son Horus, represented the Asiatic myth of dying and reviving nature. Osiris manifested himself in every change of nature, in light and darkness, in life and death, as the universal nature-god. Isis, his wife, revives him when he dies, either directly or through his son Horus, or by means of the Nile or heavenly phenomena. Horus, his son, is the reborn Osiris. Later in origin is the myth of Set as adversary of the good triad and slayer of his

The Osirian Trinity

brother Osiris. Set, identified with storm, thunder, and the destructive Nile floods, was popular as a manly deity suited for soldiers. After 1000 B. C. Set was worshiped by sorcerers as a devil. He was also gradually identified with the ocean.

After 1600 the theory began to be held that all the forces of nature were manifestations of the one great god of the universe, the sun. This belief might be termed naturalistic monotheism, although it is akin to pantheism. A lofty monotheistic tendency was seen in the short-lived religious reform of Amenhotep IV (1400 B. C.), mentioned above. His deity Aton was the Universal Being from which all things come forth and to which they return. He regarded the sun, hitherto worshiped as supreme god, as a creature of Aton, the Supreme Being. A psalm which he wrote in praise of Aton is remarkably like the 14th Psalm of the Hebrew Psalter. His vision, however, was a light that failed as far as the nation was concerned; the worship of the sun continued as if this noble theist had never lived. The extreme conservatism of the Egyptians prevented the monotheistic idea from getting a foothold, and to the very end Egypt clung tenaciously to the old local divinities and cults.

Ahknaton's Religious Reform

The Egyptian religious doctrines and rites are preserved in several sacred books. These are "Book of the Dead" (literally "Book of the Coming Forth by Day"), "Book of Breathings," "Book of the Lamentations of Isis and Nephthys," and "Book of Traversing Eternity." These sacred volumes set forth much of the Egyptian belief in the life after death, the transmigration of souls, the judgment of the soul in the court of Osiris, and other matters.

Sacred Books

As far back as the First Dynasty the religion of Egypt was controlled by a priestcraft which grew in influence, prestige, and wealth as the centuries rolled on. The priestly system was graded, with high priests at the head, and the latter enjoyed almost equal privileges with the Pharaohs. Joseph, in order to be elevated, had to marry the daughter of the high priest at On. The subordinate priests ruled their respective communities and filled all the government offices. In certain cities the priesthood maintained a college like that at Heliopolis, where Moses is said to have been educated. The priests were often the principal landholders, each temple brotherhood holding hereditary right to the extensive domain surrounding it. After the last of the Rameses, the high priest seized the throne and exercised the royal power. Priest-kings then dominated Egypt for centuries, and the power of the priest-Pharaohs continued for six centuries, being at last largely restricted by the Persian conquerors (see above).

The Priesthood

The Christian religion was embraced early by the Egyptians, who were attracted to its doctrine of personal immortality, so similar to that of their ancient religion. The Egyptian Christians, like all others in the Empire, suffered severe persecution, especially under Severus, Decius, and Diocletian. Alexandria was the center of Christian learning and the seat of one of the strongest

Christianity

Christian bishopries. When Theodosius the Great proclaimed Christianity as the religion of his empire, Egypt rapidly turned the pagan temples into ehurehes, though not without many sanguinary eonfliets between the Christians and the adherents of the pagan deities. The Coptic Church in Egypt, whieh is perhaps the oldest in the world, is the deseendant of the early Christian ehureh in Abyssinia.

Closely related to the religions beliefs of the Egyptians was their eareful embalming of the bodies of their dead. After 3,000 years the soul, having passed through many stages of animal existence, was expected to return to live in its former human body, whieh, if carefully preserved, would be ready. Therefore, by means of gums, resins, and other substanees the bodies of the dead were thoroughly prepared against decay. The viseera were removed and plaeed in four vessels, known as "Canopie jars or vases," each of these being supposed to be under the protection of the four sons of Horus. After the cadaver had been treated with natron and asphalt, or bitumen, long strips of eloth, saturated with antiseptics, were wound tightly round the entire body. Some of the proeesses of embalming lasted 70 days. Magieal formulae were repeated by a priest while each bandage was being applied.

Embalming

Art and Manufactures. The primitive Egyptians were cave-dwellers. The first houses were built of limestone; later the flinty sandstone of Selseleh and the hard rock of Syene were used.

With a very large population to draw upon for laborers, the Pharaohs erected magnifieent pyramids, temples, tombs, and other buildings on the plain and on the banks of the river. High perfection was attained in Egyptian stone-work. Obelisks and statues were usually made of granite, often of the beautiful and durable rose-granite. The stones in the walls and eolumns were polished after being set up. For the most part, sun-dried brick was used in private arehiteeture; its lasting qualities were, of eourse, far inferior to those of the granite used in public structures. Brick arches appeared in buildings as far back as 1540 and stone about 600. It appears that Dorie and Corinthian arehiteeture had Egyptian originals. The prominent features of Egyptian arehiteeture were simplicity, sameness in outlines, few openings, enormous pillars, and doors enclosed in a mass of rock. The yellow, rose, grayish, and white sandstone of whieh practieally all publie buildings between Syene and Denderah were eonstrueted was espeeially suitable for the carvings of inseriptions, as it was easily worked.

Architecture

Reverenee for aneient usage kept Egyptian art statie even at the latest periods. The favorite form of Egyptian sculpture was the bas-relief. The ehief defeets of Egyptian art in general were in conception and in knowledge of grouping. Then, too, there was a laek of expression of feeling. Paintings on the tombs showed greater freedom of expression. There nature was copied more, though imperfeetly. Sentiment aeeompanied the depiction of aetions to a greater extent than in the bas-reliefs. The paintings contained admirable portrayals of animals and human forms. They were also eharaeterized by a greater degree of harmony in the grouping of the individual parts than was the ease in the bas-reliefs.

EGYPT

Minutoli's drawings from the tomb of Beni-Hassan show that the Egyptians exeelled as weavers of fine eloth. They were eelebrated for the manufacture of fine linen for garments and bandages for embalming. All eolors are found in their dye-work. They seemed partial to the combination of red, green, and blue, and later of black and yellow. Some of their dyes they perhaps seeured from the Tyrians, who had a dye-factory at Memphis. In the manufaeture of chariots, swords, quivers, and instruments for eutting hieroglyphies the Egyptians used brass instead of iron. Their art of hardening bronze is now lost to the world. Their bronze had an unusual degree of elasticity and continued bright and smooth in dampness. Bronze was used for making vases, mirrors, and implements. They also possessed a formula for keeping gold in a liquid state. Some of their important manufaetures were white and eolored glass, artifieial gems, potash from einders, purified natron, lime, litharge, salts, embalming fluids, pottery, eouehes, seats, tripods, baskets, distaffs, musieal instruments, eups, statues, eloek-works, vinegar, wine, and beer. They were partieularly skilful in the manufacture of linen, jewelry, and pottery.

Manufactures

BES PLAYING A LYRE
—*After Erman*

BES VASE
—*From Tel Defenneh*

The produetivity of Egypt has always enabled her to supply grain to the surrounding eountries. Natural faeilities for transportation, plus artifieial canals, made it easy to convey agrieultural products from the interior to the caravan routes and ports in the north. Until the time of Psammetiehus I (666 B. C.) foreign traders were restricted in their aetivities, their vessels being prohibited from sailing along the eoasts, because, if they carried off Egyptians as slaves, the Pharaohs had no fleet with whieh to pursue. The later Pharaohs saw the need of a fleet and waged wars in order to get aeeess to the timber of Phenicia, which was coveted for ship-building. Psammetiehus improved the agrieultural and individual wealth of the country by establishing free trade. Neeho, eonqueror of Jerusalem, started to eonstruet the canal eonnect-

Trade and Transportation

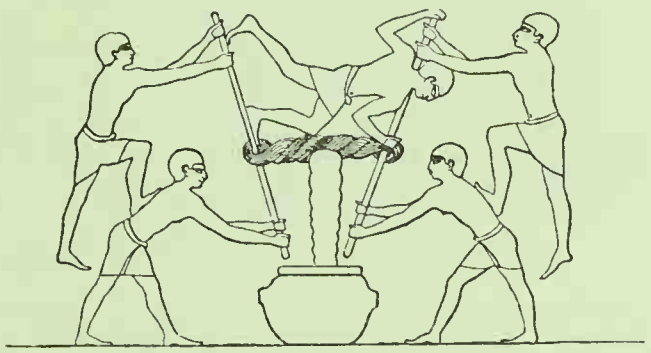
ing the Nile with the Red Sea; and Darius I completed the undertaking. Owing, however, to the difficulty of sailing in the northern part of the Red Sea, this canal was neglected, and a land route between Coptos and Berenice formed the great commercial trail between Egypt and the East. Thebes, at the height of her power, was the commercial as well as the religious center of Africa. Valuable mines were worked east of Thebes. In the times of Herodotus Memphis was the trade center, exporting ivory, gold, salt, linen, grain, and slaves. King Amas made Naucratis the residence of Greek merchants, and permitted them to build their own temples the precincts of which they used as market-places.

Egyptian clothing was quite plain until the Eighteenth Dynasty, when more elaborate dress became fashionable. The peasant workers commonly wore a white apron. Kings wore short military garments, while those of the priests were long and often elaborate. Women went about unveiled, unlike those in other Oriental countries, and used a variety of jewelry. Descent in the families was traced through the mother, who became increasingly influential as her family grew in size. Brothers were permitted to marry sisters and uncles their nieces. Kings and nobles had concubines, though there was but one legal wife. The children had dolls, balls, ninepins, and animal toys.

Social Customs

Learning was generally held in high repute, and schools and colleges existed for those who were able to afford them.

Drinking Customs and Alcoholic Beverages. The ancient Egyptians were heavy consumers of intoxicating drinks, the drink evil finally becoming one of the important causes of the decay of Egyptian civilization. Bes, commonly referred



AN OLD EMPIRE WINE-PRESS
—*After Rawlinson*

to as the ancient Egyptian drink goddess, was brought to Egypt at the beginning of the historic period by immigrants from Southern Arabia. Images of the goddess were often found engraved on vases and drinking-cups. At least in the earliest dynasties, Bes seems to have corresponded to the Greek Dionysos and the Roman Bacchus; but in the space of 3,000 years she took on peculiarly masculine attributes, like those of Heracles and Mars.

An Egyptian legend, inscribed on the tomb of Seti I of the Nineteenth Dynasty, attempts to account for the origin of intoxicating drink as follows: The goddess Hathor descended one night to the earth and massacred sinful men with such fury that the whole town of Chenensuten ran with blood. Ra, determined to stop the slaughter, commanded swift messengers to fetch him much dada-fruit from the island of Elephantine. Slaves at Heliopolis ground barley, added to it the dada-fruit, and mixed it with the blood of men. Then the king of Upper Egypt and the king of Lower Egypt came together with the gods to inspect the 7,000 jugs of the new drink. At twilight Ra, to protect mankind from Hathor's rage, had the jugs of ale, or beer, emptied on the field where Hathor was slaying mankind. When the goddess came in the morning, finding her face beautifully mirrored in the inundated field, she drank of the ale, was satisfied, and, wandering about drunk, recognized mankind no longer. Thereafter the priestesses of Hathor offered libations of beer and wine at her altars. ("Records of the Past," vi. 105.) Another legend, reported by Plutarch ("De Iside et Osiride," Parthey ed. p. 6), relates that wine was made from the blood of men who fought against the gods. It is noteworthy that in an inscription at the temple at Denderah Hathor is called "the mistress of intoxication." Moreover, a part of Hathor's temple was named "the house of drunkenness," and in the song of the seven Hathors she is described as "the mistress of drunkenness without end" (Mariette, "Dendérah," i. 31, iii. 200).

Mythical Origin of Liquor

The goddess Menqet, also, appears as a beer-goddess of the Egyptians. She is shown as a woman holding two beer-jars, and is often described as "the goddess who makes beer." (Lutz, p. 113.)

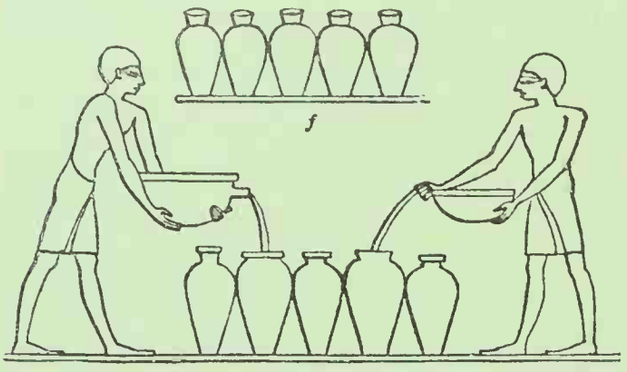
But the antiquity of intoxicating liquor in Egypt rests upon a more secure foundation than mythology. Back in the Old Empire (3892 to 2380 B. C.) one of the characters of the Egyptian language *(Ue'b)* represented a priest pouring out a libation of liquor from a vase. Another character represented an official employed in most noblemen's households, the "Superintendent of the Provisions of the Brewery." The existence of a libation character among the hieroglyphics points to the close association of drink with priestly ceremonials in the remote past. More light on this is obtainable from the "Book of the Dead" (Egyptian, *per em hru*, "coming forth by day"), which was well known in Egypt before the kings of the First Dynasty reigned. In the introductory hymn, "to Ra when he riseth," one of the closing requests of Ra is that offerings be made in his presence. The vignette accompanying the introduction throws light on the nature of these offerings. It presents the scribe Ani standing with hands raised in adoration before a table of offerings consisting of vases of wine, loaves of bread, cakes, haunches of beef, etc. In the first chapter of the book they "who give cakes and ale to perfected souls in the Temple of Osiris" are urged to give ale and cakes at the two seasons, that is, sunrise and sunset. The first rubric to the first chapter explains that if the text of the prayer be known by the deceased while upon earth, or be written on his coffin, he will be able to come forth any day he pleases, and will receive, in addition to other offerings and favors, the ale upon the altars of Ra. In Chapter xxxi the knowledge of which guaranteed eternal life, thousands of vases of beer are mentioned among the offerings

In the Old Empire

"Book of the Dead" and Beer

upon the altars of Osiris, which "make strong the heart." Throughout the 189 chapters are numerous references to ale and wine in the ceremonials. In the final chapter the soul, praying for the things that it craves in Paradise, requests that its "beer be made from red grain."

In 1900 Petrie and Griffith discovered in the prehistoric tomb of Ka, third or fourth Pharaoh before Mena (Menes), the first historic monarch, a large number of jars, one of which had been sealed after the manner of sealing wine-jars in



POURING WINE INTO JARS

—*After Wilkinson*

Egypt for thousands of years. Among the 50,000 fragments of vases found at Abydos were numerous seals and jar-stoppers used in the storage of wine in prehistoric times. The tomb of Mena, when discovered by De Morgan at Nagada, was almost filled with wine-jars. ("Proceedings of the Society of Biblical Archaeology," xx. 96.) One of the most frequent inscriptions on these tombs was the formula of a favor accorded by the king to the deceased, among the items of which was beer, or ale. The providing of beer for the poor was one of the good works of Adu, chancellor of a king in Lower Egypt, named in the inscription on his tomb at Denderah to substantiate his claims to Paradise. In another inscription Shensetha is made to say that he had satisfied all artificers that worked for him in his tomb with "bread and beer . . ."

References to Liquor on Tombs

Tomb inscriptions giving recipes for making beer and wine are common. These go as far back as 3000, and are often illustrated with pictures of brewing scenes. A painting from the tomb of Imach shows three men pressing grapes, two of them twisting the sack and a third holding the frame apart. Another picture shows slaves at work in a wine-cellar among the earthen vessels in which wine was stored.

On the famous coffin of Amamu, in the British Museum, assigned to the year 2600 B. C., are inscribed prayers for beer. Across the head of the coffin are painted the words: "Sepulchral meals of food and beer . . . devoted to his lord Amam," while on the inside is found the injunction: ". . . Drink this Amam barley beer . . ." On the stele of Iritsen at Abydos there is a drawing of a table loaded with offerings for a funeral meal of bread and liquors, accompanied by an inscription to the devout Iritsen, the wise, son of Lady Ad. A similar inscription is found on the tomb of an unknown princess of the

Prayers for Beer

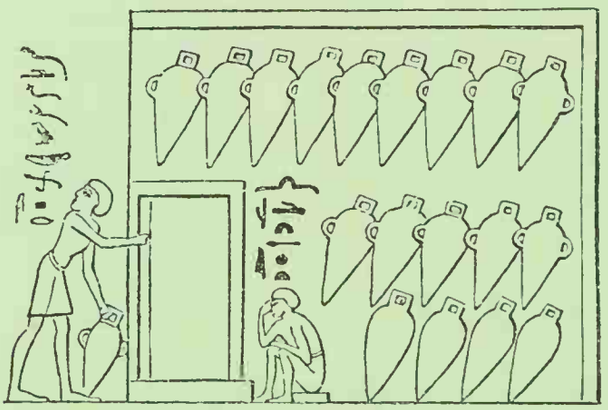
Eleventh Dynasty. Borchardt in 1897 identified in the tombs of the Old Empire scenes depicting the brewing of *bouza*, or strong beer, and several statuettes of persons engaged in brewing. (*Zeitschrift für Aegyptische Sprache und Altertumskunde*, XXX. 119.)

The important Heb-Sed festival had a strong alcoholic note. This bibulous season was celebrated as far back as the time of King Pepi of the Fifth Dynasty, and achieved great popularity in the days of the Rameses. In the first month of the new year, Thot, the twentieth day was known as a "day of drunkenness."

There were four kinds of beer in the Old Empire, one of which was "black beer," the national drink, though wine was likewise a favorite. Hops were unknown, lupine, skerret, and the roots of an Assyrian plant taking their place in brewing.

Kinds of Beer and Wine

The Old Empire knew at least six varieties of wine, among which were white, red, black, and northern. The Egyptian word for wine, *arp*, or *arep*, occurs as far back as the Fourth Dynasty. On the tombs of this period appear pictures of wine-presses and offerings of wine. The various tables of food of this dynasty and of subsequent reigns mention five different sorts of wine: *arp hut*, or white wine; *arp meh* or *xeb*, wine of northern Egypt; *arp ras*, southern wine; and *arp hem*, the fishermen's wine.



SERVANTS (ONE OVERCOME BY FUMES) STORING WINE

—*After Wilkinson*

Paintings on the tombs of the Middle Empire (2380-1591 B. C.), especially those of Beni-Hassan, portray the various methods of grape-culture and wine-making, styles of jars (*amphorae*) and presses, and drunken scenes at feasts. In the main chamber of the tomb of Amenemhat, the "great chief of the Oryx nome," is a painting showing the "department of beer" and numerous vintage scenes. The usual prayer inscriptions include beer among the offerings to be made. Illustrations of drinking customs and "beer prayers" are found also on three Khnemu-Hetep tombs, near that of Amenemhat. A royal menu of this period (1800 B. C.) from Thebes shows that beer was among the daily beverages at the palace.

In the Middle Empire

An ever-present feature of an Egyptian nobleman's estate was the vineyard, generally very elaborate in size and design. Sometimes the vines were kept closely pruned and trained to grow like bushes without much, if any, support. Rows of columns, supporting wooden rafters, all

painted in gay colors, divided the vineyard into avenues. Other vineyards had merely forked posts supporting poles, forming a sort of bower. Monkeys are believed to have been trained to assist in gathering grapes, and kids were turned loose in the vineyard to feed on defective fruit. The simplest wine-press was merely a bag, the ends of which were twisted in opposite directions by means of poles. A more elaborate press consisted of a frame in which the bag of grapes was fastened in a horizontal position with one end in a ring, the bag passing through a hole in the opposite side while being twisted by means of a rod. These two kinds of hand-presses were employed throughout the country; but in Upper Egypt, in the Thebaid, the process of treading out the juice with the bare feet was employed. Resin and bitumen found in the bottom of jars indicate that these substances were used in wine, probably to preserve it. At Thebes Sir John Wilkinson found the residue of malt.

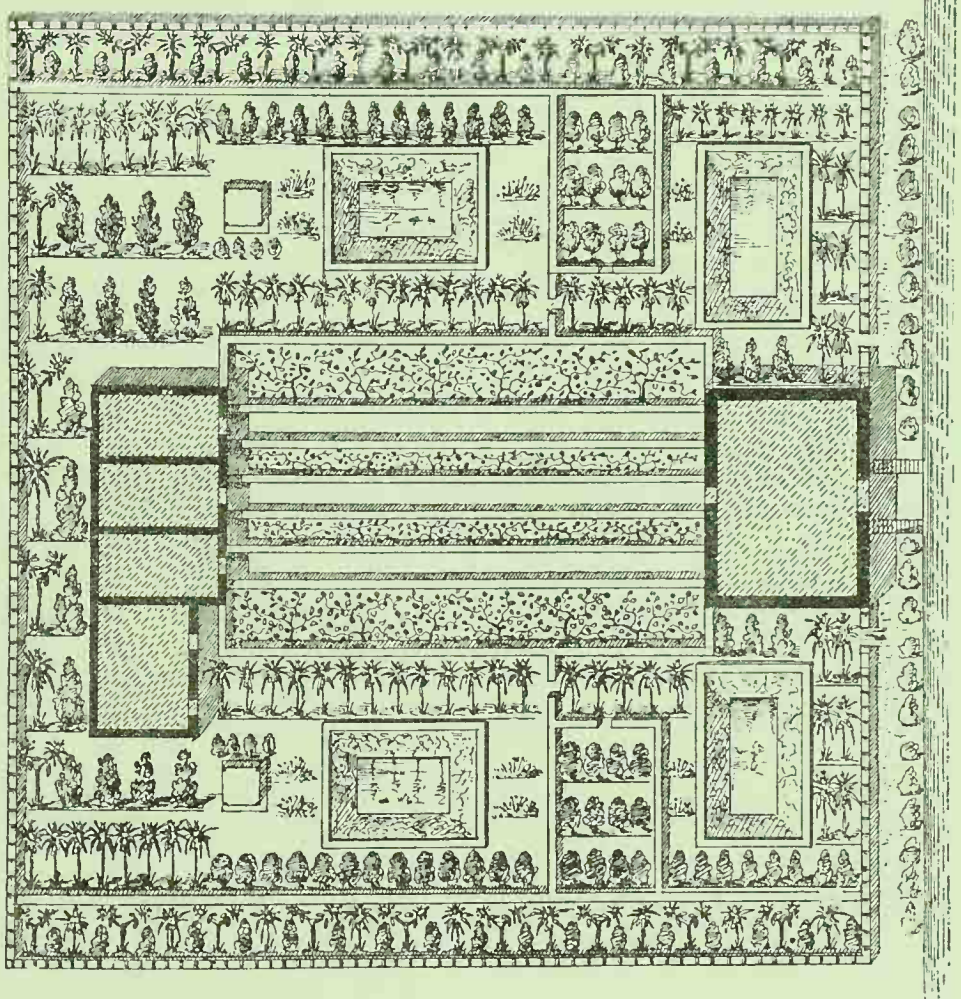
Vineyards and Wine-making

The tombs of El-bersha and Het-Nub of the Middle Empire, like those of the Old, bear inscriptions claiming entrance into Paradise on account of gifts of beer to the poor, etc. An inscription on the tomb of Tehutinekt, the "treasurer of Lower Egypt," at Het-Nub, records his having apportioned the priests sweet beer and having been a man "great of beer." The extent of wine-making in this period is suggested by the statement that during the Twelfth Dynasty a region called Tennu was said to have more wine than water.

Gifts of Beer

In the period of the New Empire (1591-340 B. C.), when Egypt became the mistress of the world, exeesses grew upon her. Vice and drink took a fatal hold upon the Egyptian character; and racial decay began, ending with Cambyses, the Persian, scaring the Egyptian army into submission with a lot of cats. The tombs at Thebes belonging to the New Empire show social feasts at which drinking and erotic dancing are the prominent features. There appears to be little or no restraint, for ladies of rank are seen,

In the New Empire



LARGE GARDEN, OF THE NEW EMPIRE, WITH VINEYARD IN CENTER
—*After Rosellini*

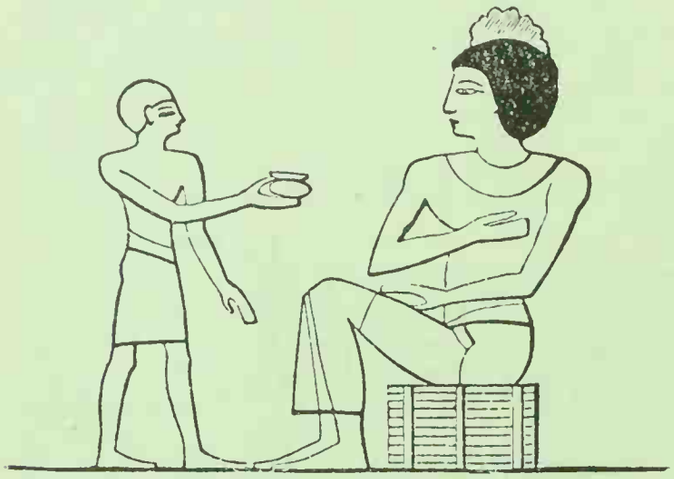
after the feast, vomiting their surplus wine; men are being carried home on the heads of their slaves, and are seen indulging in drunken antics, such as attempting to stand on their heads. At the several gatherings serving boys and girls nearly nude, go about among the guests offering bowls of wine, ointment, wreaths, and perfumes, at the same time challenging the guests to "celebrate the joyful day." The banquet was finally disordered with drunkenness. (Erman, "Life in Ancient Egypt," transl. Tirard, p. 255.)

The drinking-bout began after a meal, and was indulged in by people of the upper classes, even women imbibing freely. Much humor and wit prevailed over the cups. Custom involved the carrying about among the guests of a wooden image of a dead person with the admonition: "Behold this one; drink thou and be happy, for after death thou wilt be like this one." On the tomb of Paheri, the governor of the Latopolite nome in the reign of Thotmes III, women of high estate are represented as drinking for pleasure. Amensat refuses the drinking-bowl which a slave has proffered with the remark: "It is for thee to drink unto drunkenness and celebrate. Do not weary of taking." Her companion, however, calls to the slave: "Give me eighteen cups of wine. Don't you see that I want to get drunk? My insides are as dry as straw!" Singers and harp-players made these revels occasions of "wine, women, and song." An ancient text states that the favorite song of the harpist was: "I am hungry; I am thirsty." So thoroughly did the musicians carry out their bibulous ideal, that even they fell into disrepute by their heavy drinking.

At times the Egyptians would give variety to their social life by arranging a "house of beer." Even in the highest circles such "beer-houses" were made. During the great conspiracy trial in the court of Rameses III three of the princes who had been named to investigate the part that officials of the court and the royal harem had taken in the opposition to the king, became so infatuated with some of the members of the harem that they joined with them in a "beer-

The House of Beer

house," thus rendering themselves unfit to pursue their investigation. At the end of the trial all the women of rank who were found guilty of participation in the conspiracy were sentenced to the degrading position of keeping a "beer-house," which was considered sufficient punishment.



SLAVE OFFERING WINE TO A GUEST
—*After Wilkinson*

The *United Temperance Gazette* for 1809 refers to a papyrus, discovered at Thebes in 1873,

which gives an account of the arrest of eight persons in the city of Memphis for being drunk. As the papyrus is dated month Tobit, 22nd day, 1st year of Rameses III., B. C. 1233, and as it states that it was the coronation day of Pharoah, we may justly assume that they got drunk on the strength of the celebration. The police officer's name who arrested them was Penta-Amen, who was mentioned five times in the papyrus.

Some idea as to the place that drink held in the social life of the Nineteenth Dynasty may be obtained from the following extracts from the "Tale of the Garden of Flowers," written at that time:

Hear me, they come with their riches and they bring the liquor *hak* [beer from Syria].

A cask of beer was placed upside down, that she might drink thereof at her pleasure.

She offered me no coarse [common] beverage to drink. I did not fill my stomach with river water.

Then came other lovers [to her bower]; they were intoxicated with mustum; they made themselves drunk with palm-wine, and the perfumed drink of *kemi* [a composite liquor like metheglin].—Chabras, "Records of the Past," vi. 151.

In the "Love Songs of Turin" there is an interesting account of the "festival day of the garden," on which the maiden's servants bring "beer of every kind," together with "flowers and refreshing fruit." (Erman, *l.c.*, p. 194.)

The establishment of an Egyptian nobleman was not complete without "scribes of the sideboard," a class of officials of a semireligious character, known as far back as the Old Empire. The more pretentious nobles maintained a brewery and a "superintendent of the provision of the brewery." The royal kitchen of Rameses III had a brewery adjoining. (See BREWERY.)

Among the lavish offerings at the temples in the prosperous days of the early part of the New Empire alcoholic drinks stood in the forefront. In the partial lists of daily offerings recorded on the outer walls of the great temple Medinet-Habu are found "144 jugs of beer" and "several jars of wine." On special days and on each of the eight festivals of the month the extra offering included fifteen jugs of beer and one jar of wine. On the sixth day of the month and on the

day of the new moon there was an additional liquor offering of 34 jugs of beer and 23 jars of wine. For the still greater Feast of Ten Days, which was solemnized during the last ten days of the month of Choiak in honor of the Memphite god Ptah-Sokaris-Osiris, the lavish royal endowment of the Medinet-Habu temple included a total of 1,337 jugs of beer and 60 jars of wine.

Drink Offerings at the Temples

In the temple of Siut the salary of each member of the staff was partly paid with 360 jugs of beer. The post-mortem address of Rameses III, recounting the donations which he had made to the gods, mentions, among others, vases (drinking-vessels) for the tables and offerings of wine and beer. Gifts of various liquors, wine, and beer are mentioned in the records of the gods of Thebes, Heliopolis, and Memphis. In one year one temple imposed a duty of 28,080 jars of wine and other drinks upon its adherents. During the 31 years of the rule of Rameses III the payments by the royal treasury to the sacrificial funds included 228,380 jars of wine, 466,303 jugs of beer, and 514 vineyards and tree-gardens. Such gifts to the temple and to the gods were made by all the monarchs of the New Empire. The obelisk known as Cleopatra's Needle, now in Central Park, New York city, records in two places *er du't arp*, that is, a gift of wine from the king.

Temple Imposts of Liquor

A SERVANT CALLED TO SUPPORT HER MISTRESS
—*After Wilkinson*

At the time of Moses the beer-saloon in Egypt was already a prominent institution. It was usually kept by a woman of dubious character whose chief occupation was to inveigle men to drink. The *bonhomie*, sustained by drinking, characteristic of the saloon of American pre-Prohibition days, was diligently promoted. There was no bar, but there were mats, chairs, and couches in abundance. The liquor was kept in amphorae, which were sealed, and bore the stamp of the maker and, sometimes, the date of manufacture. The customers drank from mugs, jugs, or pitchers. "Put not the pitchers before thy heart," wrote the teacher of Nechtsotep, referring to the practise of drinking from a pitcher or jug. (See below under TEMPERANCE AND PROHIBITION.) Maspero gives an excellent pen-picture of the saloons, paraphrased from the remarks of drinkers at a funeral meal in the tomb of Ranni at El-Kab:

The Beer-Saloon

EGYPT

The beer-houses contain stores of as many varieties of beer as of different qualities of wine. If you enter, you are scarcely seated before a slave or a maid servant hastens forward and accosts you with: "Drink unto rapture; let it be a good day; listen to the conversation of thy companions and enjoy thyself." Every moment the invitation is renewed: "Drink, do not turn away for I will not leave thee until thou hast drunk." The formula changes, but the refrain is always the same: "Drink, drink, and again, drink!" The regular customers do not hesitate to reply to these invitations by jokes, usually of a most innocent kind: "Come now, bring me eighteen cups of wine with thine own hand. I will drink till I am happy, and the mat under me is a good straw bed upon which I can sleep myself sober."

The company discuss the different effects produced by wine and beer; wine enlivens and produces benevolence and tenderness; beer makes men dull, stupefies them, and renders them liable to fall into brutal rages. A man tipsy from wine falls on his face, but any one intoxicated by beer falls and lies on his back. The moralist reproves these excesses, and can not find words strong enough to condemn them.

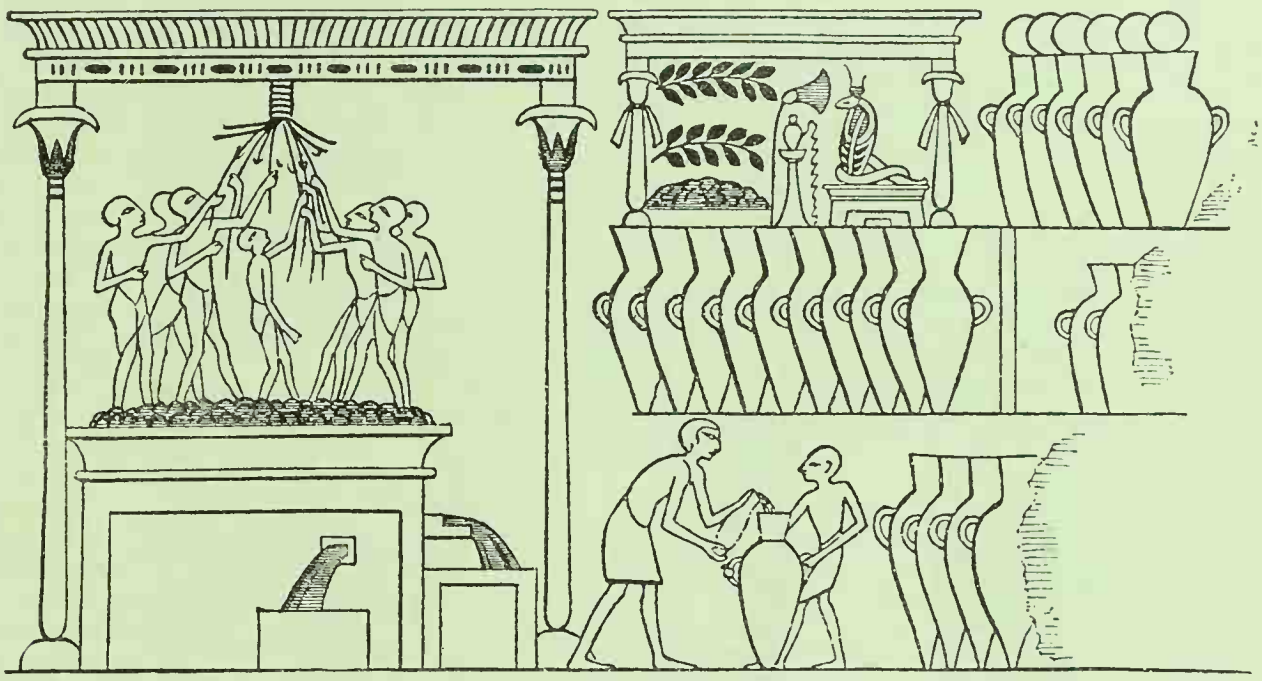
Dr. H. F. Lutz, professor of Egyptology and Assyriology in the University of California, states that public wine-shops were greatly in disfavor from the earliest times. Attendance upon them was sufficient to cause a nobleman to lose his position of honor. Already in Moses' time laws were issued to regulate both beer-saloons and wine-shops.

Libations were commonly brought to the temples for the "souls in the lake of flame." Their drink was wine, which was generously offered by their living relatives and friends. What was regarded as good for the ills of the soul came to be considered as excellent remedies for the ills of the flesh. For example, a drink of sweet beer poured over dry *neq'aut* fruit was prescribed for the relief of constipation. In some cases dregs of beer, mixed with stagnant water and vegetable substances, were used as a medicine. The fruit of the dgam-tree (perhaps, the olive-tree), taken with beer, was recommended as efficacious for the cure of indigestion.

Beer as Medicine

On the famous expedition of Queen Hatshepsut's (XVIII Dynasty) fleet to the land of Punt drink was carried and served at a feast to the king and chiefs of Punt, provided by the Egyptians. The *bonhomie* of wine and beer created for the enterprising Egyptian merchants an open door for trade. Considerable liquor was imported from Syria. Besides the high-class Syrian beer (*haqu*, *heqa*, or *hak*), large quantities of beer were brought from Qede. The great demand and the heavy transportation expenses led to the sale of a spurious beer that, according to the Anastasi Papyrus, had never seen Qede, but was made by foreign slaves in Egypt. *Baka*, a drink made from dates or figs, came from Palestine. Another imported wine was that of Charn and was highly regarded by the Egyptians. The Egypto-Syrian traffic in liquor flourished for a thousand years. So closely identified did the Syrians become with the drink trade in Egypt that the Egyptian drinking-saloon became known as the *kharo*, or "house of the Syrian." On the frontier, at Tel Definneh, Professor Petrie found amphorae of Greek manufacture that had manifestly been used in the trade.

Imported Liquor



A LARGE FOOTPRESS, AMPHORAE, AND THE PROTECTING DEITY OF THE STORE-ROOM
—*After Wilkinson*

Temperance and Prohibition. That temperance was recognized as a virtue as far back as the Old Empire may be seen from the stele of Chnemerdu, a royal steward, at Denderah. Reciting his own virtues the steward says: "I was not drunken; my heart did not forget; I fainted not." In the famous Books of Kaqemna and Ptahhetep of the Eleventh Dynasty, toward the close of the Old Empire, and probably somewhat later than the stele of Chnemerdu, a more direct glimpse of the temperance ethics of these kings is obtained. One passage reads:

In the Old Empire

. . . or if thou drinkest with a drinker who has received thee, and who would satisfy his taste, as a crocodile does with meats, accept what he offers thee and refuse not. But it is repugnant to see a man lose his thoughts and be no more a master of his speech. —Meyer, "Oldest Books in the World" (translated from the French of Dumichen).

Here and there a priest or a reformer of the Old Empire warned against excessive drinking. Dauuf entreated his son to content himself with

two jugs of beer. A still stronger admonition came from the royal scribe Ani, an official of influence and power in the Seventeenth Dynasty, who is recorded as cautioning against getting drunk in taverns. (See ANI.) The son of Nemnofre, who held an important appointment in the royal stables, wrote to his friend and former pupil Neehtsotep:

In the New Empire

I am told that thou hast abandoned literature; that thou are running from street to street smelling beer. All the time that one abuses himself with beer, he makes a man go out of himself: it tears thy soul to pieces. Thou art as an oar out of its place, which obeys not the other side; thou art as a chapel without a god. . . . Know that wine is an abomination; abstain from the leather bottle; put not the pitchers before thy heart; ignore the jars.

During the reign of Hakim (A.D. 996) liquor-making was proclaimed illegal, orders were issued against the importation of intoxicants, and counterparts of the modern "bootleggers" were severely dealt with. Even the sale of raisins was temporarily prohibited, large quantities being burned or thrown into the Nile. Plutarch reports that in the temple of Heliopolis wine was totally forbidden in libations. It was forbidden even to take it into the temple, and the priests were required to abstain from its use. Plutarch adds that the priests of other deities were less scrupulous in these matters, yet they used wine very sparingly, the quantity allowed them for daily consumption being regulated by law, and the use of it during their solemn purification and ceremonial abstinence being strictly prohibited. Plutarch states, also, on the authority of Eudoxos, that liquor was wholly forbidden to the kings of Egypt previous to the reign of Psammetichus, although the accuracy of this statement is doubted by some who believe that kings were on the same footing with priests and that a certain quantity of liquor was allowed them in accordance with the regulations of the sacred books.

Prohibition of Liquor

THE SCRIBE ANI AND HIS WIFE BEFORE A TABLE OF OFFERINGS
—*From the Papyrus of Ani in the British Museum*

Reference has already been made to the presence of beer on the daily menu of the royal court at Thebes. In the reign of Tut-ankh-amen, the excavation of whose tomb was the archaeological sensation of 1922-23, a queen of the royal court consumed five jars of beer in one day, according to a hieroglyphic inscription. Mention is made also of 130 jars of beer brought into the court.

Greek Writers on Bibulous Egypt

Plutarch, Pliny, and Strabo report much about the bibulousness of Egypt, based largely upon the observations of Herodotus. Xenophon refers to the Egyptian beer as barley-wine (Greek, *oinos krithinos*). Diodorus was much impressed with the *zythos*, which he considered to be "not inferior to wine." Athenaeus calls it "macerated barley," and quotes Aristotle as saying that men drunk with wine fall upon their faces, while those drunk with beer lie upon their backs. After the conquest by Alexander the cheaper beer of the Nile delta became known by the Greek word *zythos;* Greek jars took the place of the old Egyptian styles, and Greek wines took the place of the product of Syria among the wealthy.

In the "scrap heaps" unearthed by Bernard P. Grenfell and A. S. Hunt in the ruins of the ancient city of Oxyrhynchus (modern Behnesa) in 1897-98, were found numerous orders for wine, amphorae, stoppers, bottles, and contracts for loans of wine. A contract of 106 B. C. records the loan of eight jars of wine thus:

The eleventh, which is also the eighth year, Mesore 13, at Pathyris, before Hermais, agent of Paniscus, agoranomus. Naomsesis, daughter of Spemminis, Persian, has lent to Psenthotes, son of Alukis, Persian of the Epigoni, eight jars of wine without interest. This loan is to be repaid to Naomsesis on the 30th of the month Epiph of the 9th year, at the wine-press, measured by the measure of Palaeas, providing acceptable vessels, and he shall supply wine that will keep until Athur 30 in the 10th year, and shall deliver it to her house at his own expense. If he does not repay at the stated time he shall forfeit for each jar a thousand *drachmae* of copper, and Naomsesis shall have

the right of execution upon Psenthotes and upon all his property, proceeding as if in consequence of a legal execution.

Other contracts found in the "heaps" name wine among the items to be paid for services rendered of various kinds. Ruins dating back to the early centuries of the Christian era disclose an abundance of large wine-jars, mostly in fragments, giving evidence of the large use of wine, even in the closing hours of ancient Egyptian history.

Concerning the use of wine in Communion in the ancient Coptic Church and in the North-African churches of the early centuries, see COMMUNION WINE.

Beginning with the conquest of the country by Cambyses in 340 B. C. Egypt, burned out with the lusts, drunkenness, and superstitions of a thousand years, entered upon the last centuries of excess, and then ceased to exist as a great kingdom. In passing judgment upon the causes that led to the final collapse of the ancient Egyptian civilization George Rawlinson, one of the greatest of modern Egyptologists, writes in "The Story of Aneient Egypt":

Drink and National Decay

> Another defect in the Egyptian character was softness and inclination to luxurious living. Drunkenness was a common vice among the young; and among the upper class generally sensual pleasure and amusement were made, ordinarily, the ends of existence . . . Life was passed in feasting and a constant succession of enjoyments . . . and the result is seen in the gradual decline of the Egyptian power and the successive subjugation of the country by harder and stronger races . . .

II. MODERN EGYPT

Modern Egypt is bounded on the north by the Mediterranean Sea; on the east by the Red Sea and Palestine; on the south by the Anglo-Egyptian Sudan; and on the west by Tripoli and the Sahara desert. The last-named boundary is not yet definitely fixed. Egypt is divided into two districts: Lower Egypt *(Masr-el-Bahri)* and Upper Egypt *(El-Said)*. The cultivated area covers only 12,226 square miles; but the total area of Egypt proper, including the Sinai Peninsula, the region between the Red Sea and the Nile, and the Libyan desert, is about 350,000 square miles.

The estimated population (March, 1922) is 13,551,000. It is made up of the fellaheen (peasants), Arabs or Bedouins, Nubians, and foreigners. The peasants, who form about two thirds of the population, are mostly of ancient Egyptian stock. Most of them are Moslems, though a few, the Copts, have been Christians since the early days of Christianity. In 1917 the Mohammedans numbered 11,658,148. (Their seat of learning is the University of El-Azhar in Cairo, founded A. D. 972.) In the same year the Jews numbered 59,581; Coptie Christians 854,778; and other Christians 155,168. The percentage of illiteracy in 1917 was 92.

Population

The chief cities of Egypt are Cairo, the capital (population at 1917 census, 790,939); Port Said, the ehief seaport (91,090); Alexandria (444,617); Damietta (30,984); Suez (30,996); Tanta, the chief Delta city (74,195); Assiut (51,431). There are a number of others with populations ranging from 20,000 to 50,000. Medinet-el-Fayoum, the chief town in Upper Egypt, is located 60 miles south of Cairo in the fertile province of Fayoum, which is watered by the Bar Yusuf Canal, said to have been built by Joseph, the son of Jacob.

As in aneient times, the country depends upon the Nile for its productivity. Lake Victoria (Victoria Nyanza), from which the river issues, was discovered by Speke in 1858. From the Lake it runs 3,470 miles to the Mediterranean, 960 miles of the eourse being in Egypt proper. The river rises in June, reaches its highest level of 21 to 28 feet in October, then gradually subsides, and is lowest in May. To insure crops a level of 21 feet must be reached. A level of over 28 feet means overflooding and destruction. The average rainfall is only 1.50 inches; hence irrigation is vitally important. Menes, the first historic king, coneeived the first irrigation system, the basin plan, and this has been in vogue for many centuries. Amenemhat III reclaimed 40 square miles by building a reservoir and establishing an irrigation system. Mohammed Ali in 1820 employed the French engineer Mougal Bey to build a system of canals and locks at the apex of the Delta. His unsuccessful work was made effeetive later by the British. The latter in 1902 constructed the Nile dam at the head of the First Cataract, and they are now building another far up the Blue Nile. Egypt has four chief lakes, lying a few miles from the coast, and seven natron lakes in the desert. In the western desert there are five large oases.

The Nile and Irrigation

The elimate is dry, with warm days and cool nights. Rain falls on the coast during the winter months. The north wind, blowing throughout the year, enables boats to sail southward against the Nile current. In the springtime the *kamsin* blows from one to three days, carrying yellow sand from the south in a suffocating haze that nearly hides the sun.

The Nile irrigates 5,400,000 acres, which may be increased to 7,600,000 by improvements in engineering. At present, as stated above, 12,226 sq. miles are under cultivation, producing from one to three crops annually. By the basin irrigation system the land south of Deirut in Upper Egypt is divided into rectangular sections from 5,000 to 50,000 acres in area and surrounded by banks. During August these sections are flooded with three feet of water, which is allowed to stand for 40 days. It is then let out, and seed is scattered upon the silt that has been deposited. The perennial irrigation system of deep canals was begun by Mohammed Ali Pasha in 1820 and considerably improved during the British occupation. This system added 2,000,000 acres of cultivated land. In the sections irrigated by the basin system cereals, beans, and lentils are raised; and on the perennially irrigated lands, cotton, cereals, beans and sugar-cane, besides fruits.

The land is tilled mostly by the fellaheen, of whom 1,709,983 are small landowners, having five acres or less each. Only 7,016 landowners are foreigners. The chief summer crops are rice, sugar, and cotton; the chief winter crops, millet, maize, wheat, barley, and flax. At least two crops a year are produced on perennially irrigated lands and one crop under the basin system. In 1920-21 the cotton crop from 1,341,096 acres amounted to 597,515,391 pounds, of which 396,345,306 pounds

Chief Crops

were exported. In 1920 13,795 tons of sugar were exported. Figs, dates, citron, oranges, grapes, peaches, bananas, apricots, melons, olives, and mulberries are marketed. Petroleum has been discovered in the Arabian desert and Mt. Sinai peninsula. In 1919 224,300 metric tons were produced. The total exports (excluding specie) for 1922 were £48,716,418; imports, £43,333,938. The chief imports are textiles, yarns, machinery, hardware, chemicals, perfumes, coal, oil, leather, cereals, animal food products, and tobacco, the raising of which is prohibited in Egypt.

Egyptian money is based on the gold standard, the pound being worth about $4.94. Silver, nickel, and bronze coins are also used. For purposes of government the chief towns form governorships, while the remainder of the country is divided into fourteen provinces. There are four judicial systems: two for Egyptians, one for foreigners, and one for both.

Trains have run between Cairo and Jerusalem since June 15, 1918. A tunnel will replace the swinging bridge over the Suez Canal, which was removed in 1921. Egypt has no great seaports, Alexandria being the only large docking-place for commercial steamers.

The mineral wealth is comparatively small. Emerald mines are worked at Jebel Zubara. The turquoise mines of Sinai are still running. Lake Moerotis furnishes an abundance of salt. Alum is taken from the oases, carbonate of soda from the famous natron lakes, and iron from the Red Sea region. In 1905 gold-mining was resumed at Um Rus and Um Garaiat.

The country has little timber. The chief trees include the date-palm, sunt, tamarisk, mimosa, eucalyptus, and cypress. The rose, violet, daisy, poppy, and jasmine are found in many places. The rose-gardens of Fayoum furnish high-grade perfumes. The ancient lotus is found only in the Delta or in private gardens. The papyrus reed has entirely disappeared.

The camel, ass, and buffalo are the chief domestic animals. Sheep of the Barbary breed are raised in Lower Egypt. Horses are scarce. Wild boars are found in the Delta, and the fox, hyena, gazelle, jackal, and wild-cat are frequently seen in the forests. The lion is seldom encountered. Reptiles are everywhere in the Nile valley and the Delta. The crocodile is found only in Upper Egypt, having disappeared from the Delta. The hippopotamus is practically extinct; the ancient ibis no longer exists, but waterfowl, as well as vultures, eagles, hawks, and buzzards abound.

Land has trebled in value since the World War. Motor-trucks are fast replacing the camel on the old caravan trails, and implements and machinery are modernizing Egypt rapidly. The social life of the people is like that of all Mohammedan countries. The mosque and the fez are to be seen in every town. Tourist travel to the land of the Pharaohs is heavier than ever, stimulated, no doubt, by the recent explorations in the tomb of Tut-ankh-amen.

Historical Summary. In 640 'Amr ibn al-'Asi conquered Egypt, and there began the Mohammedan rule which was to endure for more than a thousand years. In 1798 Napoleon Bonaparte, at the Battle of the Pyramids, defeated the Egyptian ruler, Murad; and a few days later Nelson destroyed the French fleet in Abukir Bay. In the following year the army of the Turks (which had invaded Egypt and had seized Cairo in 1773) was destroyed by the French. After various encounters between the British and the French, the latter capitulated at Cairo (June 27, 1801) and at Alexandria (Aug. 30) and evacuated Egypt in the following month (September). In 1803 England restored Egypt to the Turks.

Napoleon and Nelson

In 1805 Mohammed Ali was elected Pasha of Egypt by the people, and on the failure of his health in 1848, he appointed his son, Ibrahim, his successor. In 1863 Ismail, son of Ibrahim, became ruler of Egypt. During his reign the Suez Canal, which had been begun in 1859, was successfully completed (1869). By a decree of the Sultan of Turkey Ismail was made Khedive of Egypt on May 14, 1867. Under Ismail railway, lighthouse, telegraph, and harbor projects were extensively carried out. The people, however, were totally unable to pay the taxes which these works necessitated, and in 1879 the country became practically bankrupt. Thereupon the British and the French assumed dual control and forced Ismail to abdicate. The influence of the foreigners inevitably incensed the Arabs, who several times instigated revolts, one of which in 1882 necessitated the intervention of the British and French fleets. The British alone landed military forces, quieted the uprising, and proceeded to restore order under their High Commissioner, Lord Dufferin. The Khedive was reinstated as a nominal ruler under British protection. About this time the attention of the world was drawn to Egypt by the discovery at Deir-el-Bahair, in the desolate Babelmolook valley west of Thebes, of the mummies of 36 ancient Pharaohs, including those of Seti I and Rameses II.

Ismail Becomes Khedive

Sir Evelyn Baring (afterward Lord Cromer) was appointed consul-general in 1884. One of his first troubles was the religious rebellion against the British in the Sudan. For the time the British attempts to break the native rule were unsuccessful, but in 1886 Lord Kitchener defeated the Khalifa of the Sudan and restored the province to Egyptian rule. In 1885 the Convention of London extended to Egypt a loan of £9,000,000 ($45,000,000), with which all debts were paid, irrigation was promoted, and the country was saved from ruin. The Anglo-French Agreement in 1904 recognized Britain as protector of Egypt. The eastern boundary dispute with Turkey was adjusted in 1906. Lord Cromer resigned as consul-general in 1907, after succeeding in rescuing Egypt from misrule and impoverishment. British occupation lasted until the outbreak of the World War (1914).

The British Protectorate

In the World War Khedive Abbas II allied himself with the Turks, and was deposed by his brother Hussein Kemal Pasha. The latter adopted the title of "sultan" at the close of 1914, when, in the face of the approaching army, the British again assumed a protectorate over Egypt. During the years of the War Britain provided a larger measure of local rule in Egypt, and in 1919 sent Lord Milner to investigate the reforms needed and the demands of the Nationalists for

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independence. Through negotiations conducted by the High Commissioner, Lord Allenby, a peaceful settlement resulted. An announcement was made in the House of Commons by Mr. Lloyd George on Feb. 28, 1922, whereby the British protectorate was abolished. Four subjects, however, were reserved for British control: (1) The defense of Egypt against foreign aggression; (2) the protection of foreign interests in Egypt and of minorities; (3) guarantees for British interests in the Sudan; and (4) the safety of British communications. Britain promised to remove her army of occupation as soon as Egypt had passed an act of indemnity. On March 1 a cabinet was formed, and fifteen days later Sultan Fuad I was proclaimed King. The new Government was recognized by the United States on April 27. A new constitution promulgated in May, 1923, declares Egypt a sovereign, free, independent State, with a hereditary, monarchical, constitutional Government, and establishes Islam as the official religion, and Arabic as the official language. The first years of King Fuad's rule were financially successful, the Budget statement, issued March 25, 1923, showing a surplus of nearly $25,000,000.

Egypt Gains Her Independence

Drinking Customs and Alcoholic Beverages. Mohammed, the founder of Islam, is said to have intentionally struck a hard blow at the Christian wine-merchants in the East by putting a ban on intoxicating liquor. At any rate Egypt, like all Moslem lands, is theoretically a Prohibition country by the decree of the religion of Mohammed. This decree, however, applies only to the adherents of Islam. Other inhabitants of the country may consume all the intoxicating drink they please. The Moslem population itself indulges in many kinds of sweet liquors, such as *zahr* (orange-blossom), *'erk-sus* (licorice), *zebib* (grape-juice), and lemonade. These are, for the most part, peddled on the streets by the Hemali, an order of dervishes. The Copts use much *aragi*, a fermented date-wine. The lower classes of Egyptians sometimes drink *marissa* in Upper Egypt and *bouza* in Lower Egypt. Palm-wine, the common name for which is *sorobgeh*, is a favorite beverage among many Egyptians. According to John G. Lang, United States Agent and Consul-general at Cairo, *bouza* is manufactured as follows:

Native Drinks

A large loaf of bread is made with the whole-wheat flour and partially baked, then placed in a barrel with fermented wheat grains, and the barrel filled with water and left standing for three hours. Then the liquor is strained into another barrel and is ready for consumption. A quart costs about three cents.

A report on "Production and Consumption of Alcoholic Beverages in Egypt and Laws Relating to Their Manufacture and Sale, with Statement Concerning Temperance and Prohibition Movement," courteously supplied to the STANDARD ENCYCLOPEDIA by Mr. Arthur Garrels, United States Consul at Alexandria, Aug. 1, 1918, gives information, of which the following is a condensation:

Production and Consumption

As a Mohammedan country the per capita consumption of alcoholic beverages is naturally very low. Yet the production of beer in Egypt has increased from 1,320,000 gallons in 1908 to 4,000,000 gallons in 1917. The local production of spirits is limited to the output of one large and several smaller distilleries. The products of all these have averaged 22,400,000 gallons per year for the years 1913-17, or about 1¾ gallons per capita. From 1908 to 1917 74,937,670 kilograms of beer were imported into Egypt. In this ten-year period 103,064,454 kilograms of wine were imported and 4,828,641 kilograms of spirits. The beer importation for 1917 was only one tenth of that of 1916, owing to the presence of large bodies of British troops in Egypt during 1915-16 for the Saloniki and Palestinian campaigns. Their withdrawal by 1917 of course reduced the consumption of beer. The ordinary importation of beer in the years before the World War was principally for the army of occupation.

The Greeks, Italians, and Southern Europeans in the large cities of Alexandria, Cairo, Port Said, etc., consume large quantities of wine and spirits. During normal times the large tourist movement also promotes the consumption of wine. There is no revenue other than a 10-per-cent import duty derived from the sale and manufacture of alcoholic beverages in Egypt. With the exception of certain sanitary inspections there are no laws relating to the manufacture of alcoholic beverages. The sale is under certain municipal restrictions and subject to a trade license. There is no evidence of any temperance or prohibition movement having been inaugurated in Egypt.

Temperance and Prohibition Movement. From the above report, Consul Garrels seems to have been unaware of the existence of the Egyptian Temperance Society and of the good work done by the Independent Order of Good Templars. Also, for many years there had been an active English-speaking branch of the World's Woman's Christian Temperance Union in Cairo of which the U. S. Consul at Alexandria seems not to have had information. In November, 1922, a branch for Egyptian women was organized, with the latter filling all offices except that of president. These women, encouraged by the growing sentiment for Prohibition, addressed to the King, through the Prime Minister, a petition, written in Arabic, French, and English, and containing the signatures of 6,000 native Egyptian women, both Moslem and Christian, from all parts of Egypt, requesting the passage of a Prohibition law. The petition was presented to the Prime Minister by Dr. J. Morton Howell, United States Minister to Egypt, with the request that the Premier bring the document to the attention of the first Parliament. Announcement of the presentation of this petition was made at a public meeting held in the large auditorium of the Central Young Men's Christian Association in Cairo. Prince Mohammed Ali, a nephew of the King, and several princesses of the royal family were present at the meeting. A notable feature of the program was an address, in Arabic, by Mme. Khayatt, who made a very strong appeal for temperance. This appearance of an Egyptian lady as a public speaker was a most unusual event. One result of this petition has been an order of the Department of Public Security prohibiting the issuance of any more licenses for the sale of intoxicants. The Premier publicly commended the temperance movement. A men's temperance organization exists at Cairo, and another at Alexandria; and it is felt that in a short time many temperance societies will be making their influence felt, and the country will be well on its way toward Prohibition.

Egyptian Women's Petition

Temperance work in Egypt has been made difficult by the fact that the Italians, Greeks, French, and English sell intoxicants to the natives. Intoxicating drink is looked upon by the Moslems as a mark of Christianity; and, when

converted to that faith, they are apt to feel that they must partake of wine and spirits. Through temperance education, however, the knowledge is becoming more wide-spread that it was the Christian forces in America that secured the blessing of Prohibition for their country, and that to be a consumer or vender of intoxicating liquor is contrary to the highest Christian conscience.

Temperance workers in Egypt were greatly heartened by a visit from Mr. William E. ("Pussyfoot") Johnson in the early days of December, 1923, on his return from a speaking-tour through South Africa, under the auspices of the World League Against Alcoholism. On Dec. 8 Mr. Johnson addressed a large meeting in the Esbekia Garden Theater, Cairo, invitations for which had been issued by Prince Mohammed Ali. In this address Mr. Johnson explained that he had not come to Egypt to tell them what to do in the matter of temperance, but to inform his Egyptian audience that America had adopted Moslem teaching as to strong drink. He also showed how Prohibition was brought about in America. Mr. Johnson found that the outlook for national Prohibition in Egypt was decidedly good.

See, also, EGYPTIAN TEMPERANCE SOCIETY.

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EGYPTIAN TEMPERANCE SOCIETY. An association founded in Cairo by Mr. Ahmed A. Galwash in 1905. It was the first national temperance society in the history of Egypt. Originally the efforts of the Society were directed toward the creation of a healthy public opinion with regard to alcoholism by an active dissemination of the truth. Lectures, pamphlets, newspaper articles, and various other methods of propaganda were all utilized with such good results, that before long national Prohibition came to be a topic of public discussion.

In 1908 the Society was incorporated into two lodges of the I. O. G. T., one at Alexandria, the other at Cairo. In the early part of 1914 Mr. Edward Wavrinsky, International Chief Templar, spent a short time in Egypt on his return from South Africa; and his visit greatly heartened the officers and members of the Egyptian organization. Unfortunately the World War broke out and martial law was declared throughout Egypt; consequently temperance work was suspended during almost the entire period of the War.

The realization of national Prohibition in the United States gave a temporary stimulus to temperance reform in Egypt. Internal dissensions, however, with revolution and riots, interrupted the work of all the temperance organizations in the country, and it was not until March, 1922, that the Alexandria lodge was resuscitated. Later it was found that the lodge system was not

EGYPTIAN TEMPERANCE SOCIETY

agreeable to many temperance workers, so it was decided to revive the Egyptian Temperance Society on a wide basis similar to that of the I. O. G. T. The object of the Society has since been to secure national Prohibition by legislation. In October, 1922, the Society was placed under the patronage of Prince Omar Tousson. On the sixteenth of the following month the Egyptian Prime Minister, Sarwat Pasha, received a deputation from the Society which presented a memorial urging the promulgation of a prohibitory law. The Prime Minister received the deputation very cordially and assured the members of his personal sympathy with the object of their visit. He said: "The Government will duly study your request, and at any rate take some useful step in the line of your endeavors." The Society continued its agitation throughout the country. Sarwat Pasha's ministry resigned in November, 1922, and another cabinet, with Yehia Pasha at its head, was formed in March, 1923. The new Prime Minister was a teetotaler and personally much in favor of the temperance movement. A deputation from the Egyptian Temperance Society waited on him on April 4, 1923, and presented to him some startling statistics of the evils of the liquor traffic. He promised to study the situation, and referred the president of the Society to the Under Secretary of State in the Ministry of the Interior. The interview took place on May 4, and the Under Secretary, on behalf of the Egyptian Government, announced that the latter had decided to issue no licenses in the future except in extraordinary cases. He expressed the opinion that although the Government agreed that nothing of a legal nature would interfere with legislative measures for national Prohibition, yet for political and other reasons it was desirable to leave action to the coming Parliament.

During the past two years the Egyptian Temperance Society has done excellent work. In many of the provinces local branches have been opened, and these branches have successfully induced certain provincial councils to adopt resolutions urging a promulgation of a prohibitory law. It should be mentioned in connection with the temperance movement in Egypt that the Egyptian branch of the W. C. T. U., doing important work under Miss Buchanan, former head mistress of the American Mission Girls' School, Cairo, secured to a petition for national Prohibition the signatures of several thousands of Egyptian women of all ages and stations. The U. S. Minister, Dr. Howell, gave a fresh impetus to the temperance movement by a most interesting address which he delivered last year at a meeting held by the W. C. T. U. in Cairo. At that meeting Prince Mohammed Ali also gave a short speech on temperance. The latter has continued to take an active part in the movement.

It may be said that the Egyptian Temperance Society is now established on a fairly firm foundation, and has already attracted public attention to its useful work. The number of effective members now stands at over 600, most of them being of the more enlightened and advanced section of the inhabitants. The sympathy of and written endorsement of the Society's operations by the clergy has been secured, and nearly all the members-elect of the Parliament have joined the

movement, so that it is hoped that there will be no obstaeles in the next session of the Parliament to the realization of the aspirations of the Soeiety. In 1924 the Soeiety seeured the eleetion of 24 Members of Parliament pledged to temperance, 10 in the Senate and 14 in the House of Commons.

EICHLER, KARL. Austrian educationalist and temperanee advoeate; born at Brux, Bohemia, Dec. 6, 1854; educated at the elementary gymnasium, the high sehool, and the technological high sehool at Prague. Eiehler was very active in the German-Bohemian antialeohol movement, his first work consisting in publie lectures. A number of his addresses were widely noticed in the press and in the magazines, and attraeted considerable attention. His prineipal leetures were: "The Sehool and Aleohol"; "Beer and Wine"; and "The Youth and Aleohol."

EIDE, GUSTAV. Norwegian and Ameriean editor and temperanee advoeate; born in Christiania, Norway, Sept. 24, 1867; edueated in publie and private sehools of that eountry. In Oetober, 1889, he emigrated to the United States; and after living a few months in Berlin, N. H., and about five years in Lynn, Mass., he went west (1895) on a eall to take up temperance work.

He had been interested in the temperance question in his own eountry, and had enlisted among the workers at an early age. Resuming his aetivities, on settling in Minnesota, he was employed as a leeturer by the Norwegian temperance leaders of that State, of North Dakota, and of South Dakota. In 1902 he married Miss Christine Lind, of Ellerth, Minn. The same year he was ehosen eorresponding, finaneial, and field seeretary of the Minnesota Avholdsselskab ("Minnesota Total Abstinenee Assoeiation"), whieh later adopted the title "Soeiety for the Country's Welfare." He is still serving in that eapaeity. He was also editor and publisher of *Folkets Ven* ("The People's Friend"), an illustrated sixteen-page monthly, and the official organ of that soeiety until its eonsolidation with *Familiens Magazin* in 1921.

EIGHT IMMORTALS OF THE WINE-CUP. A famous drinking-elub of Chinese literary men, organized by Li Po about the middle of the eighth eentury, present era. The other members were: Ho Chih-Chang, Li Shih-ehih, Li Chin, Ts-ni Tsung-ehih, Su Chin, Chang Hsü, and Chao-sui.

See Li Po; eompare Six Idlers of Bamboo Brook; Seven Sages of Bamboo Grove.

EINARSSON, INDRIDI. Ieelandie author, statistieian, and temperance advoeate; born at Hnsabakki, Skagafjord, Ieeland, April 30, 1851; educated in the publie sehools and in the University of Copenhagen, graduating from the latter institution in politieal economy and statisties in 1877. He at onee entered the Government serviee, and in the year following his graduation was appointed Chief Statistieian of Iceland, a position whieh he filled with great aceeptability for 40 years. In 1886 Einarsson joined the Independent Order of Good Templars, and ever sinee that time has continued to be devoted to the interests of the Order, as well as an earnest advocate of the temperance eause in general. He was Grand

Chief Templar of Iceland from 1897 to 1903 and again in 1913-15. In 1908 occurred the great and suecessful battle for country-wide Prohibition in Ieeland. Einarsson gave of his effort in the contest unsparingly, and rendered very valuable service. He represented the Icelandic Grand Lodge at the International Supreme Lodge Session in Belfast, Ireland, in 1905. As an author Einarsson is best known by his plays, some of which have been translated into English and other languages. After serving as ehief statistician for 40 years, he resigned that position on April 1, 1918, when the Parliament of Iceland voted him a life pension. The Prohibition law, which he helped to secure at the polls in 1908, did not become effective in all its provisions until Jan. 1, 1915. In 1881 he married Miss Martha M. Gudjohnsen.

EIRIKSSON, SIGUDUR. See Iceland.

REV. MATTHIAS JOHANN EISEN

EISEL or **EYSEL.** An old name for vinegar. It was applied also to wormwood wine, and is thus referred to by Shakespeare:

> I will drink
> Portions of eysell 'gainst my strong infection.

Vinegar was deemed effieaeious in the prevention of infeetion. Compare also:

> She was lyk thing for hunger deed,
> That lad her life onely by breed
> Kneden with eisel strong and egre,
> And thereto she was lene and meagre.
> —"Romance of the Rose," i. 217.

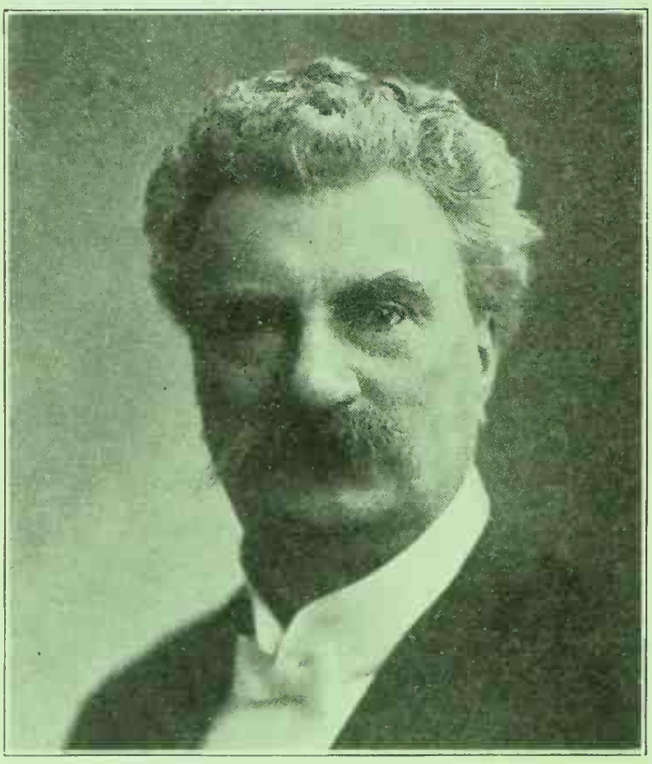
EISEN, MATTHIAS JOHANN. Esthonian pastor, professor of folklore, and temperanee leader; born at Vigala, Esthonia, Sept. 28, 1857; educated in the Gymnasium of Pernau and the University of Tartu (Dorpat), graduating *Cand. theol.* From 1886 until 1913 he filled several pastoral eharges at Lembala, Awnes, and Kronstadt, retiring in the latter year from active ministerial duties. In 1889 he married Ella Peronius of Vnole, Ingria. While pastor emeritus

he lectured at Tartu University on folklore, and in 1921 he became professor there in the same subject.

Eisen's acquaintance with the Finnish temperance leader, Dr. A. A. Granfelt, in 1886, caused him to take an active interest in the antialcohol movement. He wrote two articles on temperance in Esthonian calendars which led to the modern temperance movement in Esthonia. In 1889 Taht ("Star"), the first temperance society in Finland, was founded. Eisen was a member of the Central Committee of Esthonian Temperance Societies from 1912 to 1921. Among his books on temperance are: "Hiin Koster" (The Organist at Hiin), 1893; "Kolm Jutunest" (Three Novelettes), 1901; "Kihotrandjad" (The Poison-givers), 1901; "Alkoholi Onnistus" (The Blessings of Alcohol), 1910; "Kalevi Kannupoisid" (The Knights of Kalev), 1892; "Tallinna Mustlaend" (The Gypsies of Tallinna); "Karskusliikumire" (The History of the Temperance Movement), Tartu, 1914.

He was the first worker in the modern Esthonian temperance movement (under Finnish influence since 1886), and he is to-day the oldest total abstainer in Esthonia.

EKLUND, OSKAR GUSTAF. Swedish editor and temperance leader; born at Arboga, Central Sweden, July 8, 1861. He learned typesetting as a boy and afterward became a printer. In 1893 he was elected to the Lower House (Second Chamber) of the Diet as one of the representatives for Stockholm, and he was reelected for a number of years without opposition. He allied himself with the Liberal-Democratic group, and was for a time president of the Liberal Electoral Union in Stockholm.



OSKAR GUSTAF EKLUND

Eklund has been a stalwart champion in the temperance reform lists for more than 40 years. He joined the Good Templars in 1880, and two years later was made Grand Secretary of the Grand Lodge of Sweden. For many years afterward he was a member of the executive of the Grand Lodge of Sweden (for some time from 1897 as Grand Counselor).

Although blessed with a good voice, Eklund has been less active as a speaker than as a writer. From 1881 to 1887 he was editor of the *Svensk Good Templar* ("Swedish Good Templar"). From 1889 for nearly a score of years he was editor of *Reformatorn* ("The Reformer"), the official organ of the Swedish Grand Lodge of the I. O. G. T. During 1883-85 he was editor, also, of *Blå Bandet* ("The Blue Ribbon"). The last-named paper is the official organ of the Blue Ribbon movement, which Eklund started in Sweden. One of the most successful of Eklund's publications was *Vid Julbrasan* ("At the Christmas Fire"), an illustrated Christmas periodical containing temperance stories, poems, etc. The magazine had a circulation of approximately 50,000 copies. In 1897 Eklund was commissioned by the Grand Lodge to issue the juvenile total-abstinence journal, *Daggdroppen* ("Dewdrop"). In 1900 he was appointed editor-in-chief of *Reformatorn*, of *Daggdroppen*, and of all the temperance literature issued by the I. O. G. T. Grand Lodge. The Grand Lodge bought from Eklund his printing-office and publishing concern, and founded the Swedish Temperance Book Concern *(Svenska Nykterhetsförlaget)*, appointing Eklund as its head. Later, for commercial reasons, it was found desirable to change the name to "Eklunds Boktryckeriaktiebolag."

Eklund has been a representative of Sweden at many International Supreme Lodge Sessions.

EKMAN, CARL GUSTAF. Swedish editor and temperance advocate; born at Kansta, Munktorp, Västmanlands Län, Oct. 5, 1872. His father was a soldier, and Karl, from his eleventh year, was called to earn his own living. He was by turns agricultural laborer, cattle-tender, and stone-cutter. After a very few years of practical schooling, supplemented by assiduous self-instruction, he, in 1895, became editor of a small paper in Mälnkoeping, and later associate editor of the *Bärgslagsbladet*. In 1917 he was appointed cashier of the Nykterhetsvännernes Almänna sjuk- och begravnings-kassa, a temperance sick and burial benefit association.

Ekman has been a sturdy supporter of the cause of temperance reform. In 1888 he joined the Templar Order, of which he became Chief Templar in 1899. From 1908 he was editor of *Eskilstunakuriren*. In 1911 he became Representative for Gavleborg Län in the First Chamber of the Diet. Later he attained to the leadership of the Liberal party in Parliament. Among other official appointments he has held that of Deputy of State Finances *(Riksgäldsfullmäktig)* since 1923 and is now the leader of the "drys" in the Parliament. Ekman is a clear-headed, ready debater, and has rendered invaluable aid to the temperance cause on the platform as well as in his newspapers. Since 1922 he has been chief of the National Templarorden.

In honor of his fiftieth birthday his friends issued a memorial volume entitled "Carl Ekman" (Stockholm, 1922).

EKMAN, JOHAN OSKAR. Swedish philanthropist and temperance advocate; born at Goteborg (Gothenburg) Dec. 16, 1812; died at Stockholm May 14, 1907. At an early age he entered commercial life, and in 1834 he was appointed vice-consul for Russia. In 1845 he was associated with the firm of D. Carnegie & Co., sugar and porter manufacturers, in which he later became a partner. At this time in Sweden malt liquors were generally considered "temperance" drinks and a desirable substitute for spirits. The firm was friendly to the temperance movement inaugurated by the Dean of Goteborg, and Ekman was made chairman of the famous committee appointed by the town council of Goteborg (1864)

CARL GUSTAF EKMAN

to investigate the causes of pauperism in the community. This investigation gave birth to what is known in English-speaking countries as the Gothenburg System, and Ekman placed himself in the ranks of the warm defenders of the new plan. In 1878 he was elected a member of the Swedish Temperance Society, and soon afterward became its chairman.

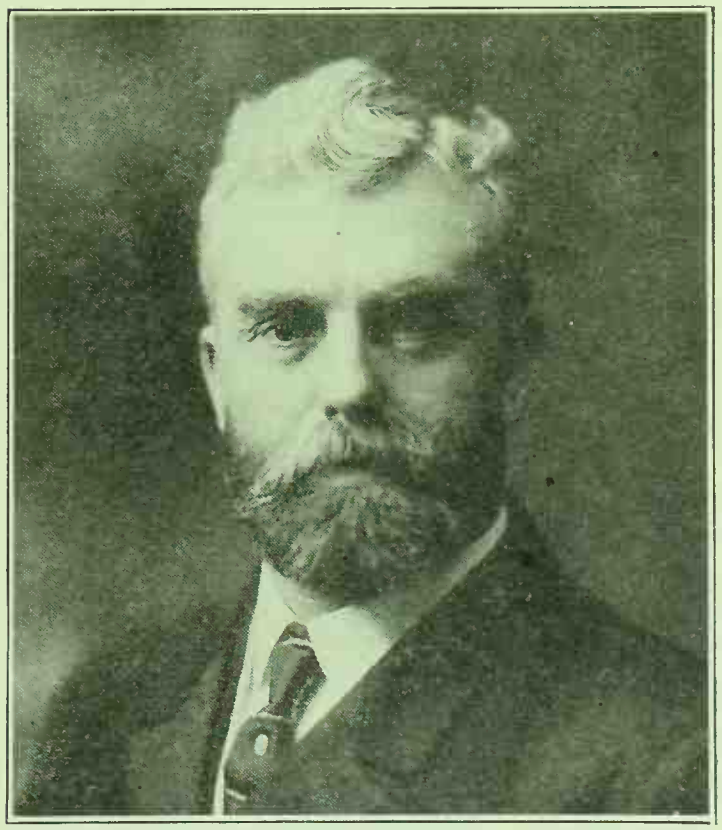
Ekman was very generous in his gifts for social betterment. He defrayed much of the expense incurred by the Swedish Temperance Society in carrying on its various campaigns. In 1893 he retired from the chairmanship, and was elected an honorary member of the Society. At his suggestion the Society extended its program, taking the name of the "Swedish Society for Promoting Temperance and Popular Education." By an endowment of 200,000 kronen (about $54,000) he insured the continuance of its activity, which he specially desired should be exercised on behalf of young people attending schools, and of young soldiers in barracks or camps. Ekman founded, also, the High School in Goteborg, expending nearly a million Swedish crowns in this undertaking. These donations and a number of other charitable gifts caused his name to be honored

throughout Sweden. He was one of the founders of Skandinaviska Kreditaktiebolaget ("Scandinavian Banking Company"). He was a member of the Second Chamber of the Diet from 1879 to 1881 and of the First Chamber during 1882-1887.

In his later years Ekman recognized the growth of intemperance arising from the rapidly increasing use of malt liquors, and he identified himself with that school of Swedish reformers who asked that malt liquors as well as spirituous be brought within the scope of the monopoly. See GOTHENBURG SYSTEM.

ELDERTON-PEARSON REPORT. See ALCOHOL AND HEREDITY, under ALCOHOL.

ELDREDGE, CLAYTON WESLEY. American clergyman and Prohibition advocate; born at North Pitcher, N. Y., April 7, 1869; educated at Westminster College, New Wilmington, Pa., and Western Theological Seminary, Allegheny, Pa. He graduated (A.B.) from the former institution in 1891, and from the latter in 1895. He married Florence E. Chamberlain, of East Palestine, Ohio, in the same year. After serving various pastorates in Pennsylvania and Ohio, he entered the employ of the Ohio Anti-Saloon League, becoming superintendent of the Cincinnati district in 1904. In 1913 he was appointed assistant State superintendent of the Ohio Anti-Saloon League, and in addition, from 1916 to 1918 he was given charge of Industrial Work in Ohio. During the latter year he was transferred to Wisconsin and made superintendent of the Industrial



REV. CLAYTON WESLEY ELDREDGE

Service department of the Wisconsin Anti-Saloon League.

In September, 1919, Eldredge retired from Anti-Saloon League work to join the Biblical Alliance, of Columbus, O. He is now associated with the National Reform Association and makes his home in Columbus.

ELEUSINE BEER. A beer made in the Sudan.

ELEUTHERIOS. See DIONYSOS.

ELIOT, CHARLES WILLIAM. American educator; born in Boston, Mass., March 20, 1834; educated at the Boston Latin School and at Harvard University (A.B. 1853; M.A. 1856). He has received the following honorary degrees: LL.D. from Williams and Princeton in 1869, from Yale in 1870, from Johns Hopkins in 1902, from Tulane, the University of Missouri, and Dartmouth in 1909, from Brown in 1914; M.D. and LL.D from Harvard in 1909; and Ph.D. from Breslau, Germany, in 1911. After serving as tutor in mathematics and student in chemistry at Harvard (1854-58), he became assistant professor of mathematics and chemistry in the Lawrence Scientific School, Harvard (1858-63). During 1863-65 he was in Europe studying chemistry and investigating educational methods. He then became professor of analytical chemistry in the Massachusetts Institute of Technology (1865-69). In 1867-68 he was in France. In 1869 he was elected president of Harvard University, retaining office until 1909, when he became president emeritus. Dr. Eliot has been twice married: (1) on Oct. 27, 1858, to Ellen Darby Peabody, of Boston (d. 1869); (2) on Oct. 30, 1877, to Grace Mellen Hopkinson, of Cambridge.

Eliot has filled a large place in the American educational world. Primarily a scholar and man of science, nothing that has concerned American political and social life has been indifferent to him, and his voice has been authoritative on a wide variety of subjects. He holds membership in a large number of scientific and civic bodies in America and Europe. As a writer he has been busy for many years, and a goodly list of volumes from his pen has enriched the literature of a wide variety of subjects, while his lectures and addresses have been among the most conspicuous attractions of the platform.

Interested and incessantly active in promoting various reform movements, Eliot for many years questioned the expediency of attempting Prohibition, and labored for the extension and development of the educational and other features of the moral-suasion program. It was the tremendous issues of the World War that led him to take the advance step. In a communication to the editors of the STANDARD ENCYCLOPEDIA under date of June 16, 1919, he wrote as follows:

> With the assistance of Messrs. Seth Low and James C. Carter I wrote the Introduction to "The Liquor Problem in its Legislative Aspects," of the Committee of Fifty. I also organized the campaign of inquiry by Messrs. Wines and Koren. At that time I preferred local-option legislation to prohibitory; but when we went to war with Germany I favored national Prohibition for the protection of the soldiers and sailors. I was never a total abstainer myself until I became an advocate of national Prohibition. I hope that the State Legislatures and Congress will enact whatever laws are necessary to make nation-wide Prohibition effectual.

Dr. Eliot is honorary president of the MASSACHUSETTS NO-LICENSE LEAGUE. In accepting this office he delivered the following remarkable address to the League in Boston, Oct. 29, 1908:

> I feel as if I ought to apologize for consenting to preside at this meeting and to serve as Honorary President of this League; for I am a late comer to this cause, and I see before me veterans who have given to it many years of ardent service. My apology is that I have only accepted an urgent invitation to this function from men who have been for many years working hard in this No-license cause.
>
> WHY SO LATE AN ADHERENT
>
> Let me explain why I am so late an adherent. Possibly my reasons may influence in the right direction some persons who have not yet joined the cause. I was not in favor of No-license in Cambridge when it was first proposed, my reason being that I did not believe that the No-license policy could be enforced in Cambridge. Then, I have been all my life what is called a moderate drinker—that is to say, I have used beer and wine on occasion, though never habitually—and I have never experienced any ill-effects whatever in my own person from either beer or wine. Again, I have always recognized the truth of the Bible saying about wine that "it maketh glad the heart of man." There is no doubt of that fact; nevertheless it may be doubted whether it be expedient that the heart of man should be made glad in that way. As I sat here, looking over this company, I thought what a contrast this dinner is to some that I have attended in the old town of Boston. This company has a cheerful aspect; but for hilarity, jollity, and boisterousness it cannot be compared for a moment with the annual dinner of the Ancient and Honorable Artillery Company. Frequent observation has made me sure that alcoholic drinks have a tendency to cheer people up temporarily and make them jolly and noisy, but the doubt about the expediency of that kind of elevation has gained on me as years have passed.
>
> Recent researches in physiology and medicine tend strongly to show that even the moderate drinking of alcohol is inexpedient. As a result of experience one old practice in regard to the use of spirits has been absolutely abandoned. No longer are men who are to be exposed to cold, heat, fatigue or hardships of any sort, prepared or braced for such encounters by any form of alcohol. It used to be considered essential that a sailor in the merchant marine or in the navy should be braced every day for his arduous work by grog; but now grog has been abolished in our navy for many years, and is no longer served in well-conducted ships of the merchant marine. The result is a demonstration that the rough, exposed life of a sailor was not really helped by the moderate use of alcohol; in truth it was injured. No captain of an ocean liner ever supports himself now against the fierce exposures of the bridge by means of alcohol. He may take hot tea, coffee, or lemonade to help him keep warm and awake; but he never braces himself when exposed to terrible weather by means of alcohol. It is just so in regard to strenuous intellectual labors. It was long supposed that nobody could bear the labors of a Prime Minister of England—in the House of Commons late every night, and in Downing Street during long hours every day—unless he was supported by one or two bottles of port per day. Many famous men have lived that laborious life under such stimulation; but all such practices are now absolutely abandoned. It is well known that alcohol, even if moderately used, does not quicken the action of the mind, or enable one better to support hard mental labor. On the contrary, all intellectual workers find alcohol a drag on their mental processes; and if they get accustomed to working on alcohol they are apt to offset its effects by an immoderate use of tea or coffee. Hard mental workers who use the double stimulation of wine and tea or coffee are admittedly burning the candle at both ends. On this subject—the value of alcoholic drinks to men engaged in intellectual labor—I have myself witnessed a great change of opinion among well-informed men. The new psychological laboratories of the learned world, some German and some American, have supplied valuable evidence on this subject, and their results are plain and all go one way. For instance, the effect of a moderate use of alcohol on clerks whose principal function is to add up columns of figures has been thoroughly studied. If such a clerk drinks during the day a moderate amount of beer or wine, it has been proved that he cannot add as well the next day as if he had taken no alcohol the day before. These experiments have been conducted on a large number of persons, so large as to establish the psychological fact.
>
> ALCOHOL AND TIME REACTION
>
> An interesting line of experiment has been on what is called the time reaction. By time reaction is meant the interval that elapses between hearing a sudden noise, or seeing a flash of light, and putting the muscles of the hand and arm in motion to touch a given spot or object. The signal enters the brain through the eye or ear, and the will then sets the motor nerves of the arms and fingers at work to make the indicated motion. In different individuals this interval varies

much. Now it has been demonstrated that alcohol—even in the most moderate quantity affects unfavorably the time reaction; that is it slows down the whole nervous action of the man who takes it, and this slowing effect lasts for hours and even days. Some years ago I had occasion to learn about the actual time reaction of a well-known pugilist, whose habitual residence was not far from this spot. He was expecting to fight in a city at some distance from Boston. The day of the fight had been fixed, hut the pugilist had been on a succession of sprces. His trainer could not control him, and he had been under the influence of alcohol a good part of his time. He was hrought to Cambridge and his time reaction was tested. It proved to be slow. Now this man had always been famous for his quickness of eye and fist. A prize fighter has need of a very short time reaction. He must see by the motion of his adversary's fist just where his adversary is intending to strike, and he must put his own arm quickly in the fight place to fend off the coming blow. A slow time reaction will make success impossible for a boxer, a fencer, or a runner of short races. The effect of alcohol on the time reaction of the human being has now been tested carefully in hundreds of cases, and there is no question ahout the ill effects of alcohol, even in very moderate doses. That means that alcohol, even in moderate doses, diminishes the efficiency of the skilled workman, or, in other words, makes him incapahle of doing his best in the work of the day. Benjamin Franklin made a very early ohservation of this subject when he first worked, as a very young man, in an English composing room. Drinking no beer he found he could casily surpass the English workmen in the printing office, and he attrihuted his greater capacity to his ahstinence from beer, which was the favorite and hahitual drink of his fellow-workmen. So I say that the recent progress of medical science, largely accomplished through animal experimentation, has satisfied me that the habitual use of alcohol, even in moderate quantities, is inexpedient; because it lowers the nervous and intellectual power of the human being. If a man he leading a purely animal or muscular life he may perhaps feel no ill effect from alcohol in moderate quantities; but if he he leading an intellectual life, if he he engaged in work which interests him keenly, stirs him and requires the active use of his powers of thought, then he will inevitahly feel the retarding and deteriorating effect of this drug.

THE OPEN MIND

In youth and young manhood I was brought up as a student and teacher of the exact science of chemistry, and was taught to believe in nothing so much as an open mind. I was also taught that exact observation and just inferences were the only safe foundation of that kind of knowledge which should determine conduct. So I have tried all my life to keep an open mind, particularly on hurning questions, and I suppose that is the reason that as I have grown older and learned more, I have changed my view ahout License and No-license. You see that I am accounting for the fact that I am a late adherent to your cause. I feel as if it had now been proved that it is physically, mentally and morally for the advantage of the people as a whole to go without alcoholic drinks as a rule.

AN INTERFERENCE WITH LIBERTY

On the other hand, I was hrought up in my youth, in schools, college, and church, to helieve in human liherty as the only condition for developing human virtue, or indeed for developing anything in a human heing that deserves the name of virtue, which should always imply a self-sustaining, self-controlling principle. Is it not a great interference with that liberty which God implanted within man, to prevent peoplc who want alcoholic drinks from getting them? What is the justification of interfcrence with that liberty? I have somewhat changed my mind on that question since Cambridge first tried to establish the practice of No-license. Twenty-one years ago I thought that a poor man in Camhridge had as good a right as I had to get some heer or wine—I always abhorred distilled liquors—whcn he wanted it. What is the justification of interference with his liberty? There are many subjects to-day concerning which we must ask that question—the justification of interference with personal liberty. I gradually discovered that justification in the cxperience of Cambridge under a No-license system.

THE GREAT COLLECTIVE GOOD

It has seemed to me that thc clear collective good obtained by excluding the saloons from Cambridge justified the abridgment of the individual's liberty, particularly when that liberty was a liberty to use

for pleasure something that was unwholesome. On that panner at the side-wall I see a sentence attributed to me—"The absence of the saloon is highly advantageous to the whole population, men, women, and children." I do not remember when I said or wrote that, but it stated a fact. I have found in that fact the justification for interference with individual liherty to that extent—the exclusion of the saloons from the city streets.

I was asked just now at this table whether I would go farther and say that I would advocate a complete exclusion from Cambridge of alcoholic drinks in all forms. I have not got so far yet—perhaps I shall, That would be, to my present thinking, too great an interference with individual liberty. I do not ohserve that the human race has been so placed in this world that temptations to evil arc absolutely excluded. It seems to me that many temptations are allowed to cxist, and that men are allowed to yield to them; hut when I see a great collective good accomplished at the expense of the loss of a trifling or unwholesome bit of individual liberty, I am reconciled to that amount of interference with liberty.

COLLECTIVISM MUST SOMETIMES OVERRIDE INDIVIDUALISM

We have been obliged to consider the expediency of interference with individual rights in many directions in recent years. The reason is that the massing of population on small areas, the crowding together of people in an unwholesome manner, has hrought a large number of new problems to the attention of society as a whole. Against new evils society is forced to construct new defences. Nature herself has shown us that in many ways we cannot protect ourselves against evils on the individualistic principle. For example, we in Eastern Massachusetts have heen much vexed with the hrown-tail moth. We cannot destroy the brown-tail moth and prevent its ravages if every man and woman who owns a piece of land is to be at liberty to let the brown-tail moth alone. That policy is simply impossihle. Nature is teaching us that collectivism must sometimes override individualism. We have had repeated instances of the same new necessity in the government of our cities. Many a time insistence on individual rights has defeated or postponed great collective advantages. For instance, when Boston had a large part of its business area destroyed by fire in 1872, the individual rights of the owner of each lot of land were so insisted upon that Boston gained no new layout whatever of its streets, no new vista to its harhor, and no improvements in its public highways, or in the prospects from thc city streets. The individual right of ownership stood squarely in the way of perfectly ohvious public improvements. Illustrations of this sort ahound at every turn in American experience during the past generation.

UNDER LOCAL OPTION THE LAW CAN BE ENFORCED

By keeping my mind open I have had opportunities of learning some othcr things ahout the drink prohlem in Camhridge and some of the adjacent towns. We have learned in Camhridge that it is possible to exclude the saloon completely from a city of 100,000 inhabitants, without creating any alcoholic substitutes therefor. In advance of this local experience I did not helieve such a result to be possihle. I had seen something of Prohibition in Maine, and knew that the prohibition law in that State had failed in important respects; and in many places had done grave harm. Under a prohibitory law numerous illicit places of sale will he maintained in any town or city where the majority of the people are opposed to the prohihition policy. I supposed that a No-license law in Cambridge would work in the same way, but an cxperience of twenty years has proved that such a result is not necessary under the policy of local option. During the same period I have had the opportunity of learning that a town or city which goes under the policy of local option, with a decided majority for No-license or with a decided majority for License, provided it he high-license and few licenses, is hetter off than a town or city which wobbles, being sometimes for License and sometimes against it. Under a local option law, the unfortunate city is that which shifts often from one policy to the other; because with every return to the policy of Licensc come many opportunities for corruption, bribery, and a general deterioration of political action. This organization strives, as I understand it, to prevent a town or city which has once voted for No-license from returning by a small and unstable majority to the policy of License. The ill condition of those towns and cities which vacillate between License and No-license is one of the fortunate demonstrations which the Massachusetts law of local option has given to the rest of the country.

Massachusetts people may well be proud to see in how many directions she continues to lead the practice of the country in legal, industrial, and social reforms. Our local option law is only one of many instances in which the Massachusetts legislation on important topics is the best in the country.

NO-LICENSE DOES NOT MEAN TOTAL ABSTINENCE

So you see, ladies and gentlemen, that I have had some reasons which I can set forth for changing my mind on the subject of No-license, and on the subject of the moderate use of alcohol. I am glad to have an opportunity of stating these reasons here, in order that they may perhaps fall under the eyes of many friends who have not yet changed their minds on No-license, and the expediency of using alcohol habitually in moderate quantities. There are a good many such friends—there are many moderate drinkers whose support for No-license is essential to the success of that policy. The No-license policy of Cambridge was at first established, and has long been sustained by the votes of men who were moderate drinkers. The situation is probably just the same today in almost all the No-license towns and cities of the Commonwealth. Still I believe it is desirable to carry these friends farther, just as I have been carried farther, and to procure from them an outright support of No-license for its own sake—that is, for the good it does to all the men, women and children.

The attainment by Dr. Eliot of his ninety-first birthday (March 20, 1925) evoked a remarkable public manifestation of the high regard in which he was held throughout America and abroad.

ELIXIR DE GARUS. A liqueur invented by a certain Dr. Garus, a French physician of the latter part of the seventeenth century, and compounded of aloes, saffron, cinnamon, cloves, nutmegs, and distilled orange-flower water.

ELLIOTT, WALTER. American Roman Catholic priest and temperance advocate; born in Detroit, Mich., Jan. 6, 1842; educated at Christian Brothers College and Notre Dame University, Ind. At the outbreak of the Civil War he enlisted in the Union Army, and, after serving four years, was honorably discharged. He then devoted himself to the study of law. After being admitted to the Michigan bar he began practise in Detroit. Soon after that time a lecture delivered by Father Hecker turned the young attorney from the law to the priesthood, and he was ordained Roman Catholic priest of the Paulist Congregation in 1872. For fifteen years he preached missions in all parts of the United States, and throughout his missionary career he was an uncompromising enemy of intemperance and of all agencies that foster it. His antagonism to the saloon became well known in all parts of the country, since his philippics were bold and startling, and attracted the attention of the public press. The following extracts are from an address which he delivered in 1890 before the National Convention of the Catholic Total Abstinence Association:

Whenever the Christian pastor finds a tendency to excessive drink in his parish, he is confronted with the absolute necessity to antagonize it before he can hope to succeed in any way whatever. What he preaches; how, when, and to whom he administers the sacraments; how shall he edify by his conduct; all that he does and says and prays and preaches must be a two-handed endeavor to place clean manhood in reach of the divine gifts on the altar. If his right hand offers the saving solution for sin in the confessional, his left must shut the saloon door, if he has absolved men addicted to drink. Drink maddens the intelligence which the faith seeks to enlighten; hence the instruction from the altar must condemn fearlessly the drink habit which is the enemy of reason's sovereignty. Drink darkens with despair the soul which hope would illuminate with courage; drink demonizes the heart which love would ennoble . . . This detestable vice has been a veritable beast in the vineyard of the Lord, making its lair in the very precinct of the buildings containing the confessional and the altar . . . I am not an ordained priest to keep a laundry; but if a class of my people are too dirty to go to church, I must set to work to get them cleaned—unless I am a mere ecclesiastical official. So with the case in hand: I am no policeman; but if a class of my people are going to hell through the Sunday back entrance of the corner saloon, I must at once set about becoming more than a policeman; at any rate, I must be so to the keeper of that saloon *(Catholic World,* ii.)

This devoted priest cooperated with the many organizations as actively as his missionary labors permitted. He was a man of great physical endurance, positive and strong in his opposition to intemperance, and ready to engage in any legitimate warfare to stamp out the vice.

In 1912 Father Elliott was appointed rector of the Apostolic Mission House, Washington, D. C., and is now (1925) rector emeritus. He is the author of: "Life of Isaac T. Hecker," 1894; "Life of Jesus Christ," 1897; "Spiritual Life," 1913.

ELLIS, MARGARET DYE. American temperance worker; born in New York city Sept. 30, 1845; educated in the public schools and at the Van Norman Institute. She married J. T. Ellis, a merchant of New York, in 1865, and resided for some time in California, where she became identified with the temperance reform. Returning to the East, she made her home in New Jersey, and was appointed State Corresponding Secretary of the Woman's Christian Temperance Union in 1880, filling that position until 1895, when she was elected Superintendent of the Department of Legislation for the National W. C. T. U. with headquarters in Washington, D. C. She retained that position for over twenty years.

From the time of her first enlistment in the cause, and especially during her residence in New Jersey and Washington, Mrs. Ellis did much service on the platform, taking part in numerous campaigns, assisting in the evangelistic movements of the W. C. T. U., and specializing on the legal features of the situation in each particular State. While serving as Legislative Superintendent she attended the sessions of Congress and numerous committee meetings of the House and Senate, where reform measures were under consideration, presenting petitions or filing remonstrances in connection with matters vital to the home and to the well-being of society. In 1911 she was appointed by President Taft one of the two women delegates to the International Congress on Alcoholism held at The Hague, Holland. Mrs. Ellis is now an emeritus member of the W. C. T. U.

ELLISON, HENRY JOHN. English Episcopalian clergyman and total-abstinence advocate; born at Westminster, London, June 7, 1813; died at Canterbury, Kent, Dec. 25, 1899. He was educated at Westminster School, in London, and at Trinity College, Cambridge, where he received his master's degree in arts. He was ordained a deacon in the Church of England in 1839, becoming curate of All Souls' Church at Brighton. Later he was appointed vicar of Edensor, Derbyshire, where he remained until 1855. In 1854 he married Miss Jebb, of Fulham, London. From 1855 to 1875 he was vicar of Windsor, and Reader to Queen Victoria, and he served as rector of Haxley, Oxfordshire, from 1875 to 1894. In the latter year he was made canon of Canterbury Cathedral, and he held the canonry until his death. He was, also, honorary canon of Christ Church, Oxford.

While yet a young man Ellison had become convinced of the extreme dangerousness of the habit of drinking intoxicating liquors, and he had also arrived at the conclusion that a life of total abstinence was far more beneficial than one of drunkenness. From both the pulpit and the platform he advocated the principles of total abstinence as one means of preventing the spread of the curse of the drinking habit, and he persisted in this practise until he had come to be known as one of the most dominant figures in English clerical temperance circles during the last decade of the nineteenth century. During his pastorate at Windsor he had been forced to witness the terrible destruction accomplished by the drinking habit among the laboring men of his parish. This fact, together with the conviction he had held on the subject of temperance since early manhood, brought him to the decision that he should effect some sort of organization to withstand the aggressions of the liquor traffic. He, therefore, called a meeting of abstain-

CANON HENRY JOHN ELLISON

ing clergymen in 1862, to see what could be done in the way of founding such a society. The gathering, which was a small one, was presided over by Canon Ellison, and from this nucleus grew the great CHURCH OF ENGLAND TEMPERANCE SOCIETY. Canon Ellison has been considered the founder of this organization, and for 29 years he served as chairman of its executive committee. He was one of those distinguished clergymen of the time who believed that the admission of non-abstainers to membership in temperance organizations would in the long run materially increase the number of total abstainers. When the Women's Union of the Church of England Temperance Society was founded, in February, 1881, Canon Ellison was chosen the first honorary president of the organization. In June, 1884, when the National Temperance Congress was held in

Liverpool, Canon Ellison, who at that time was Chaplain in Ordinary to the Queen, was chosen a member of the general executive council.

At the first meeting of the United Kingdom Railway Temperance Union, for the foundation (1882) of which Ellison was largely responsible, he said:

> If there was one thing I learned as Vicar of Windsor for twenty years, it was deep sympathy with all the working classes in their sorrows, their sins, and their temptations, and if there was one thing which led me to look very closely and deeply into the habits of those classes, it was this drink question, and also to inquire into the means of raising them out of that state of temptation in which I found so many of them had fallen. The results of that work go with me. If ever I find for a single moment my zeal, may I say my enthusiasm?—though some people will call it fanaticism, yet I prefer to call it enthusiasm—if ever I find it flagging for one moment, the recollection of my temperance work there brings me back into what I hope will be my lifelong service in this cause, and to my Master and Saviour, Jesus Christ.

In addition to being a great temperance reformer, Canon Ellison was an eminent scholar and an untiring church worker. He died on Christmas morning.

ELLSWORTH, EPHRAIM ELMER. American soldier and temperance advocate; born at Mechanicsville, Saratoga County, N. Y., April 23, 1837; died at Alexandria, Va., May 24, 1861. Removing to Chicago in his boyhood, he studied law and became a solicitor of patents. While still a student he had joined a Zouave corps in Chicago, and in July, 1860, he visited some of the Eastern cities with them, the handsome appearance of the body attracting great attention. During the same year he organized a regiment of Zouaves, which became famous for the perfection of their discipline. He was commissioned colonel of the regiment and appointed to accompany President-elect Abraham Lincoln to Washington for the inaugural ceremonies in March, 1861. He was then sent to New York to organize another Zouave regiment among the city firemen. These two regiments were among the earlier troops that assisted in preserving order in the troubled period upon which the nation had entered. Sent with his Zouaves to Alexandria, Va., in May of that year, Colonel Ellsworth saw a Confederate flag flying from the top of the Marshall House, one of the city hotels. With a handful of his men, he entered the building and took down the flag with his own hands. Returning from the upper floor he encountered the infuriated proprietor of the hotel, Jackson by name, who shot and killed the Colonel as he was descending the stairway. One of Ellsworth's men then immediately fired at the hotel man, killing him instantly. Colonel Ellsworth's death produced a profound sensation. The body was taken to Washington, and lay in state in the East Room of the White House, afterward being conveyed to New York, where it lay in state in the City Hall before being conveyed to the cemetery.

Ellsworth was known to be a strong advocate of temperance; and his tragic death, coming so early in the great struggle, gave a decided impetus to the movement for a temperance army. An "Ellsworth Pledge" was extensively circulated and signed by large numbers of the troops after his death. This pledge bound the signer not to drink any intoxicating liquor during his military service.

ELMGREN, GUSTAF. Swedish editor and temperance advocate; born at Ronneby June 1, 1864; died in Stockholm April 3, 1913. He went when a young man to the latter city and first obtained employment in a bookbindery. He developed a talent for labor and temperance organization and joined the Good Templars in 1886, in which Order he was active for a number of years. In 1896 he became a member of the Verdandi Temperance Order (*Nykterhetsorden Verdandi*). Later he edited the official organs of the Order. He was also secretary of the Order till his death.

ELMORE, WILLIAM PORTER. American banker, legislator, and Prohibition advocate; born in Jefferson County, Tenn., Feb. 4, 1850; educated in the public schools and at Maury

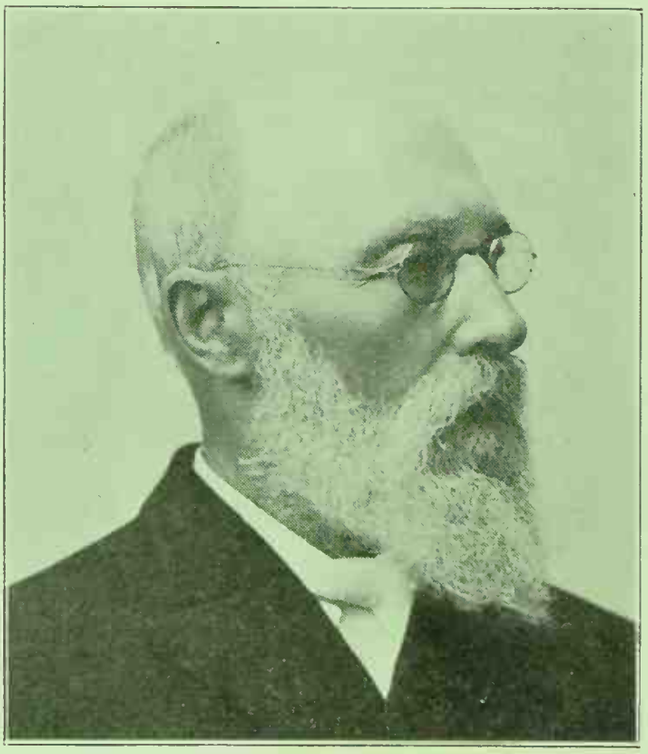
WILLIAM PORTER ELMORE

Academy, Dandridge, Tenn. He removed to Oregon in 1878, where he was engaged for some years in farming and stock-raising near Brownsville. He married Mrs. Louisa Carolin, of that town, in 1883. In 1896 he became connected with the Bank of Brownsville and was afterward chosen president, a position which he still retains. He joined the Prohibition party in 1896, and two years later became the party candidate for the State Legislature. In 1897 he was elected mayor of Brownsville, and had much to do with the closing of the saloons in that place, an event which took place under his administration. He was a member of the National Prohibition committee 1904-12. In 1914 he was elected to the Lower House of the State Legislature, and was reelected in 1916 and 1918. In the latter year he changed his registration from "Prohibition" to "Independent." Elmore introduced the House joint resolution ratifying the Prohibition amendment to the Constitution of the United States.

ELSKWATAWA. Shawnee chief and reformer. See ABORIGINES OF NORTH AMERICA.

ELTZHOLTZ, CARL FREDERIK. Danish-American clergyman and Prohibition advocate; born at Brahetrolleborg, Denmark, Oct. 10, 1840; educated in the public schools and at a nautical institution in Svendborg, Denmark, from which he graduated. He followed the sea for several years, participating in the Danish-German war of 1864, and receiving a war medal. Leaving the naval service, he emigrated to the United States, where he entered the ministry of the Methodist Episcopal Church in 1867, and held pastorates at Racine, Cambridge, and Milwaukee, Wis., Evanston and Chicago, Ill., and Oakland, Calif. In 1872 he married Isabella Williams (deceased Apr. 29, 1917), of Cambridge, Wis. Returning to his native country, he served congregations at Vejle, Copenhagen, and Horsens. During his stay in Denmark he founded at Vejle (April 17, 1879) what is now known as the "Danish Temperance Movement." It continues in healthful activity after 45 years of steady progress, and now numbers about 200,000 members. For some time Eltzholtz served as vice-president of the Denmark Temperance Society. From 1880 to 1887 he was editor of *Afholdsbasuen* ("The Temperance Trumpet").

Again crossing the ocean in 1887, he was appointed pastor of the Norwegian and Danish



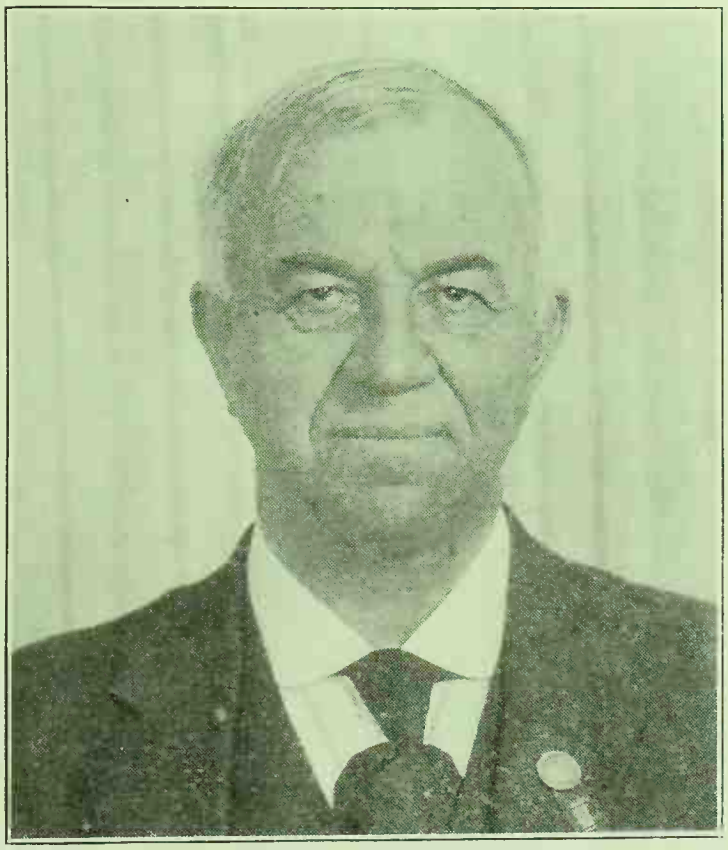
REV. CARL FREDERIK ELTZHOLTZ

Methodist Episcopal Church at Cambridge, Wis., and, later, district superintendent among the Norwegian and Danish people. He then became editor of *Den Kristelige Talsmand* ("The Christian Advocate") and other Danish and Norwegian papers. He retired from the active ministry in 1912, after 45 years of continuous service, and settled at Los Angeles, Calif., where he has devoted himself to literary pursuits. Among his published books are: "My Brother's Keeper" (in Danish); "Life of John Wesley" (Danish); "Life of the Rev. O. P. Peterson, Founder of Methodism in Norway" (Norwegian);

"The Sailor's Guide Book" (Norwegian); "John Wesley's Conversion and Sanctification" (English); and "The Child, its Relation to God and the Church" (English). Besides issuing various tracts and pamphlets, he has contributed numerous temperance articles in Danish and English to the newspapers and periodicals.

EMBETH. A wine prepared from the juice of the palm-tree by the natives of Cacongo in Portuguese West Africa.

EMERY, EDWARD HENRY. American temperance worker; born at Sanford, York County, Maine, Aug. 23, 1864; educated in the common schools and the Free High School of Sanford. He early enlisted in the temperance cause, becoming a member of the International Order of Good Templars when fifteen years of age, and remaining till the present time an active member of that Order. In 1908 he was appointed Grand Chief Templar of the Grand Lodge, I. O. G. T. of Maine, and served for four years in that office. He also



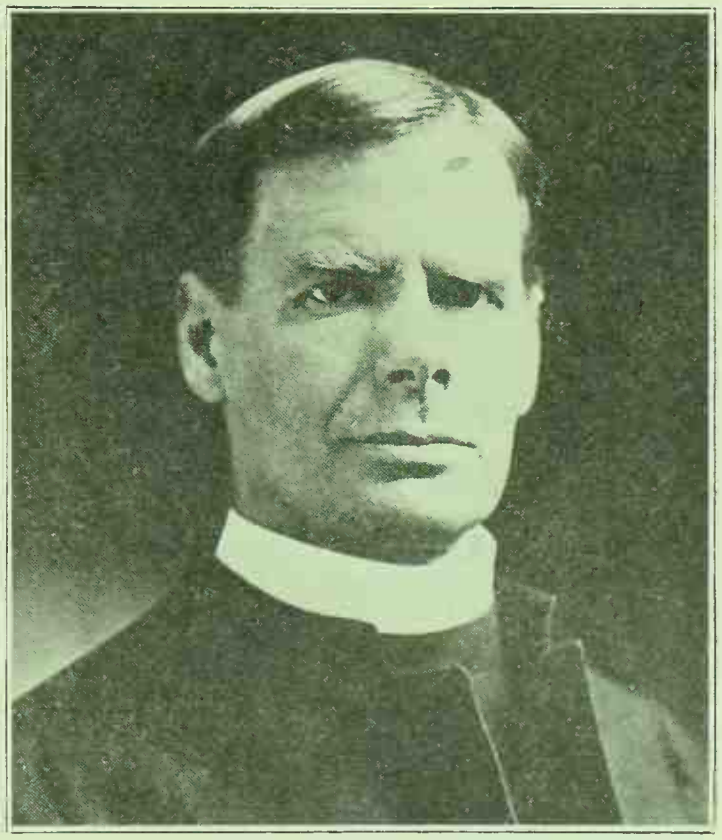
EDWARD HENRY EMERY

served as first vice-president of the Maine Enforcement League (1887-89) and secretary of the Christian Civic League of Maine (1906-23), becoming assistant superintendent of the latter body in 1923, and superintendent March 19, 1924, which position he still holds. During all these years he has been active in the various campaigns to enforce the Prohibition law in his native State. He married Florence Mabel Watson, of Limerick, Maine, April 9, 1898.

EMORY, CUMMINS VAN NORMAN. Canadian physician and temperance advocate; born in Trafalgar Township, County of Halton, Ontario, Canada, Dec. 16, 1850; educated in the public schools of his native place and at the Provincial Normal School, Toronto. Following his graduation he spent several years in teaching. He took his medical course at the Cleveland Homoeopathic College, receiving his M.D. degree in

1879. In 1881 he was given the degree of L.C.P.O. in Toronto. He practised medicine for four years in Galt, Ont., removing to Hamilton in 1884. He became enlisted in temperance work before taking up the study of medicine, and joined successively the Sons of Temperance and the Independent Order of Good Templars. Later he became a charter member of the Galt Council, No. 65, Royal Templars of Temperance, and in 1885 he was appointed Grand Medical Examiner of the Order for the Province of Ontario. In 1888 he was elected Grand Secretary, and ten years later he was made Dominion Secretary, and has since continuously held that office. He was twice married: (1) in 1882, to Ada Jane Crosby (d. 1890), of Burlington; (2) to Kate Maria Edwards, of Hamilton, Ontario.

EMPRINGHAM, JAMES. American clergyman and temperance advocate; born at Chatteris, Cambridge, England, June 12, 1874; educated at Kings College, London (M.A.). He was ordained deacon in 1896 in St. George's Cathedral, Kingston, Canada, and ordained priest six months later at the same place, and was rector at Wellington, Ontario, Canada, from 1896 until 1899. In 1897 he attended the General Theological Seminary, New York, having had leave of absence from his parish for two years. In 1899 he returned to England to become curate at Terrington, remaining in that position until 1903, when he accepted a call to the rectorship



REV. JAMES EMPRINGHAM

of St. Paul's, Syracuse, the most prominent parish of central New York. Here he took an active part in the attempt to deal with the saloon evil, and in 1911, as president of the Ministers' Association, appointed a "Moral Survey Committee" to investigate vice conditions in that city. The result of this investigation confirmed him in the belief that the liquor traffic was largely responsible for commercialized vice in Syracuse. The University of Syracuse conferred upon him the

honorary degrees of D.D. and S.T.D. In 1915, after twelve years of service as rector of St. Paul's, Dr. Empringham resigned his charge to become the Metropolitan superintendent of the Anti-Saloon League of New York. He is one of the vice-presidents of the Anti-Saloon League of America. In 1917 he was elected national superintendent of the Church Temperance Society, the official temperance organization of the Protestant Episcopal Church. He is also a member of the executive committee of the National Temperance Council.

ENAB or **ANAB.** A Hebrew word denoting a little bunch of grapes. In the Hebrew Bible the singular form occurs but once (Deut. xxxii. 14), and then in a collective sense. The Authorized Version of the Bible uniformly renders the plural, *anabim*, by "grapes," as in Gen. xl. 10; Lev. xxv. 5, and several other places. In Hos. iii. 1, the word is translated "wine," but the margin correctly gives "grapes."

ENCRATITES. An ancient sect which condemned marriage, forbade the eating of flesh or drinking of wine, and used, even at the celebration of the Lord's Supper, water instead of wine, for which reason they were sometimes called *aquarii* and *hydroparastatae*, or water-drinkers. Epiphanius devotes a whole section of his history of heresies to the Encratites. He speaks of their dualism and states that they only read selections from the Old Testament, and counted among their sacred books the Acts of Andrew, John, and Thomas, and other apocryphal writings. Tatian (2d century) has generally been regarded as the founder of this sect; but it is certain that there were other Encratites before him, and that subsequently there were Encratites who on certain points differed with Tatian. Eusebius ("History," iv. 28) mentions a certain Musanus as the first opponent of the Encratites. But in I Tim. iv. 3-5 Paul already condemns Encratism.

See, also, COMMUNION WINE.

ENGLAND. The "mother country" of the British Empire; geographically, the largest part of the island of Great Britain, lying to the south of Scotland and the east of Wales. The kingdom of England lies between 55° 46′ and 49° 57′ 30″ N. latitude (from the mouth of the Tweed to the Lizard), and between 1° 46′ E. and 50° 43′ W. longitude (from Lowestoft to Land's End). On the north the Cheviot Hills form a natural boundary between England and Scotland; on the east the country borders on the North Sea and the Straits of Dover, the latter separating England from the continent of Europe by a minimum distance of twenty miles and widening into the English Channel, which constitutes the southern boundary. To the west the shores of England and Wales are washed by the Irish Sea and the Atlantic Ocean. The total area of the kingdom is 50,851 square miles, or approximately that of the State of Michigan; the population according to the census of 1921 was 35,678,530 (an increase of 1,633,240 over the figures of the 1911 census.

In spite of its high latitude the climate of England is temperate, due to the modifying effects of the Gulf Stream. The area of land under cultivation is comparatively large (about 76 per cent of the whole), and wheat, oats, rye, barley, hemp, and flax are among the chief agricultural products. Market-gardening is also carried on very extensively in the areas surrounding the great cities, and hops are raised in considerable quantities in Kent, Sussex, and Surrey. The live stock industry is of great importance and all domestic animals are bred to supreme excellence. The chief mineral products are coal, iron, clay and shale, sandstone, limestone, igneous rocks, salt, and tin. Of manufactures, the most important are textiles, iron and steel, machinery, leather, and earthenware. In commerce, Great Britain ranks first among the countries of the world, her merchant ships entering the ports of practically every nation. By reason of her insular position and the interdependency of the mother country and her far-flung "dominions beyond the seas," she has long claimed and maintained the right to naval supremacy among the great powers.

England's form of government is described in the article headed GREAT BRITAIN.

1. *Historical Survey of the Alcohol Problem.* Britain is known to have been inhabited for countless centuries before the Christian era, but there are no historical records up to the time of Caesar's expedition to the island in 55-54 B. C. His accounts of the country, therefore, furnish a *terminus a quo.* The Romans found Britain in possession of the Celts, of whom there were several branches, — the *Brythons* or Britons proper, who occupied the southeastern part; the *Goidels* or Gaels, who inhabited the districts further north and west, and who are represented in modern times by the Irish and the western Highlanders of Scotland; and perhaps the Picts in the far north, from whom the present-day inhabitants of the eastern and northern highlands are supposedly descended. It was only with the first of these, the nearest to the continent and the most cultured, that Caesar came in contact, and it is of them only that any extended account has been handed down. Though still a pagan people, they had advanced beyond barbarism in many lines. They raised live stock and those near the coast grew wheat, oats, and barley. The Britons also exhibited considerable skill in the weaving of linen and woolen cloth, and in the use of iron and tin, which they mined and fashioned into implements and weapons.

Early Inhabitants

Caesar's description throws no light upon their drinking customs beyond the observation ("De Bell. Gall.," v.) that the inhabitants *of the interior* did not sow grain, but lived on milk and flesh. His Greek contemporary, Diodorus, states that the ordinary drink of the Britons was water. Concerning their knowledge of beer there is a difference of opinion. In "The Liquor Problem in All Ages," (p. 65), Dorchester says that the art of making beer is supposed to have been introduced into the British Isles by the Romans under Caesar, and that prior to that time the usual drinks of the Britons were water, milk, and mead (also called *metheglin* or *hydromel);* but Eddy ("Alcohol in History," p. 140) very plausibly contends that, since they were a tribe of the Gauls, who at a not very remote period had emigrated from the neighboring continent, they doubtless took with them the general manners and customs of the fatherland,

Beverages of Ancient Britain

among which were the manufacture and use of beer. According to French ("Nineteen Centuries of Drink in England," p. 3) the inhabitants of the interior used no intoxicant, unless possibly metheglin, but the southerners made some kind of intoxicant from grain, from honey, and from apples. It seems certain that wine was unknown in Britain before the Roman invasion.

Cæsar did not attempt to subjugate the Britons, but merely took hostages and imposed a small tribute on the various tribes, which was seldom sent to Rome after his departure, and no effort was made to collect it. For nearly a century afterward the islanders retained their independence. Then (A. D. 43) the Emperor Claudius sent his legions into Britain, and one after another the British chieftains were subdued and their territory organized as a Roman province. The conquest was completed by A. D. 82.

The Roman Invasion

The Britons were quick to imitate the manners of their conquerors, not only learning the Latin language, style of architecture, and modes of dress, but, according to Tacitus ("Agricola," xxi), by degrees they fell even into a relish of the Roman vices. One of the great luxuries of Roman civilization with which they now became familiar was wine, which, according to French, continued to be an import for nearly three centuries of Roman occupation. He says (*op. cit.*, pp. 6-7):

> It remained for a Roman emperor to give permission to the Britons to cultivate vines and to make wine. The circumstances were these: The Emperor Domitian (A. D. 81), in order to check the growth of intemperance, issued an edict for the destruction of half the vineyards, and prohibited any more planting of vines without license from the emperors. Probus acccded to the imperial purple, A. D. 276. This emperor, having conquered Gaul, revoked the edict of Domitian, and allowed the provinces to plant vines and make wine. Britain was included in the license. From that time the purple grape twined around many a British homestead. But whether it ever really thrived in our soil and climate is more than conjectural. Pliny throws doubt upon the whole subject. Camden regards the boon as affording shade rather than produce. Still there is a chain of evidence that for centuries vineyards were planted in various districts, which would not have been the case had they been a complete failure. Five centuries after the edict of Probus, Bede testifies to their existence; while Holinshed, in the sixteenth century writes:— that wine did grow here, the old notes of tithes for wine that yet remain, besides the records of sundry sutes commenced in diverse ecclesiastical courts; . . . also the enclosed parcels almost in every abbeie yet called vineyards, may be a notable witnesse. The Ile of Elie was also in the first times of the Normans called *le ile des vignes.*' Nor can we wonder at the efforts to establish the grape as a native production when we consider the almost universal attachment to the fruit in one or other of its forms. If mead was in general demand, still more so was wine.

Undoubtedly the social life of the Britons was greatly influenced by the love of revelry which permeated all ranks of Roman society. "If these customs had not been adopted by them before the time of Agricola," says French, "it is certain that when that most diplomatic of governors held sway there, he would teach the *jeunesse dorée* to drink healths to the emperor, and to toast the British belles of the hour in brimming bumpers. Sensual banquets, with their attendant revelry...speedily became as palatable to the new subjects as to their corrupt masters."

Corrupt Influence of Rome

The fourth century saw Britain slipping rapidly from the grasp of decadent Rome, and the withdrawal, in 410, of the few legions then remaining in the province, virtually marked its abandonment by the Romans. The country now relapsed into a state of disunion and barbarism. The native population, accustomed for centuries to being governed in the interests of Rome, and dependent on the protection of a standing army, had no capacity for self-government and, as a whole, was untrained and unorganized for the bearing of arms. Under these conditions the numerous petty British chieftains fell to warring with one another, while the various predatory tribes whose aggressions had long been curbed with difficulty by the Imperial troops were now encouraged to make new incursions into the province. By land it was ravaged by the barbarous Picts and Scots, while from the Straits of Dover and the North Sea came marauding bands of Angles, Saxons, Frisians, and Jutes. These latter tribes, all of which came to be included under the broad designation of Anglo-Saxons or simply Saxons, eventually made permanent settlements, either subjecting the Britons to their control or driving them out altogether. Their advent in Britain marked the beginning of the English race. The Angles being the most numerous of the invaders, and having overspread the larger part of the island, the name "Angle-land," or, England, finally came to be applied to the whole Saxon country.

Advent of the Saxons

According to tradition, a British chieftain named Vortigern, in the southeastern district, sought to protect himself against the Picts and Scots in 449 by calling to his assistance the Saxon leaders Hengist and Horsa, to whom he promised a part of his lands in return for their aid. If the accounts of Nennius are to be believed, drink played an important part in the transactions between Vortigern and Hengist. This writer relates that on one occasion the Saxon chief prepared a banquet in honor of Vortigern and his officers, having previously enjoined his daughter to ply them copiously with wine and ale so that they might soon become intoxicated. So well did the plan succeed that Vortigern, maudlin with liquor, and inflamed with the beauty of the damsel, demanded her hand of her father (see WASSAIL). The Saxon named as the price of his consent the Isle of Thanet (that part of Kent being then divided from the mainland by a narrow arm of the sea) and in this way obtained a permanent foothold in southeastern Britain. At another time, according to Nennius, the lure of intoxicating liquors was used against the Britons by the wily Hengist with much more disastrous consequences. Under the pretext of ratifying a treaty of peace, Vortigern and his nobles were invited to feast with the Saxons, and the latter, at a given signal, when their guests were sufficiently intoxicated, fell upon them, stabbed three hundred of them to death, and forced the captive king to purchase his ransom at the cost of East-Sex, South-Sex, and Middle-Sex.

British Chieftain Lured by Drink

Abundant evidence of the intemperance of

these days is found in contemporaneous songs and poems. In "The Gododin" of Aneurin, a poem of the sixth century, which recounts the battle fought at Cattraeth between the Britons under Mynyddawr and the Teutonic settlers of the district, the bard repeatedly refers to the drunkenness of the Britons from excessive indulgence in mead. The following quotations are typical:

The warriors marched to Cattraeth, full of words;
Bright mead gave them pleasure, their bliss was their bane.
The warriors marched to Cattraeth, full of mead;
Drunken, but firm in array; great the shame.
Just fate we deplore.
For the sweetness of mead,
In the day of our need,
Is our bitterness; blunts all our arms for the strife;
Is a friend to the lip and a foe to the life.
I drank the Mordei's wine and mead,
I drank, and now for that I bleed.

Although the organization of the English into a united church body was not effected until after the arrival of Augustine in 597, Christianity had made its way into Britain as early as the third century, and by the fourth century it had gained a foothold through the establishment of various monasteries and churches.

Gildas Condemns Inebriety

Among the clergy one of the first to protest against the prevailing inebricty was the monk Gildas, who wrote during the latter half of the sixth century. He laments (*Epist. de Excid. Britann.*, §21) that "not only the laity, but our Lord's own flock, and its shepherds, who ought to have been an example to the people, slumbered away their time in drunkenness, as if they had been dipped in wine."

EARLY ENGLISH PUNISHMENTS FOR DRUNKENNESS
—*From an old print*

Probably the first decrees of the Church respecting intemperance were issued by the Synod of St. David (A. D. 569). The following are some of the canons of St. David:

(1) Priests about to minister in the temple of God and drinking wine or strong drink through negligence, and not ignorance, must do penance three days. If they have been warned, and despise, then forty days.

(2) Those who get drunk through ignorance must do penance fifteen days; if through negligence, forty days; if through contempt, three quartains.

(3) He who forces another to get drunk out of hospitality must do penance as if he had got drunk himself.

(4) But he who out of hatred or wickedness, in order to disgrace or mock at others, forces them to get drunk, if he has not already sufficiently done penance, must do penance as a murderer of souls.

Bad as were the drinking habits of the Britons, they were greatly intensified by the Saxon invaders. Malmesbury says of the Saxons "that excessive drinking was one of the commonest vices of all classes of people, in which they spent whole days and nights, without intermission." Other writers describe them in like manner. According to Thorpe,

The Anglo-Saxon notions of hospitality were inimical to sobricty. It was the duty of the host to offer liquors to every guest, and, if possible, to induce him to drink to intoxication. The kings and nobles, on their journeys, stopped to drink at every man's house, and indulged until they were incapable of taking care of themselves. . . . The convivial meetings of the Anglo-Saxons were of the most riotous description, and constantly ended in quarrel and bloodshed (Dorchester, *op. cit.*, pp. 65-66).

Drunkenness Among the Saxons

French accuses the Saxons of having bequeathed to the British "a perfect legacy of corruption," and observes that "it is therefore with considerable qualification that we accept the eulogies passed upon our forefathers by some historians, and notably by Sharon Turner, who represents our Saxon ancestors as bringing with them a superior domestic and moral character, as well as new political, judicial, and intellectual blessings."

At the funeral of a great Saxon noble it was the custom for open house to be kept, and one reads in Sir Walter Scott's "Ivanhoe" (ch. xli) that great hogsheads of ale were "set abroach to be drained at the freedom of all comers." At such times, says the narrator, "the naked Saxon serf drowned the sense of his half-year's hunger and thirst in one day of gluttony and drunkenness."

The principal beverages of the Saxons were mead, ale, cider, wine, and piment. Of these, the first two were by far the most common. As early as 694 ale was regarded as such an important necessity that the Saxon king Ine imposed an annual tax of twelve ambers of the beverage upon every subject who possessed twelve hides of land. In the same reign regulating laws were enacted for the "ale-booths" and "ale-stonds," which seem to have become numerous by this time.

With the conversion of the Saxons to Christianity and the passing of pagan beliefs, it might be supposed that some of their bibacious ceremonies and feasts would have been abolished; but such was not the case. On the contrary, these affairs were made to conform to the new religious views, and the Church, indeed, countenanced them, with certain modifications commanded. According to Bede (*Eccl. Hist.* i. 30) Mellitus, the abbot who accompanied Augustine to England, received from Gregory the Great (A. D. 601) the following order:

Feasts Countenanced by the Church

On the day of dedication, or the birthday of holy martyrs, whose relics are there deposited, let the people build themselves booths of the boughs of trees, round about those churches which have been turned to that use from temples, and celebrate the solemnity with religious feasting. . . . For there is no doubt that it is impossible to efface everything at once from their obdurate minds.

Unfortunately some of the clergy set a very bad example.

Fosbrook ("British Monachism," vol. i, pp. 16, 17) states that both the monasteries and convents of the Anglo-Saxons were nurseries of the worst imaginable vices; that dissolute nobles and other persons of rank and wealth often purchased crown lands on pretence of founding Religious Houses, and that making themselves abbotts, they gathered about them dissolute monks who had been expelled from the more strictly managed monasterics, and brought their wives and other women into these monasteries. Some of the nunneries were dissolute, especially at Coldingham, where the nuns are said to have spent their time in feasting, drinking and gossiping.

Notwithstanding such evidence of corruption, not all of the church authorities were mute wit-

nesses to the prevailing inebriety, and contemporaneous records indicate an almost continuous succession of ecclesiastical canons, decrees and anathemas, bearing on the subject. Theodore, the seventh archbishop of Canterbury (668-693) decreed that a layman who drank to excess must undergo fifteen days' penance. In order to mark the exact state of inebriety which was to constitute the legal offense, he declared that a man was to be considered drunk "when his mind is quite changed, his tongue stutteres, his eyes are disturbed, he has vertigo in his head, with distension of stomach, followed by pain." The one exception which this worthy ecclesiast made from the rules for intemperance illustrates the characteristic incongruity of the church's attitude regarding drink at this time. "If any one," he says, "in joy and glory of our Saviour's natal day, or Easter, or in honor of any saint, become drunk to vomiting, and, in so doing, has taken no more than he was ordered by his elders, it matters nothing. If a bishop commanded him to be drunk, it is innocent, unless indeed the bishop were in the same state himself."

Ecclesiastical Decrees Against Drunkenness

In the eighth century the Venerable Bede was one of those who protested most vehemently against clerical debauchery. The Excerptions of Ecgbright, dating about the middle of this century, are cited by French as containing several sayings and canons of the fathers relative to intemperance. Among others were the following:

(No. 14)—That none who is numbered among the priests cherish the vice of drunkenness; nor force others to be drunk by his importunity.

(No. 18)—That no priest go to eat or drink in taverns.

In the supplemental Excerptions of the same Ecgbright (MS. marked "K.", in the CCCC. Library) appears this canon of the fathers:

(No. 74)—If a bishop, or one in orders, be an habitual drunkard, let him either desist or be deposed.

From the end of the Roman occupation up to the time of the West-Saxon king, Egbert, whose reign began in 802, Britain was divided into various kingdoms which were ruled independently and were engaged in more or less constant warfare with one another. Egbert succeeded in defeating, one after another, the forces of rival monarchs, and by 830 he attained a general overlordship of all of England. Several of the separate kingdoms still continued to flourish, frequently under rulers who were more or less independent; nevertheless all Britain acknowledged, in name at least and for the time, the supremacy of one sovereign. While there was as yet no creation of a real nation, the foundations of a united England were being laid.

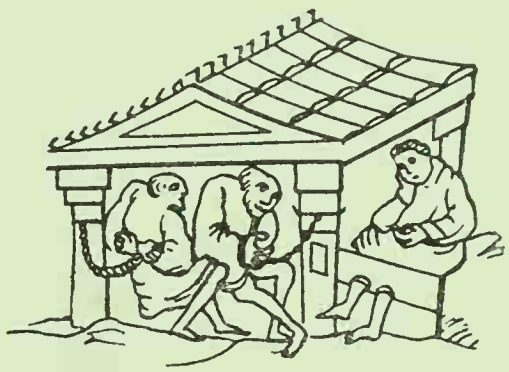
Supremacy of King Egbert

Scarcely had the West-Saxons established their supremacy when the Vikings, or Danes, as they were then called in England, began to ravage the country. After a period of plundering, during which they devastated churches, monasteries, towns, and whole countrysides, these invaders began to turn their attention to establishing permanent settlements. During the first half of the ninth century they succeeded in occupying the

eastern part of England, which became known as the "Danelaw." For a time they threatened to overrun the whole of the country, but under the great West-Saxon king, Alfred, who reigned from 871 to 900, the tide of conquest turned, Alfred not only stemmed the Danish incursions into Saxon territory, but welded the West-Saxon kingdoms into a union which ultimately became sufficiently powerful to drive the Danish chieftains out of the Danelaw, and brought all of England again under Saxon control.

It is of interest to note that this great English sovereign, whose life was so full of achievement, counted temperance as one of the chief virtues of upright manhood and exemplified it throughout his career. Living in an age of gross excess in drinking, with a natural love for poetry and music, of which the flowing bowl seems to have been commonly regarded as a necessary concomitant, Alfred's aversion to the coarse indulgence of his day is both remarkable and significant.

Sobriety of King Alfred



PUNISHMENTS FOR DRUNKENNESS IN KING ALFRED'S TIME
—From an early print by Brown

Troubles arising from the inordinate use of strong drink were of frequent occurrence at the banquets of the Saxon kings. It is fairly well authenticated that Edmund the Elder owed his tragic death to an outburst of pot-valiantry at a feast celebrating the anniversary or Massday of St. Augustine (May 26, 946). While the toasts were being drunk the king observed the intrusion of a most notorious outlaw named Leof. Enraged at the audacity of the latter, and robbed of all discretion by the liquor he had consumed, the monarch sprang from his seat, intending to deal single-handed with the robber. Leof grappled with him, and with his concealed dagger stabbed him to death. This event is supposed to have occurred at Pucklechirche (Pucklechurch), in Gloucestershire, where there was a palace of the Saxon kings.

How difficult it was for a king to escape the pitfalls of inebriety is evidenced by the narrative of King Edwy (940-959). "On his coronation day, he retired from the revels of the banquet . . . to his own apartments, much to the chagrin of the guests, who peremptorily sent to fetch him back. Dunstan and Cynesius were the agents employed. The king, probably loathing the drunkenness of a Saxon debauch, declined to return, upon which he was dragged by Dunstan from his seat to the hall of revelry" (French, *op. cit.*, p. 34). Thus began a quarrel between Edwy and the distinguished ecclesiastic which resulted in the

Coronation of Edwy

latter's temporary banishment from the court.

As Archbishop of Canterbury, Dunstan seems to have made some effort to discourage intemperance, but there is little to be said for the efficacy of his attempts; a fact which is not to be wondered at in view of the broad "indulgences" allowed the clergy and the consequent poor example which they set for the laity. Nevertheless it should be recorded that it was by Dunstan's advice that King Edgar put down many ale-houses, allowing only one to exist in a village or small town. This monarch also ordained that pins or nails should be fastened into the drinking-cups or horns, at specified distances, and decreed that any one drinking beyond these marks at one draught should be severely punished (see DRINKING TO PINS OR TO PEGS). Canons of the church dealing with the subject of drinking in the tenth century are given under the respective headings of DUNSTAN and AELFRIC.

About 980, during the reign of Ethelred II, the "Unready," or the "Ill-counseled," as he was called, the Danes and their Scandinavian neighbors, the Norwegians and Swedes, began making new forays on the English coast, invited thither, in many instances, by the Danes already in the country, whom the weak and irresolute Ethelred had shown himself unable to control. Lacking the courage or the ability to assemble fresh troops and drive out the invaders after a drawn battle near Maldon, in 991, the king offered them a bribe of ten thousand pounds' weight of silver to depart. This evidence of pusillanimity only served to encourage fresh attacks by the Northmen, and new and greater demands were constantly being made as the price of immunity from their ravages. Finally, in 1002, the prolonged acts of cruelty and extortion resulted in an uprising of the people in the southern part of the island, and there was a general massacre of the Danes in this section. When news of this reached Sweyn, the Danish king, he swore to take terrible vengeance upon the Anglo-Saxons.

Incursions of the Danes

Here again, French shows how clearly the destinies of England have been associated with strong drink and its accompaniments. He says *op. cit.* pp. 44-45:

> It was at a riotous banquet that Sweyne vowed to kill or expel Ethelred. The mode in which a Scandinavian heir took possession of his heritage was this: he gave a banquet, at which he drank to the memory of the deceased, and then seated himself in the daïs which the previous master of the house always occupied. In conformity with this usage, Sweyne gave a successsion banquet. On the first day of the feast he filled a horn and drank it to his father's memory, making at the same time a solemn vow that before three winters had passed he would sail with a large army to England, and either murder Ethelred or drive him out of the country. . . .
>
> May we infer that retributive justice was at work, and found its expression in the vow of Sweyne? The character of Ethelred transpires in the official message sent by the Danish settler Turkill . . . to Sweyne, inviting him to England. In this he lures him by describing the country as rich and fertile, the king a driveller, wholly given up to wine, &c., hateful to his own people, and contemptible to foreigners.

Sweyn executed his threats against the English with frightful thoroughness, and after years of merciless pillaging, destroying, killing, and

every conceivable form of violence, Ethelred was forced to flee from England. In 1017 Canute, the son of Swegen, became king of all England, and thus what is commonly termed the Anglo-Saxon, or original English, rule in England came to an end. The brief period of Danish rule wrought no important changes in the nation, either political or social, for Canute wisely carried on the government without making any distinction between Danish and English subjects, and by promoting peace and justice he soon achieved such popularity, among his subjects of all classes, that he felt at liberty on two different occasions to visit his kingdom of Denmark. His two sons, Harold and Harthacnut, however, who ruled successively for brief periods, were incapable and vicious, the latter especially being a notorious drunkard whose excesses finally brought him to an untimely death as he was pledging the guests at a wedding-feast.

Canute Becomes King of England

THE "WONDROUS VESSELS" OF BEOWULF
—*From an early print by Brown*
(See page 334)

Several chroniclers, notably John Brompton, have left the impression that drunkenness as a national vice was implanted in England, or at least greatly intensified, by the Danes. It may be fairly said, however, without disputing the mighty drinking propensities of the latter, that the Saxons learned no more of the evil from the Danes than they themselves taught, and the responsibility for the baneful heritage must be shared equally by Dane and Saxon.

In 1066 William, Duke of Normandy (afterward called "the Conqueror"), invaded England. Defeating the English army under King Harold in the Battle of Hastings (or Senlac), he rapidly brought the whole country under his domination and was crowned King of England on Christmas day of the same year.

The Norman Invasion

The Norman historians are perhaps overfond of contrasting the refined drinking customs and the sobriety of their countrymen with the "rough drinking-bouts" of the Saxons, for which they profess great disgust. Some of them even allege that William's victory at Hastings was due in large measure to the fact that the Saxons spent the night before the battle in revelry, and consequently entered the combat with minds and bodies impaired to such a degree that they were no match for the sober Normans, who had made ready for the fray with "prayer and confession of their sins." While some allowance must be made for the national bias of Norman writers, there is no question but that the English soldiery at the time of the Conquest was badly demoralized by drink. But if the contrast in

the habits of the two races was as decided as Malmesbury and others would have one believe, it must be conceded that the Normans very soon adapted themselves to the drinking customs of the English and vied with them in their excesses.

Norman Drinks

Among the many new drinks which they introduced were clarré, garhiofilac, and hippocras. Wine was, of course, a favorite beverage with them, and the wine traffic with France was greatly stimulated by the Norman popularization of wine in England. This was particularly true after the acquisition of the duchy of Guienne (1152), when the Bordeaux wines first began to be imported on a large scale.

The Conqueror himself was distinguished by his chastity and temperate habits; but William II (Rufus), who possessed all of his father's faults and none of his virtues, was a profligate of the lowest order. Malmesbury relates that he met his tragical end in the New Forest after he had soothed his eares with an unusually large quantity of wine. During his reign vice and drunkenness flourished unrestrained among all classes. French writes that even the voice of the Primate, ANSELM, was "stifled for the moment in the general profligacy, for, failing of the cooperation of his suffragans, he quitted the kingdom, powerless to cope with the depravity of the times."

Anselm was reealled by Henry I, and during the remainder of his tenure of the archbishopric he strove earnestly to effect a reformation of morals. Henry was a man of strietly temperate habits. His life was darkened, however, by a tragedy of whieh drink was the eause. This was the loss of his son and heir, Prince William, on board the "White Ship," which was driven on a rock by a crew of intoxicated sailors and sank with some three hundred passengers.

Drink Brings Tragedy to Prince William

The prince's death left as Henry's only legitimate ehild a daughter named Matilda. Henry indueed or eompelled the barons of both Normandy and England to take an oath of allegiance to her as their future queen, but upon his death, in 1135, many of them renounced their obligation, and for a time no one was proclaimed ruler. Taking advantage of this situation, Stephen, son of the Count of Blois and of Adela, sister of King Henry, seized the royal treasure, and obtained from some of the higher clergy and nobility a somewhat reluctant consent to his coronation. Matilda soon asserted her claim to the throne. Some of the barons took her side and a civil war broke out whieh lasted for more than fifteen years. All of the brutality and cruelty of which men of that age were capable was exhibited on both sides of this devastating conflict, encouraged and intensified throughout by the maddening agency of strong drink. After 1152 Matilda's struggle for recognition was carried on by her son, Henry of Anjou, who won some successes for her side. Finally, after the death of Stephen's eldest son, the war was brought to an end by an agreement (1153) that Stephen should be recognized as king during the remainder of his life, but that Henry should be his successor. This agreement was consummated upon

The Civil War

the death of Stephen in 1154, Henry's accession ushering in what is commonly known as the Plantagenet period of English history.

Reference has already been made to the acquisition of Guienne, which, together with Poitou and Gascony, came under English sovereignty as the heritage of Eleanor of Aquitaine, who became the wife of Henry II in 1152. England now began to be fairly inundated with the product of the Bordeaux wine-market. French suggests that this period might very appropriately be called the "Light Wine Period," and he points out that the results of the increased wine-drinking in England at this time might well serve as an object-lesson to latter-day legislators who would eliminate drunkenness by suppressing distilled liquors in favor of light wines. All of the evidence whieh contemporary writers bring to bear on ths subjeet indicates that if drunkenness did not actually increase, certainly there was no abatement of the evil. It is not surprizing to find the dissolute elergy of the period indulging their pampered appetites to excess in the ehoiee vintages which were now so easily and eheaply obtainable. As to the soldiery, Peter of Blois observes, in one of his letters:

The "Light Wine Period"

> When you behold our barons and knights going on a military expedition, you see their baggage horses loaded, not with iron but wine, not with lances but cheeses, not with swords but bottles, not with spears but spits. You would imagine that they were going to prepare a great feast, rather than to make war (French, *op cit.*, p. 69).

Riehard of Devizes, the chronieler of the acts of Richard I, comments on the intemperance of the Crusaders. He observes:

> The nations of the French and English, so long as their resources lasted, no matter at what cost, feasted every day in common sumptuously, and, with deference to the French; to something more than satiety; and *preserving ever the remarkable custom of the English,* at the notes of clarions, or the clanging of the trumpet or horn, applied themselves with due devotion to drain the goblet to the dregs. The merchants of the country, who brought victuals into the camp, unaccustomed to the wonderful consumption, could hardly credit that what they saw was true, that a single people, and that small in number, should consume three times as much bread, and a hundred times as much wine, as that on which many nations of the heathen, and each of them innumerable, lived. The hand of the Lord deservedly fell upon these enervated soldiers (Rapin, "History of England," quoted by French, *op. cit.*, p. 77).

Intemperance of the Crusaders

During the reign of Henry II it became necessary to bring all inns under State supervision in order to prevent their becoming the rendezvous of criminals. Partly for this reason and partly on account of the great scarcity of accommodations for travelers the common law of the land restricted the length of time which persons might stay at an inn.

It is supposed that the art of distillation was introduced into England in the time of Henry II, from Ireland, in which eountry the monarch established his overlordship in 1170-71. Henry himself—whatever his other moral obliquities—was free from the reproach of intemperance, being in fact noted for his frugality in eating and drinking. His sons Geoffrey, Richard, and John were all addicted to inebriety. John, who succeeded Richard as king (1199), terminated

Drunken Kings

his ill-starred reign (1216) by surfeiting himself with peaches and new cider. Briscoe, in his "Book of Nottinghamshire Anecdote," tells a curious story of this sovereign, that upon the occasion of a visit to Nottingham he called at the house of the mayor and at the home of the priest of St. Mary's. Finding neither ale in the cellar of one, nor bread in the cupboard of the other, he gave orders that every ale-house keeper in the town should supply the mayor with sixpennyworth of ale yearly, and that every baker should give a halfpenny loaf weekly to the priest. The custom was still in existence in the time of Blackner, who wrote in 1815.

John's reign was notable as being one of the worst in the history of England, and for the fact that his harsh oppressions goaded the people into a rebellion which forced his concession of the great bill of human rights known as "Magna Carta" (1215). It is of interest to note, in passing, that this document contained a clause providing a standard measurement by which ale and wine should be sold. During John's time Normandy, Maine, Anjou, and Touraine were lost to the British crown.

Magna Carta

Toward the end of the twelfth century or early in the thirteenth the following regulations were in force:

> A small license of four pence a year was paid by brewers. The publican sold the liquor he brewed himself, and was forbidden to convey it to another burgh for sale. Outside a burgh no one could have a brewhouse unless he had in the place furcam and fossam, —"gallows and pit" [see FURCA ET FOSSA]. No one could sell ale unless it had been brewed for sale and previously tasted [see ALE-CONNER]. (Bridgett, cited by Eddy, *op. cit.*, p. 151.)

Further regulations for the brewing and selling of ale in these times, together with the penalties for brewing bad ale are given under the heading of ALE.

In the year 1200 was enacted the first statute for the foreign wine trade. This law required that the wines of Anjou should not be sold for more than 24s. a tun, and that the wines of Poitu should not bring more than 20s. The limit on other French wines was placed at 25s. a tun "unless they were so good as to induce any one to give for them two marks or more." Twelve honest men in every town were to superintend this assize. This ordinance, being soon found to be impracticable, was changed, since it allowed no profit for the retailers. The original law in regard to import duties was: "That the King seized one tun before and one behind the mast" (see BUTLERAGE AND PRISAGE). During the reign of Henry III the duty was changed to "one penny on a tun."

Price Restrictions on Wines

One of the great sources of excess in these times was the custom of holding the various drinking festivals called "ales" (see ALE). In the year 1213 Fitzpiers and Peter (Bishop of Winchester), whom King John had appointed to act as regents during his absence, convened a council at St. Albans in which the tyrannical exactions of the sheriffs, foresters, and others, were the subject of special legislation. Among other things these officials were warned by proclamation not to make any violent extortions, nor dare to injure any one, or to hold SCOT-ALES anywhere in the kingdom, as had been their custom.

Scot-ales Forbidden

ENGLAND

This proclamation seems to have been directed especially against the foresters, who kept ale-houses and secured their patronage by intimidation. Concerning their oppressions, Bridgett (cited by French, *op. cit.*, p. 82) says:

> . . . Royal forests, or uncultivated lands, formed, at that time, no small part of England, and . . . they were not subject to common law. The king's officers took advantage of this immunity to exercise great tyranny over the people, and, previous to this period, sought to raise money by setting up taverns and drinking assemblies, which the country people were compelled to frequent for fear of incurring the displeasure of their petty tyrants.

The foresters, however, were not the only offenders, for the frequent injunctions of the Church, throughout the thirteenth and fourteenth centuries, against the holding of scot-ales, bear witness to the prevalence of the custom among all classes. One example of these ecclesiastical prohibitions is the letter of Robert Grosseteste, Bishop of Lincoln, to his archdeacons (1230) in which he writes:

> We strictly command that you prohibit in your synods and chapters those drinking assemblies which are commonly called scot-ales; and every year, in every church of your archdeaconries, this prohibition must be several times made known; and if any presume to violate this prohibition, canonically made, you must admonish them canonically, and proceed against them by ecclesiastical censures.

Bishop Grosseteste was active in putting down other convivial celebrations. In his diocese of Lincoln he suppressed the May games, which had long been the occasion of riotous excess, and from this time the customs of celebrating May-day gradually changed for the better.

Such liquor legislation as existed in these times had to do briefly with the quality of the beverages and the prices at which they should be sold. In 1266 the price of beer or ale was established by law, an act being passed which provided "that when a quarter of wheat is sold for 3s. or 3s. 4d., and a quarter of barley for 1s. 8d., and a quarter of oats for 1s. 4d., then brewers in cities ought, and may well afford to sell two gallons of beer or ale for a penny; and out of cities to sell three or four gallons for a penny." The same year a supplementary measure was passed enacting penalties against brewers and vendors who "charged too much." Later, the justices in each shire, and the mayor and sheriffs of the cities fixed the price, and "every beer and ale brewer was forbidden to take more than such price and rates as should be thought sufficient" by these officials (Bridgett, cited by Eddy, *op. cit.*, p. 150).

Price of Ale Fixed

During the reign of Henry III the power of the Great Council, or Parliament, as it came to be called, gradually increased, and under Edward I the middle classes ("commons") secured representation in Parliament. The Parliament of 1295 was the first parliament to be convened according to any regular system, and it became the standard and model for all succeeding parliaments.

Edward I and his consort Eleanor of Castile were crowned in Westminster Abbey on Aug. 19, 1274, the occasion being one of great public revelry. Wooden buildings were erected in the palace grounds in which food was served to all comers for a fortnight, and the conduits of London flowed with red and white wine, for all to drink

who chose. Edward, however, was not given to personal excesses, but lived plainly and cared little for festivities save those at Christmastide. He was a man of strong character, capable, fearless, and distinguished both as a wise monarch and as a notable lawgiver.

Edward I

Inns at this time were comparatively few in number; yet it appears that those which did exist were already proving a nuisance by harboring criminals and other suspicious characters. Complaint of this condition was made in the statutes for the regulation of the city of London, and as a remedy it was decreed that wine and ale should not be sold in taverns after the tolling of the curfew. In a synod at Exeter, 1287, the Church deemed it necessary to warn the priesthood against the keeping or frequenting of taverns. The need of such instructions is indicated in the writings of the satirists of this period. One of these tells of a new order bearing the name of "Fair-Ease," which would seem to have been instituted chiefly, if not solely, for convivial reasons. He says of the members:

> Of Beverly they have taken a point, which shall be kept well and accurately; to drink well at their meat, and then afterwards until supper; and afterwards at the collation each must have a piece of candle as long as the arm below the elbow, and as long as there shall remain a morsel of the candle to burn, the brethren must continue their drinking. . . . A point they have taken from the Black Monks, that they love drinking, forsooth, and are drunk every day, for they do not know any other way of living. . . . Also it is provided that each brother drink before dinner and after (French, *op. cit.*, p. 89).

Dissolute Priests

Following the Scottish wars (1296-1314) England was swept by dire famine and pestilence, and in order to conserve the food supply to the utmost, a royal edict was issued (1315) that no more grain should be used for malt until the distress was past. This was one of the earliest instances of legislation against the use of grain for the manufacture of alcoholic liquors as a food conservation measure in time of national distress.

The appalling corruption of the clergy in the middle of the fourteenth century is evidenced by the bitter denunciation heaped upon it by Wyclif. He says.

> That they haunt taverns out of measure, and stir up laymen to drunkenness, idleness, and cursed swearing, chiding and fighting. For they will not follow earnestly in their spiritual office, after Christ and His apostles, therefore they resort to plays at tables, chess and hazard, and roar in the streets, and sit at the taverns till they have lost their wits, and then chide and strive, and fight sometimes. And sometimes they have neither eye, nor tongue, nor hand, nor foot, to help themselves for drunkenness. By this example the ignorant people suppose that drunkenness is no sin; but he that wasteth most of poor men's goods at taverns, making himself and other men drunken, is most praised for nobleness, courtesy, freeness and worthiness (Jeaffreson, cited by Eddy, *op. cit.*, p. 152).

Wyclif's Denunciation of the Clergy

That the general tone of morals was extremely low in the thirteenth and fourteenth centuries must be inferred from the literature of the period, which reflects the coarseness and the dissoluteness of medieval society as judged by modern standards. One can not but be amused at the ludierous admonitions offered in the books of etiquette written for the benefit of young ladies of those times, which indicate the crudity of the social conventions. For example, they are warned against scolding, disputing, swearing, eating or drinking too freely, and getting intoxicated. They are recommended to keep their hands clean, to cut their nails often, and not to suffer them to grow beyond the finger. Such precise directions as the following are given for behavior at table:

> In eating, you must avoid much laughing or talking. If you eat with another [*i. e.*, off the same plate, or from the same mess], turn the nicest bits to him, and do not go picking out the finest and largest for yourself; which is not courteous. No one should eat greedily a choice bit which is too large or too hot, for fear of choking or burning herself. Each time you drink, wipe your mouth well, that no grease may go into the wine; which is very unpleasant to the person who drinks after you. But when you wipe your mouth for drinking, do not wipe your eyes or nose with the table-cloth, and avoid spilling with your mouth, or greasing your hands too much (Aubrey, "Rise and Growth of the English Nation," i, 308).

It must indeed have been a depraved state of public morality which sanctioned the turning of a death watch or a funeral into a drunken carousal, yet Bacchus reigned supreme even in the presence of death; and it was deemed proper for the dying to make provision in their wills for "solace" and "recreation" for the mourners at their funerals in the shape of ale or some other alcoholic liquor. For example, it is recorded that:

Conviviality at Wakes

> Katharine Cooke, widow of John Cooke, sometime Mayor of Cambridge, dying in 1496, left fifteen pence in money "to the mayor, bailiffs and such of their brethren there being present at the said dirge, at the calling of the said mayor and bailiffs to the tavern for a solace there among them to be had." John Keynsham, alderman of Cambridge in 1502, appointed by his will an obit, at which the mayor, bailiffs, etc., shall assist, and that immediately after the dirge, "a recreation, otherwise called a pinkett or banquet, to be had within the Abbey of Barnewell, at cost and charge of the treasurers, at which to be spent six shillings and eighteen pence in bread, cheese, a hogget of good ale and another of hostel ale"; for which he leaves foundation (Bridgett, cited by Eddy, *op. cit.*, p. 153).

On at least one occasion the public officials were moved to suppress the indecent exhibitions which attended the funeral rites. This action was taken at a council held in London in 1342, when it was decreed that, on account of "drinking and buffooneries," wakes over the dead should be abolished. Twenty-five years later the Archbishop of York "complains that in vigils men come together in the churches and at funerals, as if to pray; and then turning to a reprobate sense, they indulge in games and vanities, and even worse, by which they greatly offend God and the saints, whom they pretend to venerate; and they make the house of mourning at funerals a house of laughter and excess, to the great ruin of their souls." *(Id.)*

Beer-sellers and vintners appear to have been in constant trouble in the manorial courts for giving false measure and for adulterating their products. In 1330 it was ordained: "Because there are more taverners in the realm than were wont to be, selling as well corrupt wines as wholesome, and have sold the gallon at such a price as they themselves would, beeause there was no punishment ordained for them, as hath been for them that sell bread and ale, to the great hurt of the peo-

Regulations for Beer-sellers and Vintners

ple," that wine must be sold at reasonable prices, and that the wines should be tested twice a year —at Easter and Michaelmas, oftener if needful —and corrupt wines poured out and the vessels broken" (French, *op. cit.*, pp. 106-107).

Yet some of the vintners at least must have been of high standing, for Stow (cited by Hackwood, "Inns, Ales, and Drinking Customs of Old England," p. 72) relates that in the neighborhood of the "Three Cranes," near Cheapside, was the great house called the "Vintrie," where, in 1314, Sir Henry Picard, vintner (and Lord Mayor in 1356) "in one day did sumptuously feast Edward, king of England, John, king of France, the king of Cypress . . . , Edward, Prince of Wales, with many noblemen and others."

The Hundred Years' War with France, which began in 1338, made it necessary for Edward III to raise a vast sum to finance his foreign allies. This was done by levying heavily upon the wool-growers and by placing a duty of 2s. a tun upon wine, added to the usual customs paid by all foreign merchants. The legislation of this period was characterized chiefly by the contradictory nature of the laws which succeeded one another in rapid succession. For example, the preamble of the Act of 1365 states that:

Liquor Legislation under Edward III

> The King wills of his grace and sufferance that all merchant denizens that be not artificers, shall pass into Gascoign to fetch wines thence, to the end and intent that by this general license greater liberty may come, and greater market may be of wines within the realm; and that the Gascoigns and other aliens may come into the realm with their wines, and freely sell them without any disturbance or impeachment.

Under the 42nd Edward III the wine traffic was again restricted, and wines were permitted to be brought into England only by Gascons and other aliens; but a year later, at the request of the king's son, the "Black Prince," who found his revenues reduced in his principality of Aquitaine, as the result of the depression in the English wine trade, the provisions of the Act of 1365 relative to wine were renewed. At once there was a brisk revival of the trade, as indicated by the testimony of Froissart, who states that in 1372 a fleet arrived at Bordeaux from England of not less than two hundred merchant ships in quest of wines.

A few years later it was enacted that foreigners might sell wine in gross but not in retail.

The most sensible legislation which was enacted under Edward III, so far as the interests and welfare of his subjects were concerned, was that which limited the number of taverns in the city of London to three: "One in Chepe, one in Walbrook, and the other in Lombard Street." The houses at which this law was leveled were plainly not the inns or hostels, of which there was at that time a real dearth, but at the common ale-houses and wine-taverns corresponding to the present-day public houses.

London Taverns Limited

The reign of Richard II (1377-99) was ushered in with a gorgeous pageant, and high revelry held sway in London, where the conduits ran with wine for three hours. At the upper end of the Cheap was constructed a castle with four towers, on two sides of which wine gushed forth. In the towers stood four beautiful maidens clad in white, who, on the king's approach, showered him with leaves of gold, and filling cups of gold with wine at the spouts of the castle, presented them to the king and his retinue. With such an introduction to his monarchical career, and surrounded thenceforth by profligate courtiers, it is not surprizing that Richard, a youth at the impressionable age of fifteen, should have developed an abortive moral and political perspective. His extravagance and fondness for luxury were responsible in large part for the extortionate taxes which were levied upon the people, and these together with numerous other acts of despotic power at last led to his deposition and the accession of Henry IV.

The ceremonies which accompanied Henry's coronation were no less splendid and extravagant than those of his predecessor, it being recorded that there were seven fountains in Cheapside and other streets through which the royal pageant passed, which ran continuously with red and white wines.

Henry V was reputed to have led a dissolute life as prince; but if such was the case his habits must have undergone a reformation before or soon after his accession to the throne, for as king his private conduct seems to have been entirely above reproach. It was quite remarkable, considering the general intemperance of the times, that among his troops at Agincourt drunkenness was accounted a disgrace.

A Sober Army

The office of ALE-CONNER or ale-taster was one of considerable importance in the middle ages. In every court leet an ale-taster was appointed to look to the assize and quality of all the ale and beer brewed within the jurisdiction of the lordship. London and other cities had their special ale-conners, to taste and approve the beers and ales brewed within their respective city limits. Besides seeing that the beverages were of the proper quality, these officers had also to inspect the measures in which they were sold, the giving of short measure being one of the commonest offenses with which they were called upon to deal. To prevent fraud on the consumer there were standard measures known as "scaled quarts," which were generally pewter measures bearing the ale-taster's mark, which mark varied according to locality. Sometimes these sealed quarts were displayed outside the ale-house doors as signs to advertise the fact that good ale was dispensed in honest measure within. Every house where drink was sold was required to have a proper sign in front of it, and an innkeeper might be presented to the court for refusing to sell ale while his ALE-STAKE was displayed. Thus it is recorded that one Thomas Cokesdale was fined 4d. for refusing to sell ale to his neighbors while he had some for sale, and even while the ale-stake was out. On the other hand in 1461 an ale-seller named Lentroppe was haled into court for having, in violation of the law, brewed three times under one display of the ale-stake, for which offense he was fined 6d. Had he not been detected he might have sold two brewings without the liquor having been tasted by the official ale-tasters, and the

Rules for Innkeepers

patrons of his place might have purchased ale lacking strength and wholesomeness.

The disrespect into which the Sabbath had fallen seems, in the reign of Henry VI, to have moved a few sober minds in various parts of the kingdom to try to bring about a more wholesome observance of the day, and the idea of "Sunday closing" of ale-houses was brought forth, probably for the first time. In 1428 the corporation of Hull published an ordinance for the proper observance of Sunday which forbade the keeping of any market on that day, under penalty of 6s. 8d. for sellers, and 3s. 4d. for buyers; no tradesmen to keep shops open; no vintners nor ale-house keepers to deliver or sell ale, under the same penalties. In 1444 the Common Council of London enacted a measure which prohibited Sunday trading of all kinds, but this legislation was never effectual and soon lapsed into desuetude. The planting of hops was prohibited in Henry VI's reign and was not legalized until 1554 (see BREWING). It is of interest to note here that the price of beer had risen immensely from the thirteenth to the fifteenth century. The best beer in 1277 was known to have sold at the rate of 1d. for four gallons, whereas a tariff of the year 1464 shows the following list of prices:

First Sunday-closing Ordinance

Best beer, per gallon	2d.
Second beer, per gallon	1d.
Third beer, per gallon	0½d.

A century later the prices had again risen 50 per cent.

The Hundred Years' War came to an end in 1453 with the defeat of an English army near Bordeaux, and the loss of all their territory in France except Calais; but there was still no peace for England. A civil war, brought on by the greed and arrogance of the nobles, whom the weak, and finally imbecile, Henry VI was unable to control, now plunged the country into new horrors. The series of bloody battles which followed at intervals covering altogether thirty years, and which were known as the "Wars of the Roses," finally developed into a struggle for the crown, with Richard, Duke of York, Henry's nearest kinsman, as the chief contender. Richard himself was slain in 1460 at the battle of Wakefield, but his claim to the crown descended to his son Edward, who defeated the nobles of the king's party the following year, declared himself king, and was crowned with the title of Edward IV.

Wars of the Roses

Although the country was on the whole peaceful and prosperous during Edward's reign, there is little to be said which redounds to his credit as a sovereign. He was a drunkard and a libertine, and died (1483) of a fever aggravated by excess. His eldest son was crowned king as Edward V, but he was soon set aside and probably murdered in the Tower of London, along with his brother, Richard, by their uncle, Richard, Duke of Gloucester, who then proclaimed himself king as Richard III. This usurper and murderer met a just death on the battlefield two years later at the hands of Henry Tudor, Earl of Richmond, who was crowned in 1485 as Henry VII. With his reign begins the Tudor period.

The earliest general licensing law in English history was entered in the statute-books in 1496. This act (11 Henry VII) empowered any two justices of the peace "to reject and put away comen ale-selling in townes and places where they shall think convenyant, and to take suertie of the keepers of ale-houses of their gode behavyng, by the discrecion of the said justices, and in the same to be avysed and aggreed at the time of their sessions."

The Earliest Licensing Law

One of Henry's great ambitions was to build up British shipping. With this end in view he secured the passage of a law in his first Parliament, that no Gascony or Guienne wines should be imported into any part of his dominions, except in English, Irish, or Welsh ships, navigated by sailors of those countries. This law was enforced and extended by an act of 1487 which prohibited the importation of wines of Gascony or Guienne, or woads of Toulouse, except in ships belonging to the king or some of his subjects. The penalty for importing such wines and woads in foreign bottoms was forfeiture.

Loose living among the clergy in general, and the flagrant irregularities of the monasteries in particular, furnished Henry VIII with the necessary pretext for their suppression and the confiscation of their property. In all probability Henry and his commissioners, in any case, would sooner or later have trumped up sufficiently plausible charges to accomplish their aims; but with the two vices of gluttony and drunkenness rife among the priesthood, and the songs and verse of the day reeking with satire on their habits of living, the King, whose personal addiction to liquor is generally admitted, found them particularly vulnerable to his attacks, and was able to cloak his natural rapacity and hatred of ecclesiastical power beneath a veil of reform.

Suppression of the Monasteries

Cardinal Wolsey, before he fell from royal favor, made a show of disciplining the Augustinian canons for their idleness and intemperance, and ordered them to refrain from drinking with laymen and from frequenting taverns; but all contemporaneous accounts indicate that his precepts were widely at variance with his example. Indeed, before his elevation to the prelacy, and while he was rector of Lymington, he was actually put in the stocks by Sir Amias Powlett, for drunkenness at a local fair.

Wolsey in the Stocks

A common punishment for drunkards at this time, in addition to the stocks, was to parade the offender through the town in the "drunkard's cloak," a tub with a hole for the head to pass through, and two small ones in the sides through which the hands were drawn. See illustration under DRUNKARD'S CLOAK.

Favorite drinks of the period were MALMSEY and SACK. Both of these, according to French, were generic terms which at this time applied to divers kinds of sweet wines rather than to specific products. Gascon wine was also much in favor for court consumption. A return made by order of the king on the occasion of Charles V's visit to England furnishes a rough estimate of the quantity of liquor kept in stock at this time. The authorities of London seem to have

been under some apprehensions lest the supply should be inadequate to the thirst of the Flemings in the emperor's train; and therefore an invoice was made of all the wine to be found with the eleven wine-merchants and at the twenty-eight principal taverns then in London; the sum total of which was 809 pipes (Camden Society reprint of the "Rutland Papers," cited by French, *op. cit.* p. 135).

Some attempts, mostly ineffectual, were made to reduce the number of holidays and the excesses which accompanied them. With the taint of a corrupt court permeating every stratum of society, the intemperance of the masses was not to be wondered at.

A wise law which had been enacted in the time of Edward II, that no magistrate, in town or borough, who by his office sought to keep assize, should, during the continuance of his magistracy, sell, either in wholesale or retail, any wine or victuals, was repealed during the reign of Henry VIII. Concerning the price of wines it was enacted by 23 Henry VIII, c .7, that the wines of Gascony and Guienne might not be sold above eightpence the gallon, and the retail price of "Malmeseis, romeneis sakkes, and other swete wynes," was fixed at 12d. the gallon, 6d. the pottle, 3d. the quart, and directions were given to the authorities "to set the prices of all kynde of wines in grosse" (French, *op. cit.* p. 137). Brewers were forbidden by an act of 1531 to take more than such prices and rates as should be thought sufficient, at the discretion of justices of the peace within every shire, or by the mayor and sheriffs in a city *(id.)*.

Liquor Laws under Henry VIII

The immigration of numbers of Irish into Pembrokeshire during Henry's reign, many of whom were employed in the manufacture of their national beverage, USQUEBAUGH, began to have its effect in popularizing spirits as a beverage.

The licensing law of 1496, heretofore mentioned, was confirmed by an act of Edward VI (1552) entitled "An Acte for Keepers of Alehouses to be bounde by Recognizances." The following epitome of this act is given by French *(op. cit.*, pp. 141-142):

> Forasmuch [says the Act] as intolerable hurts and troubles to the commonwealth do daily grow and increase through such abuses and disorders as are had and used in common ale-houses, and other houses called tippling-houses, it is enacted that Justices of Peace can abolish ale-houses at their discretion, and that no tippling-house can be opened without a licence. That these houses be supervised by the taking surety for the maintenance of good order and rule, and for the suppression of gaming. Moreover, special scrutiny was made into the forfeiting of such recognisances. Breaches of the Act were punished with imprisonment and fine.

Licensing Act of Edward VI

In 1554 an act was passed to prevent the sale of wine at an exorbitant price. Then came the following important legislation:

> "For the avoiding of many inconvenience mueh evil rule and common resort of mis-ruled persons used and frequented in many taverns, of late newly set up in very great numbers in back lanes, corners, and suspicious places within the city of London, and in divers other towns and villages within this realm," it was enacted, subject to certain exceptions of rank and income, that none should be allowed to keep any vessel of Gascony, Guienne, or Rochelle wine for the use of his family exceeding 10 gallons under forfeiture of 10l.; none could be retailed without a licence, and only two taverns could be licenced in a borough, with the following exceptions, forty in London, three in Westminster, six in Bristol, four in Canterbury, Cambridge, Chester, Exeter, Gloucester, Hull, Newcastle, and Norwich; three in Colchester, Hereford, Ipswich, Lincoln, Oxford, Salisbury, Shrewsbury, Southampton, Winchester, and Worcester. The retail price was fixed, and none could retail wines to be drunk within their respective houses *(id.)*.

The religious persecutions of Queen Mary's brief but bloody reign (1553-58) seem to have obscured all other issues, and in the absence of any documents relating to the drink question, it may fairly be assumed that the question whether a man was a Catholic or a Protestant was of much greater moment than whether he was drunk or sober. Through the Queen's unhappy marriage to Philip of Spain, England was again drawn into a war with France, the result of which was the loss of Calais, the last English stronghold on the Continent.

Queen Mary

The long reign of Queen Elizabeth (1558-1603) was a distinct and important era in English history. During this period England's commerce was extended to all parts of the world, the foundations of colonial dominion were being laid, and the material resources of the people were undergoing a rapid growth. The country occupied a powerful position among the nations of Europe, and with the defeat of the Spanish Armada (1588) the long-threatened danger of invasion from abroad disappeared. The time was also one of great literary activity, giving birth to several geniuses, —Wyatt, Surrey, Sidney, Spenser, Bacon, and Shakespeare.

Elizabeth

The sudden change in the social life of the nation, that is, from the pursuits of agriculture to those of the manufacturing industries, at this time, coupled with the disappearance of the religious hospice, had the effect of greatly increasing the number of taverns and ale-houses. Moreover, the licensing of extra taverns by patentees of the Crown, such as Sir WALTER RALEIGH, must have swelled the aggregate enormously. A return of the exact number of inns, ale-houses, and taverns throughout England, made in 1577, showed that in the large and populous county of Norfolk, containing the third city of the kingdom, there were 480 drinking-houses; in an unevenly populated county such as Stafford, 105; in a thinly populated district like the Scotch borders, the east and middle marches, there were as many as 238. In Middlesex there were actually 876; namely, 132 inns, 24 taverns, and 720 ale-houses (Hall, "Society in the Elizabethan Age," p. 81).

Excessive Number of Ale-houses

The Crown had begun to profit handsomely from the wine-trade. Under Henry VII the revenues from this source had not exceeded £2,000 a year; under Elizabeth the trade was worth at least £6,000, and as much again to her favored agents. Still, it can not be said that the Crown openly encouraged the retail liquor trade. As an actual fact, says Hall:

> The general tone of its proclamations tended to the suppression of superfluous taverns, while local option was anticipated by carefully limiting their number by statute.
>
> But, unfortunately, what the Crown did with one hand, it undid as rapidly with the other. Neither central nor local government could endure that prices should be left to the adjustment of demand and supply, and thus, as in the case of all similar interven-

tions, the legislators defeated their own object. When the sale of drink was unrestricted, the demand exceeded the always uncertain supply, and prices rose. prohibiting excessive indulgence; but when the demand was arbitrarily checked, prices fell of necessity, and the worst class of consumers found the means of gratifying their appetites *(id.* pp. 76-77).

The State kept close watch on ale-houses and taverns, chiefly, no doubt, for political reasons, in order to spy out malefactors suspected of designs against the government. If a man was "wanted," the proprietors of drinking-places could be made to furnish a description of all suspicious guests. Tavern-keepers were not allowed to get drunk themselves, nor, according to the law, to permit their patrons to assume that condition—a restriction probably more honored in the breach than in the observance. From the many conflicting opinions as to the relative sobriety of the period, it is difficult to draw a satisfactory conclusion; but there can be little doubt that the national taste for strong liquors was intensifying. As to the Englishman's capacity, and "expertness" in drinking, one has the evidence of Shakespeare that

> Your Dane, your German, and your swag-bellied Hollander . . . are nothing to your English.

and that "your Englishman"

> drinks you, with facility, your Dane dead drunk; he sweats not to overthrow your Alcmain; he gives your Hollander a vomit ere the next pottle can be filled.
>
> —*Iago,* in "Othello," act ii, scene 3.

Incidentally, it should be noted here that the Bard of Avon gave many a word of sage caution to his countrymen against the insidious foe that "steals away men's brains" (see SHAKESPEARE, WILLIAM).

A much greater quantity of sweet wines than ever before was now being imported into the kingdom, and the wines of France gave way in considerable measure to strong "Rennish" wines and Spanish sacks. There was also brewed in the kingdom a great variety of different ales. A special favorite and a particularly dangerous one was a cheap ale or beer called HUFFCAP. The export of beer had become a valuable branch of commerce. The Queen herself, in her right of purveyance, a prerogative which then attached to the Crown, derived a considerable profit from the sale on the Continent of beer so obtained.

The Reformation of the Church does not seem to have been accompanied by a noticeable reformation in the matter of tippling among the clergy. Drunken feasting was still wofully common on both ecclesiastical and secular occasions. Reference to the latter is found in the fact of the general statement of William Harrison, that Queen Elizabeth's visits to her nobility were a great oppression to them by reason of the cost of her luxurious entertainment; and by the special instance cited by Hume, of her visit to the Earl of Leicester, whereat, "among other particulars, we are told that three hundred and sixty-five hogsheads of beer were drunk" ("History of England," iv. 372, cited by Eddy, *op. cit.* p. 161).

Drinking at Royal Visits

While such entertainments were accepted by the Queen as incidental to the profusion of hospitality to which royalty had long been accustomed, it would be unfair to hold her responsible for them; nor has it ever been suggested that her own indulgence in intoxicants exceeded the bounds of propriety. On the contrary, there is no doubt that she did exert a refining influence on the manners of her court, and that there was a real improvement in the character of the festive entertainments of the time. One innovation in the manner of serving liquors should have been conducive to greater sobriety; the wines and other beverages were placed upon a sideboard rather than upon the tables with the dishes, so that each person was obliged as occasion required, to call for the flagon of wine or ale which he required. When he had done drinking, he would return the cup to one of the servants, who emptied it, if any liquid remained, and returned it to the sideboard.

> "By this device," says William Harrison, a contemporary, "much idle tippling is cut off; for if the full pots shall continuallie stand at the elbowe or near the trencher, divers will alwaies be dealing with them, whereas they now drinke seldome, and onelie when necessitie urgeth, and so avoid the note of grete-drynking or often troubling the servitors with filling their bolls."

In 1597 an act was passed to restrain the excessive use of malt, it being asserted in the preamble that "greater quantity of malt is daily made than either in times past or now is needful." It is evident, also, that there were some honest efforts made during Elizabeth's reign to keep down the consumption of intoxicants. For example, it is stated that in 1602 the Lord Keeper Egerton ordered the circuit judges to ascertain, for the Queen's information, how many ale-houses the justices of the peace had suppressed, in order that the good justices might be rewarded and the evil ones removed.

The Stuart line of sovereigns began with James VI of Scotland, who, upon the death of Elizabeth, was proclaimed king of England under the title of "James I." He is known to have been a habitual drunkard, and certainly many of his follies as a ruler can be traced to this source. No other English court before or since ever sank to lower depths of intemperance or participated in more revolting debauchery than that of James I. The masses took their cue from royalty, and excess in drinking seems to have been the order of the day in all walks of life. Robert Burton, in his famous book "The Anatomy of Melancholy" (1621), in the chapter on "Dyet as a Cause of Melancholy," shows how public opinion had been degraded. He says:

James I

> What immoderate drinking in every place! . . . How they flock to the tavern! as if they were . . . born to no other end but to eat and drink . . . as so many casks to hold wine; yea, worse than a cask, that marrs wine, and itself is not marred by it . . .'Tis now come to that pass, that he is no gentleman, a very milk-sop, a clown of no bringing up that will not drink; fit for no company . . . no disparagement now to stagger in the streets, reel, rave, &c., but much to his fame and renown . . . 'Tis the *summum bonum* of our tradesmen, their felicity, life, and soul; . . to be merry together in an ale-house or tavern, as our modern Muscovites do in their mede-inns, and Turks in their coffee-houses . . . They will labour hard all day long, to be drunk at night, and spend *totius anni labores* . . . in a tippling feast. . . . How they love a man that will be drunk, crown him, and honour him for it, hate him that will not pledge him, stab him, kill him: a most intolerable offence, and not to be forgiven (Part. 1, Sec. 2, Mem. 2, Subs. 2).

Parliament enacted numerous measures intended to regulate the drink trade, none of which, however, accomplished any real reform. A recital of these is valuable merely as a matter of record, and as showing in some respects how

little some of England's latter-day legislators have progressed. The reader will be struck by a curiously familiar ring in the following summary of enactments:

The preamble of the Act, Jas. 1, 1604, to restrain the inordinate haunting and tippling in inns and ale-houses, defined the legitimate use of taverns as follows: "Whereas the ancient, true and principal use of wine, ale-houses, and victualling houses was for the receipt, relief and lodging of wayfaring people travelling from place to place, and for the supply of the wants of such people as are not able by greater quantities to make their own provision of victuals, and not meant for entertainment and harbouring of lewd and idle people to spend and consume their money and time in lewd and drunken manner, it is enacted that only travellers and travellers' friends and labourers for one hour at dinner time, or lodgers can receive entertainment under penalty."

In 1607 it was made unlawful to supply ale or beer to an unlicensed ale-house keeper.

In 1605 a report was presented to James I containing the suggestion that additional revenue of £20,000 per annum might be exacted from maltsters. It stated that the superfluous number of maltsters forestalled the market by buying great quantities of barley beforehand, whereby the markets were not furnished, the prices were enhanced, and thousands of poor people who make bread thereof were prejudiced. The King, in 1608, ordered the Justices to suppress superfluous maltsters. The record shows that there were not less than 800 maltsters in the four Northern counties.

On March 3rd, 1608, James again directed the Justices to attend to the undue multiplication of licences, 309 licences being reported in the small town of Leicester. An interesting proclamation was issued: "Touching maltsters, brewers, and ale-house keepers—to be limited in numbers, not to make their ale too strong, by which barley is consumed that should be employed in making bread" (December 12th, 1608) (Crosfill, "Historical Survey of the Temperance Question," p. 27).

One of the many matters of dispute between the Stuart kings and Parliament was the revenue from licenses. Lady Arabella Stuart requested the privilege of licensing brewing and ale-selling in Ireland. For one year James attached the revenues from the granting of extraordinary charges in connection with Ireland. The Commons insisted that revenues obtained from such sources belonged to them and were not the property of the Crown, and the King relinquished them with the reminder that the object of levying a tax was to keep down the number of licenses, not to make a profit.

An act of the fourth year of James's reign, setting forth that "The odious and loathsome sin of drunkenness is of late grown into common use, being the root and foundation of many other enormous sins such as bloodshed, stabbing, murders," etc., provided that a fine of five shillings should be imposed for drunkenness, or confinement in the stocks for six hours, and for tippling itself without actual drunkenness, three shillings and fourpence or the stocks. Some five years later Parliament again declared that "the vice of drunkenness doth more and more abound," and ordered that ale-house keepers who were convicted under previous Acts should have their licenses taken up.

In 1603 the authority to license inns and ale-houses had been granted by letters patent to certain persons. This power was widely abused, and in 1621 a Parliamentary investigation was ordered. The King himself was much aroused over the irregularities disclosed. "I am ashamed," he said, "to think how my people have been vexed by these vile exactions. Touching the patents, my purpose is to strike them dead. That concerning ale-houses I would have to be left to the Justices of the Peace as before" *(id.)*. Among the cases examined was that of Sir Giles Mompesson and Sir Francis Michel, to whom patents had been granted for licensing inns and ale-houses. It was found that great sums of money had been exacted under pretext of these licenses, and that innkeepers who failed to satisfy the rapacity of the patentees had been persecuted, fined, and imprisoned. It was also disclosed that when certificates were sent to Mompesson from time to time of ale-house keepers who were suppressed for ill-behavior, he had taken advantage of his patent to make them into inn-keepers, and further had stopped process against 4,000 for keeping without a license. The patentees were denounced as criminals and fled for refuge. Mompesson was sentenced to imprisonment for life, fined £10,000, and disqualified from holding any public office; but his sentence was subsequently commuted.

License Abuses in 1621

The seventeenth century was marked by a rising spirit of independence on the part of the English Parliaments and a determination to share more largely in the control of government. Closely connected with this political movement was the growth of Puritanism which tended to develop an assertive spirit in political as well as in religious matters. The series of bitter contests between king and Parliament for supremacy, which began with James I, reached a tragic climax in the reign of his son, Charles I. Civil war broke out in 1642, and after nearly four years of fighting, the Parliamentary armies were victories. The King gave himself up in May, 1646, to the Scotch army, which had joined the English Parliamentary forces in defeating the Royalists, and two and a half years later he was sentenced for high treason and beheaded.

Charles I

Those who took Charles's side in the Great Rebellion were known as "Cavaliers"; the Parliamentarians were called "Roundheads." The former term arose from the fact that the courtiers in the king's service at Whitehall Palace were called "cavaliers," a term of reproach suggesting recklessness of life and manners. They in turn called the Puritan tradesmen and apprentices who made up the mobs which gathered around the Parliament house "Roundheads," in derision of the fact that they wore their hair short instead of allowing it to fall in long curls on the neck, as was the fashion among the upper classes. The Cavaliers swore, drank heavily, affected an air of gallantry toward the female sex, and were in every way opposed to what they called the prudery and hypocrisy of the Roundheads. The Puritans were austere in demeanor, sober in their habits, and plain in their speech and attire.

Cavaliers and Roundheads

In justice to Charles it should be said that he himself was never charged with the vices attributed above to his Cavalier supporters. On the contrary he was both chaste and temperate. Clarendon (see French, *op. cit.*, p. 201) said of him:

As he excelled in all other virtues, so in temperance he was so strict, that he abhorred all debauchery to that degree, that at a great festival solemnity, where he once was, being told by one who withdrew from thence, what vast draughts of wine they drank, and

that there was one earl who had drunk most of the rest down, and was not himself moved or altered, the king said that he deserved to be hanged; and that earl coming shortly after into the room where his Majesty was, in some gaiety, to show how unhurt he was from that battle, the king sent one to bid him withdraw from his Majesty's presence; nor did he in some days after appear before him.

The liquor legislation during Charles's reign (see French, p. 206) included three measures of which the following is a summary:

In 1627 (3 Charles I) a fine of twenty shillings, or whipping, was imposed for keeping an ale-house without a license.

In 1637 the vintners were required to submit to a tax of a penny a quart upon all wine sold at retail. As they refused to comply with this demand, the Star Chamber passed a decree forbidding them to sell or dress victuals in their houses. Two years later they were found guilty of violating this decree and to escape punishment they agreed to lend the king £6,000. They subsequently agreed to pay half the duty which was at first demanded of them.

An Act of 1638 prohibited the retailing of wine in bottles. This measure undoubtedly encouraged adulteration, since light wines could not be kept long in the cask, and if not bottled at the proper time became useless. In order to avoid loss the dealers resorted to preventive measures, which at once opened up a loop-hole for fraud and adulteration. Complaints of the latter became now common.

The price of wines had risen greatly. An order in Council of 1633 required "Canary, Muskadells, and Alligant" to be sold in gross at £17 a pipe, and at 12d. the quart by retail; sacks and Malaga at 10d. the quart; the best Gascoigne and French wines at 6d. the quart.

Charles recognized the fact that the tippling-houses constituted a public menace. It was by his command that Lord Coventry, Lord Keeper of the Great Seal, thus addressed the judges when about to go on Assizes in 1635:

The next thing that I shall mention unto you is the rectifying and reforming of ale-houses and tippling houses, and these I account one of the greatest pests in the kingdom. I give it you in charge that none be permitted unless they are licensed . . . and for the licensed ale-houses, let them be but few and in fit places; if they be in private corners and ill places they become dens of thieves and public stages of drunkenness and disorder. Let care be taken in the choice of ale-house keepers, that it be not appointed to the livelihood of a great family . . . I have not skill enough to understand all the inconveniences that come from this one ill fountain, . . . but your Lordships have a knowledge and experience of them, and therefore I leave them to you. Only this, that because in many places they swarm by default of the Justices of the Peace, that set up too many, and there are none, except yourselves at the Assizes, all the year long can meet with this evil, but the Justices of the Peace. And if the Justices of the Peace will not obey your charge herein, certify their default and names, and I assure you they shall be discharged. (Crosfill, *op. cit.*, p. 29.)

After renouncing the authority of the Crown, Parliament established the excise in 1643. It was first imposed upon those persons and commodities where it was thought the burden would be least felt; namely, upon the makers and venders of ale, cider, beer, and perry. A similar tax was imposed by the Cavaliers at Oxford, both sides insisting that it was only an emergency measure which should be discontinued after the war. Parliament, however, soon made it applicable to various other commodities, and eventually declared it to be the most expedient method of taxation, and so continued it. It was afterward made hereditary to the Crown.

Excise Established in 1643

On May 19, 1649, following the execution of Charles I, England was declared by the Parliament to be a "Commonwealth and Free State."

The great leader who emerged from the struggle which gave birth to the Commonwealth was OLIVER CROMWELL, who had been the dominant factor in directing the successes of the Parliamentary armies. In 1653, after the "Long Parliament," which had been sitting for thirteen years, refused to dissolve, it was expelled forcibly by Cromwell, as general of the army; and the higher officers of the army, with his concurrence, drew up a written constitution for the nation, known as the "Instrument of Government." Thus the government passed under what was known as the "Protectorate," and Cromwell himself, holding the principal power, was called the "Lord Protector."

There was but little change in public morals or social habits either under the Commonwealth or the Protectorate—certainly none for the better. Tavern life flourished more vigorously than ever. Nearly all the taverns had a bad reputation; and not only drunken carousals, but also acts of violence and bloodshed, were continually taking place in them. The Protector tried to suppress inebriety by fines and punishments, and convictions for drunkenness were of daily occurrence. Charges of drunkenness were frequently proved by producing the delinquent in court while intoxicated; and the statement that some offender was "drunk in my view" frequently appears in the records of convicting justices.

The Protectorate

Dr. Ralph Barnes Grindrod ("Bacchus," p. 73, footnote) cites an interesting appeal entitled "The Blemish of Government, the Shame of Religion, the Disgrace of Mankind: or a charge drawn up against Drunkards, and presented to his highness the Lord Protector, in the name of all the sober party in the three nations," by R. Younge (London, 1658). It reads:

It is sad to consider how many will hear this charge, for one that will apply it to himself, for confident I am, that fifteen of twenty, this city over, (London) are *drunkards,* yea, *seducing drunkards,* in the dialect of Scripture, and by the law of God, which extends to the heart and the affections. . . . Perhaps, . . . by the law of the land, a man is not taken for drunk except his eyes stare, his tongue stutter, his legs stagger; but by God's law, he is one that goes often to the drink, or that tarries long at it. Prov. xxiii. 30, 31. He that will be drawn to drink when he hath neither *need of it,* nor *mind to it,* to the spending of *money,* wasting of *precious time,* discredit *of the Gospel,* the stumbling-block of *weak ones,* and hardening associates. Briefly, he that drinks for *lust,* or *pride,* or *covetousness,* or *fear,* or good *fellowship,* or *to drive away time,* or *to still conscience,* is a DRUNKARD.

Younge's statement, if it correctly describes the situation, may account for the enactment of the London sessions in 1654, that "no new licenses shall be granted for two years."

Cromwell died in the summer of 1658, and less than two years later (1660) the Stuart monarchy was restored in the person of Charles II, son of Charles I and grandson of James I. The Restoration was celebrated with a pageant of great magnificence, and again the conduits flowed with a "variety of delicious wines." Debauchery and drunkenness seemed to gain a new impetus, especially among the upper and middle classes. The King set the example, and his court reveled in excesses rivaled only by those of the court of James I. Yet, like many others in the high places of government who feel compelled

Charles II and James II

for decency's sake to denounce publicly the vices which they condone and practise privately, the King made a show of discountenancing inebriety among his people by a remarkable proclamation, issued early in his reign against "vicious, debauch'd, and profane persons," who are thus referred to:

A sort of men of whom we are sufficiently ashamed, who spend their time in taverns, tippling-houses, and debauches, giving no other evidence of their affection to us but in drinking our health, and inveighing against all others who are not of their own dissolute temper; and who in truth have more discredited our cause by the license of their manners and lives, than they could ever advance it by their affection or courage. We hope all persons of honour, or in place and authority, will so far assist us in discountenancing such men, that their discretion and shame will persuade them to reform what their conscience would not; and that the displeasure of good men towards them may supply what the laws have not, and, it may be, cannot well provide against; there being by the license and corruption of the times, and the depraved nature of man, many enormities, scandals, and impieties, which laws cannot well provide against, which may *by the example and severity of virtuous men, be easily discountenanced and by degrees suppressed.*

James II (1685-1688), the brother of Charles, whose morals were none of the best, had at least one virtue: he hated hard drinking. A writer of the times recites that:

The King, going to Mass, told his attendants he had been informed that since his declaring against the disorder of the household, some had the impudence to appear drunk in the queen's presence . . . but he advised them at their peril to observe his order, which he would see obeyed ("Letters of the Herbert Family," cited by French, *op. cit.*, p. 237).

Yet, withal, James gave hearty approval to the actions of the brutal chief justice Jeffreys, conductor of the infamous "Bloody Assizes," whose inhuman cruelty has frequently been associated with his habitual drunkenness.

It was in James's reign that Jamaica rum seems to have first become fashionable.

The Revolution of 1688 overthrew James and placed William of Orange and his wife, Mary, eldest daughter of James, on the throne as joint sovereigns. Spirit-drinking now began to increase greatly among the English. William, whose drinking habits were notorious, was especially addicted to Hollands gin, and from his time forward this beverage was consumed in immense quantities. The squalor and demoralization which ensued are thus described by Smollett ("History of England," cited by Eddy, *op. cit.*, p. 169):

William and Mary

The populace of London were sunk into the most brutal degeneracy, by drinking to excess the pernicious spirit called gin, which was sold so cheap that the lowest class of the people could afford to indulge themselves in one continued state of intoxication, to the destruction of all morals, industry and order. Such a shameful degree of profligacy prevailed, that the retailers of this poisonous compound set up painted boards in public, inviting people to be drunk for the small expense of one penny; assuring them they might be dead drunk for two-pence, and have straw for nothing. They accordingly provided cellars and places strewed with straw, to which they conveyed those wretches who were overwhelmed with intoxication. In these dismal caverns they lay until they recovered some use of their faculties, and then they had recourse to the same mischievous potion; thus consuming their health, and ruining their families, in hideous receptacles of the most filthy vice, resounding with riot, execration and blasphemy. Such beastly practices too plainly denoted a total want of all police and civil regulations, and would have reflected disgrace upon the most barbarous community.

Defoe lays the responsibility for such deplorable conditions chiefly upon the upper classes, whom the masses strove to emulate. He says in his "Poor Man's Plea":

If the history of this well-bred vice was to be written, it would plainly appear that it began among the gentry, and from them was handed down to the poorer sort, who still love to be like their betters. After the Restoration, when the king's health became the distinction between a Cavalier and Roundhead, drunkenness began to reign. The gentry caressed the beastly vice at such a rate that no servant was thought proper unless he could bear a quantity of wine; and to this day, when you speak well of a man, you say he is an honest, drunken fellow—as if his drunkenness was a recommendation to his honesty. Nay, so far has this custom prevailed, that the top of a gentlemanly entertainment has been to make his friend drunk, and the friend is so much reconciled to it that he takes it as the effect of his kindness. The further perfection of this vice among the gentry appears in the way of their expressing their joy for any public blessing. "Jack," said a gentleman of very high quality, when after the debate in the House of Lords, King William III was voted into the vacant throne . . . "Jack, go home to your lady, and tell her we have got a Protestant king and queen; and go make a bonfire as big as a throne, and bid the butler make ye all drunk, ye dog."

In the year 1689 the Government absolutely prohibited the importation of spirits from all foreign countries, and home distillation was encouraged ostensibly to aid British agriculture, any person being allowed to set up a distillery on giving ten days' notice to the excise and paying a small fee. Thus was laid the foundation of the great extension of the manufacture of spirits in England.

In consequence of these measures, the distillery business began to flourish, and houses for the sale of spirits multiplied with alarming rapidity, with a corresponding deterioration in the sobriety of the people. According to a report of the Middlesex magistrates, there were 6,187 spirit-houses, serving a population of 700,000. In 1700 an act was passed requiring sellers of spirits to be licensed, but it was repealed in 1702 by another act permitting distillers to sell without a license. The rapid increase in the production of spirits during the latter part of the seventeenth century and the early part of the eighteenth is shown by the following data:

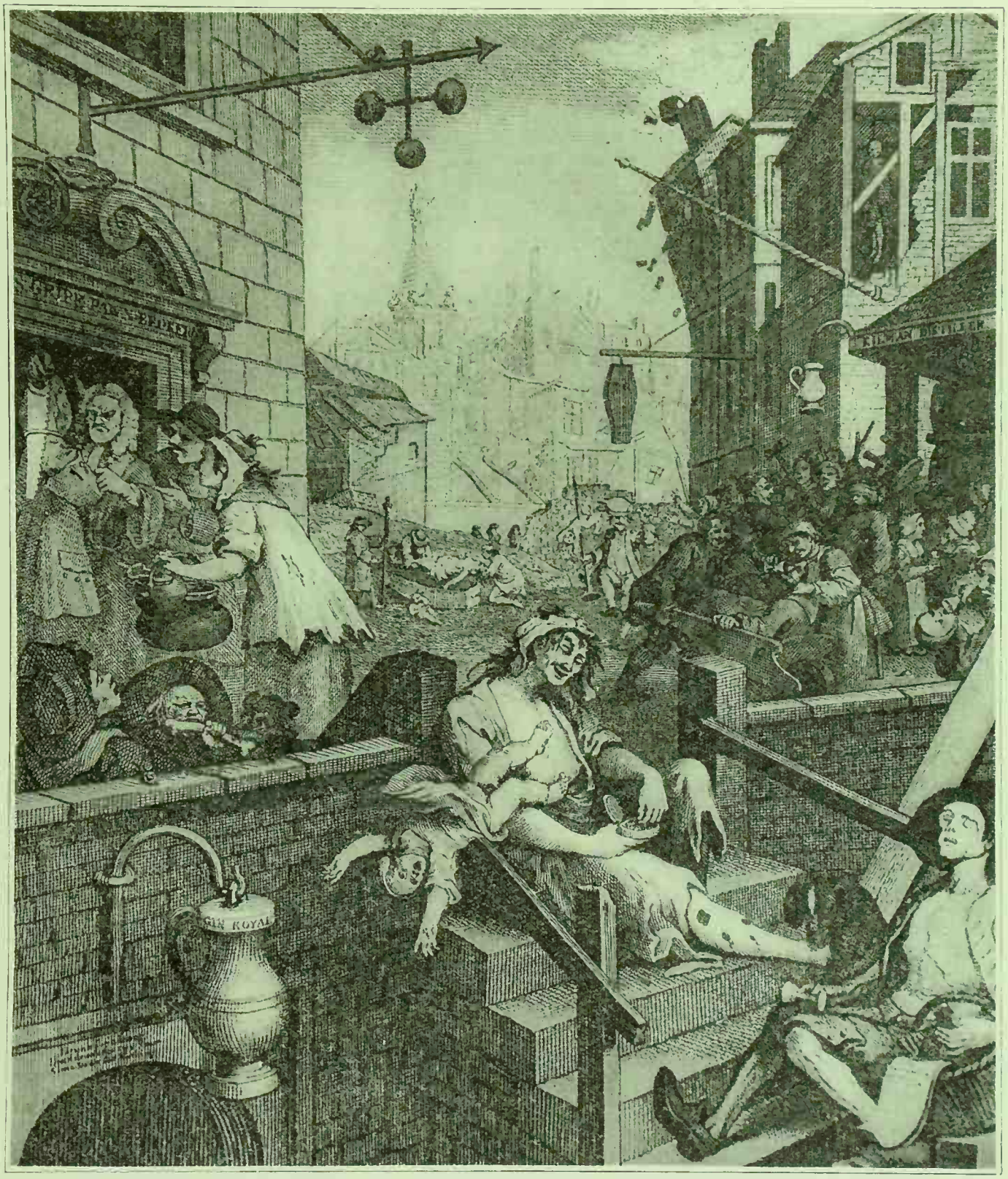
Distilling Flourishes

1684	527,000	gallons
1694	948,000	"
1704	1,375,000	"
1714	2,000,000	"
1724	3,500,000	"
1734	4,947,000	"

The custom of toasting, which had long been growing in popularity, was now being carried to the absurdest excesses. It is stated that at a reception held for William III at Warwick Castle in 1695, a cistern containing a hundred and twenty gallons of punch was emptied to his Majesty's health. Another influence which contributed greatly to the intemperance of the times was the existence of innumerable clubs whose sole *raison d'être* would appear to have been the promotion of conviviality to the point of debauchery and disorder. Many of these clubs had outrageous names, and were addicted to still more outrageous acts. Their depravities were continued far into the eighteenth century.

Convivial Clubs

Such were the "Thieves," who gloried in stealing and destroying property; the "Lying Club," any member of which telling the truth between the hours of six and ten in the evening, paid a fine of a gallon of wine; the "Bold Bucks," whose members all denounced the claims of God, and who, after disturbing divine service by parading back and forth before the churches



GIN LANE

—From the famous engraving by Hogarth

with bands of music and boisterous shouts, sat down to dine on dishes named in blasphemous derision of sacred things, prominent among which was "Holy Ghost Pie," after which they rushed into the streets, and shouting their motto: "Blind and Bold Love," committed the most horrible and disgusting atrocities; and others (Eddy, *op. cit.*, p. 168).

In the reign of Queen Anne (1702-1714) an act was passed which permitted general traders whose principal dealings were in other commodities to sell spirits without a license. An act of George II (1729) imposed a tax of 5/- per gallon on spirits and a license fee of £20 on each dealer, and prohibited the hawking of spirits. In 1732, however, this act was repealed, and a license fee of £10 was substituted, unless the spirits were sold in private houses. As a result of this absurd loophole, every householder became a potential publican.

Anne and the Georges

About 1724 the passion for gin-drinking infected the masses of the population, and it spread with the rapidity of an epidemic. Lecky says ("England in the Eighteenth Century," ii. 101):

> Small as is the place which this fact occupies in English history, it was probably, if we consider all the consequences that have flowed from it, the most momentous in that of the eighteenth century.

The situation with regard to drunkenness became so intolerable that a petition was presented to Parliament (Feb. 20, 1736) from the magistrates of Middlesex assembled at quarter sessions. The petitioners asserted:

> That the drinking of distilled liquors had for some years past greatly increased.
>
> That the constant and excessive use thereof had destroyed thousands of His Majesty's subjects.
>
> That great numbers of others were by its use rendered unfit for useful labour, debauched in morals and drawn into all kinds of wickedness.
>
> That these pernicious liquors were not only sold by distillers and general shopkeepers, but by many persons in inferior trades, by which means journeymen, apprentices, and servants, were drawn in to taste, and by degrees to like, approve, and immoderately to drink thereof.
>
> That the public welfare and safety, as well as the trade of the nation, would be greatly affected by it.
>
> That the practice was dangerous to the health, strength, peace and morals, and tended greatly to diminish the labour and industry of His Majesty's subjects (Parliamentary Report on Drunkenness, cited by Crosfill, *op. cit.*, pp. 30-31).

The petition was referred to a committee of the entire House, which resolved:

> (1) That the low price of spirits is an inducement to the excessive and pernicious use thereof.
>
> (2) That a duty be laid on spirits sold by retail.
>
> (3) That the selling of such liquors be restrained to persons keeping public brandy-shops, coffee-houses, ale-houses, inn-holders, and to such surgeons and apothecaries as shall make use of it by way of medicine only (*op. cit.*, p. 31).

Stirred to action by the petition and the resolution of the committee, the Government now introduced a bill intended to destroy the spirits traffic. This was the celebrated Gin Act of 1736, which was introduced by Sir Joseph Jekyll and speedily adopted. It ran in part:

> Be it enacted, that from September 29th no person shall presume, by themselves or any others employed by them, to sell or retail any brandy, rum, arrack, usquebaugh, geneva, aqua vitae, or any other distilled spirituous liquors, mixed or unmixed, in any less quantity than two gallons, without first taking out a license for that purpose within ten days at least before they sell or retail the same; for which they shall pay down £50, to be renewed ten days before the year expires, paying the like sum, and in case of neglect to forfeit £100, such licenses to be taken out within the limits of the penny post at the chief office of Excise, London, and at the next office of Excise for the country. And be it enacted that for all such spirituous liquors as any retailers shall be possessed of on or after September 29th, 1736, there shall be paid a duty of 20s. per gallon, and so in proportion for a greater or lesser quantity above all other duties charged on the same (French, *op. cit.*, pp. 287-288).

This drastic legislation—virtually prohibitive at this time—produced the greatest excitement. Though it was a most courageous attempt to deal with a desperate situation, it failed because the moral tone of the populace had fallen too low to bear it. The Act was resisted and evaded at every turn, and practically no licenses were taken out in accordance with its provisions; but the sale of spirits continued unchecked. The distillers obtained wine licenses and sold gin under other names. Popular indignation against the Government rose to such a pitch that riots and insurrections broke out. In March, 1738, a proclamation was passed to enforce the Act and to protect the law-enforcement officers, but the law was still ineffectual. The consumption of spirits in England and Wales rose from 13,500,000 gallons in 1734 to

Gin Act of 1736

SIGN OF THE KING'S ARMS PUBLIC HOUSE (ABOUT 1760)

19,000,000 in 1742. In 1743 the measure was repealed and it was superseded by a more moderate one known as the "Tippling Act." One of the provisions of the latter was that no persons could recover for the price of spirits sold in less quantities than 20s. at one time.

The Gin Act has frequently been cited as an example of the futility of prohibitory legislation. Since it was practically prohibitive, it is charged that for this reason it was a failure. As an actual fact, the criticism has no force against present-day Prohibition proposals. The Act was enforced upon an unwilling people by Parliament, and was resented by them because they had not been systematically educated to a realization of the evil against which it was directed. "In scope, genesis, and application," says Crosfill,

"it was the antithesis of the demoeratie policy of local veto, against whieh the admitted failure is often urged." The repeal of the Act was not secured without a struggle; and about it revolved one of the most famous debates that oecupied the attention of the House of Lords during the eighteenth century. Lord Hervey bitterly scored the laxity of the magistrates, and declared that the financial interests of the Government in the traffic encouraged them in their attitude. Lord Lonsdale and Lord Chesterfield also condemned the iniquity of the gin traffic and vigorously opposed the doctrine that since the trade could not be suppressed, the Government should take advantage of it for revenue purposes (see CHESTERFIELD, PHILIP DORMER STANHOPE, 4TH EARL OF).

Gin Act Repealed

The Government's reversal of policy in dealing with the drink problem was not followed by any improvement in the sobriety of the people, and Parliament was petitioned again and again in the following years to devise measures for coping with it. This agitation did have the effect of obtaining many restrictions on the sale and consumption of spirits, and in the same measure that this class of beverages were made inaccessible the public appetite for beer increased. The venders of intoxicating liquors were now not only required to take out licenses, but also to furnish guarantees. An act (26th George II) required justices, when they granted licenses, to take the recognizances of the persons licensed in £10, and two sureties of £5, for good conduct, with other restrictions.

At several times Parliament was forced by economic necessity to prohibit the use of grain for the manufacture of spirits and to order the closing of the distilleries. Failure of the harvest made such a measure necessary in 1758-59, and as a result the consumption of spirits was reduced by 75 per cent. Smollett, in his "History of England," states that the people appeared more sober, healthy, and industrious in consequence of this prohibition. He says:

> It must be owned that the good effects of this prohibition were visible in every part of the kingdom and no evil consequences ensued exeept a diminution of the revenue in this article, a consideration which should at all times be saerificed to the health and morals of the people.

A similar law was enacted in 1766, on account of a crop shortage, and operated for ten months, and again from March 25, 1801, to March 25, 1802. According to Crosfill (p. 34), Winskill's "History" quotes from Colquhoun's treatise on the Poliee of London as follows:

> During the time whcn the distilleries were closed (1796-97) though bread and every other necessity of life was considerably higher than during the preeeding year, the poor were apparently more comfortable, paid their rents more regularly and were better fed than at any period for some years before, even though they had not the benefit of the extensive charities that were distributed in 1795. This can only be accounted for by their being denied the indulgence in gin which had become inacessible from its very high price. It may be fairly concluded that the money formerly spent in this imprudent manner had been applied to the purchase of provisions and other necessaries to the amount of not less than £100,000. The effect was evident in their more orderly conduct, and quarrels and assaults were less frequent.

Dr. Lees, in his "Essays on the Temperance Question," ealls attention to the startling anomaly that "a year of scareity *with Prohibition* is better than a year of plenty without it." The three and a half millions reduction in the consumption of spirits reappears in an increase in many articles of eomfort, which indicates a condition of domestie happiness and prosperity. He substantiates this seeming paradox by the following table of imports, extraeted from Parliamentary returns:

ARTICLES	FAMINE YEARS, 1809-10-13-14	YEARS OF PLENTY, 1811-12-15-17
Haberdashery	£140,936	£110,936
Drapery (yds.)	3,778,514	2,422,444
Iron goods, etc.	£467,109	£337,458
Blankets (pairs)	60,004	26,603
Cotton goods	£197,198	£104,198
Tea (lbs.)	3,530,643	3,189,132

Although there was no such thing as an organized temperance movement in the eighteenth century, passing notice should be given to those who sought to expose the intemperance of the times and exerted their influence in the interest of sobriety. Among them was WILLIAM HOGARTH, the great painter and satirist, whose facile brush vividly portrayed the terrible effects of strong drink in his "Marriage à la Mode," "A Rake's Progress," "Gin Lane," and "Beer Street." In 1735 an author whose name is unknown published "A Friendly Admonition to the Drinkers of Brandy and other Distilled Spirituous Liquors." John Armstrong, who wrote in 1744 "The Art of Preserving Health," counseled moderation and advised his readers to indulge their festive vein

> In cups by well-informed experience found
> The least your bane, and only with your friends.

There was also the Scotchman James Burgh, who wrote in 1751 "A Warning to Dram-Drinkers."

King George III was a man of very moderate habits, and his personal example formed a striking contrast to the habits of his day. While he was not averse to drinking and responding to toasts when occasion demanded, it is observed by one of his biographers that

> Exercise, air, and little diet were the grand fundamentals in tho King's idea of health and sprightliness; his Majesty fed chiefly on vegetables and drank little wine. The Queen was what many private gentlewomen styled whimsically abstemious.

It is not pleasing to have to record that the Prince of Wales, afterward George IV, gave himself over wholly to profligacy and intemperance. The "Encyclopaedia Britannica," in his biography, makes the apt comment that

> George IV was a bad king, and his reign did much to disgust the country with the Georgian type of monarchy; but libertine and profligate as he became, the abuse which has been lavished on his personal character has hardly taken into sufficient consideration the loose morals of contemporary society, the political position of the Whig party, and his own ebullient temperament.

It must be admitted that some of England's greatest men in this eentury set a terrible example by their excesses. One is shoeked to read that the brilliant Charles James Fox frequently took his place in the House of Commons in a state of absolute intoxication, and it is regrettable that the reproach of inebriety should stand against such eminent characters as Byron, Porson, Sheridan, Smart, Lamb, and Churchill.

It is bootless to discuss all of the many and ineffectual regulative devices by whieh the legislators of the latter half of the eighteenth century sought to proteet the eountry from the rav-

ages of the liquor traffic. The whole question of liquor legislation was in a state of chaos, and other grave issues—the Revolution of the American colonists and foreign wars—diverted public attention, for the time, from the drink peril.

The Distillery Act of 1825 deserves special notice. This measure provided that no person could obtain a license for operating a distillery unless he occupied a tenement of the value of £20 a year, paid parish rates, and lived within a quarter of a mile of a market-town containing 500 inhabited houses. The cost of the license was £10, and before obtaining the same the applicant had to lodge with the collector, or other excise officer, an entry or registry of his premises, the several apartments and utensils, specifying the contents of the vessels and the purposes for which they were intended; and every such room and utensil must be properly labeled with its appropriate name and object. Prior to this time distillation was confined to a few capitalists. This act was passed for the purpose of encouraging a fair competition in the business, and inducing people to take their spirits directly from the distillers.

Distillery Act of 1825

A fresh start in liquor legislation was made by the Act of 1828, and that year may be considered as marking the beginning of a new era in licensing. The chief provisions of this act were the following:

(a) No person might sell by retail intoxicating liquors, to be consumed on the premises without a license from the Justices which required to be *renewed annually*, with the power of the applicant to appeal to quarter sessions in case of the refusal of the Justices to grant, renew, or transfer a license.

(b) Applicants for licenses were to affix notice of their intention of applying, to the door of the house, to the church of the parish within which the house was situated, for three Sundays, and to serve copies on the overseers of the poor and the Superintendent of police.

(c) Power was given to two Justices to direct the publican to close his house in the case of actual or apprehended tumult.

(d) The license expressly stipulated, that the publican should not adulterate his liquor, nor allow drunkenness, gambling, or disorder on his premises; that he should not suffer persons of notoriously bad charaeter to assemble, and should not open except to travellers during the hours of Divine Service on Sundays or Holy days.

(e) The penalties for offenses against the terms of the license were increased: for a third offense the magistrates could declare the license forfeited (Crosfill, *op. cit.*, p. 35).

It should be pointed out that the above act contained an important new principle in allowing the right of appeal to quarter-sessions. Hitherto the matter of licensing had been entirely in the hands of local magistrates. The right of appeal in the case of refusal by the magistrates to grant a new license was soon withdrawn, but in the case of renewals and transfers it remains up to the present time. Aside from this feature, the Act of 1828 probably accomplished all that could be expected at the time. It removed from the statutes a large number of inconsistent and effective acts, and constituted the groundwork of England's license laws up to 1904.

The evils of gin-drinking, however, still continued unabated, and pauperism due mainly to this cause increased to an alarming extent.

A new palliative was now sought by the Government in the so-called "Beer Act" of 1830. It was hoped, by this measure, to encourage the consumption of beer and ale and thereby to wean the public appetite from the more injurious spirituous beverages. The principal provisions of this act were:

(1) That any *householder* desirous of selling malt-liquor, by retail, may obtain an excise license on payment of two guineas, and for cider only, on paying one guinea.

(2) That a list of such licenses shall be kept at the Excise office, open to the inspection of the magistrates.

(3) That the applicant must give a bond, and find surety for the payment of penalties incurred.

(4) Penalty for vending wine and spirits, £20.

(5) In case of riot, magistrates can command the closing of the houses.

(6) Penalties for disorderly conducting of the house.

(7) Not to open before four a. m., and to close at 10 p. m., and during Divine Service on Sundays and holy-days (French, *op. cit.*, p. 350).

It was believed that in addition to bringing about a reduced consumption of spirits, the Beer Act (commonly called, also, the Duke of Wellington's Act) would also counteract the practise of "tying" public houses to breweries by creating free ones (see TIED-HOUSE). It failed in both of its aims. Certainly it resulted in an increased consumption of beer. During the ten years preceeding the passage of the Act 268,139,389 bushels of malt were used for brewing; and during the ten years immediately succeeding, the quantity was 344,143,550 bushels, the increase amounting to 28 per cent. In one year 24,342 beer-shops were opened in England and Wales. In 1835 this number was increased to 34,976, and in 1839 to 39,164. The consumption of spirits, however, increased at an even greater rate than the consumption of beer. During the ten years 1821-1830 the quantity of British spirits consumed was 57,970,963 gallons, and during the succeeding ten years it rose to 76,797,365 gallons, an increase of 32 per cent. It should also be noted that many of the beer-shop proprietors took out spirit licenses. In Sheffield, for example, the year after the passage of the Beer Act 300 beer-shops were established in addition to the public houses already existing. Before the end of the second year, 110 of the keepers of these houses had applied for spirit licenses in order to meet the demand for ardent beverages.

The Beer Act of 1830

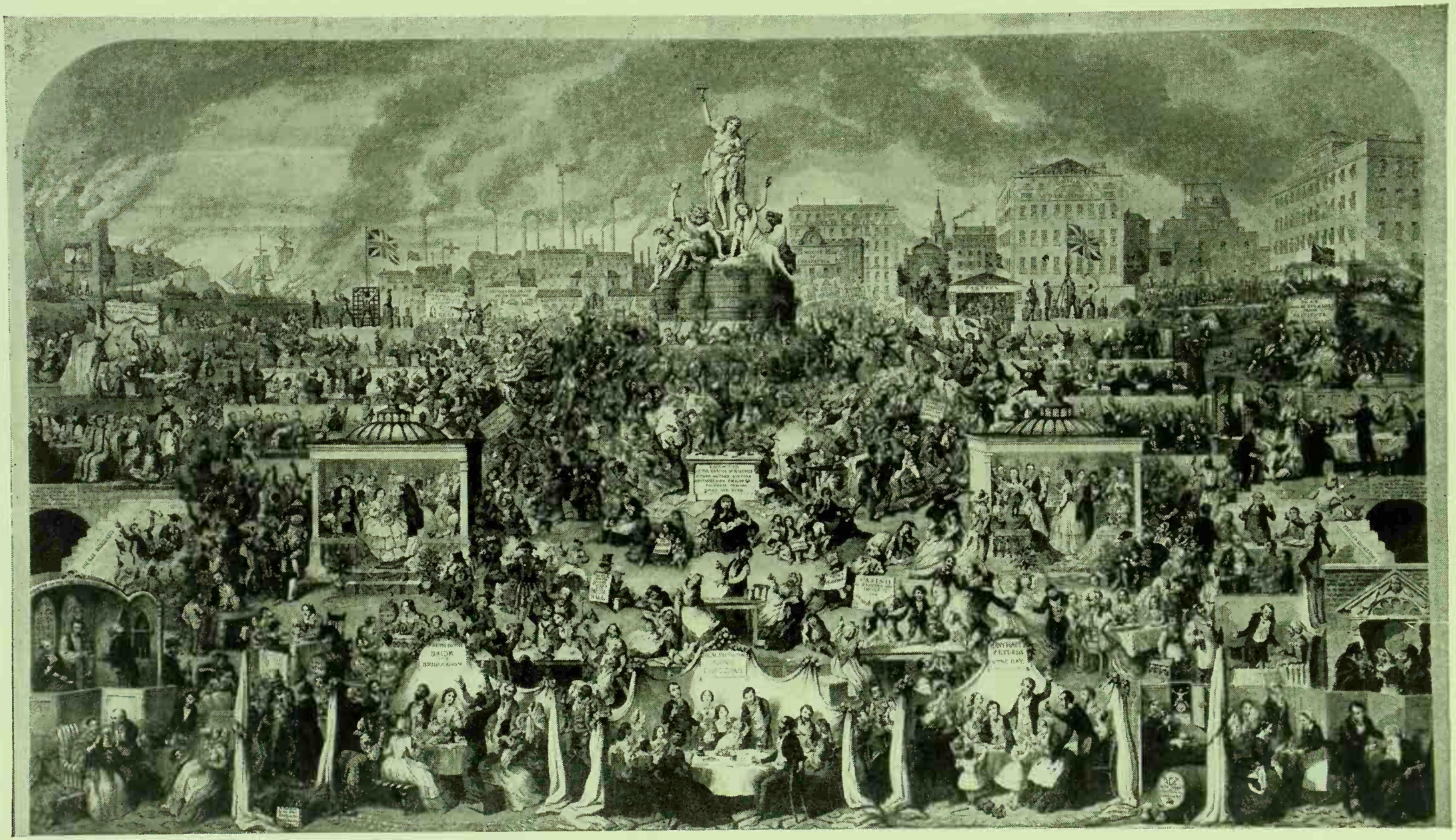
The Beer Act was modified in 1834 and 1840, but not repealed until 1869, when beer-houses were again brought under the justices.

The habits and example of William IV, who reigned from 1830 to 1837, formed a striking contrast to those of his brother George IV, whose profligate career has already been alluded to. William rigidly practised temperance and, indeed, zealously promoted it before he came to the throne. French (*op. cit.*, p. 348) cites the following incident as an illustration of his attitude against drink:

On the death of the keeper of Bushy Park, the King, then Duke of Clarence, appointed the keeper's son to succeed him. This young man broke his leg, a circumstance which elicited the practical sympathy of the Duke. After his recovery, the young man took to drinking; so the Duke, in order to cure him of the propensity, required his attendance every night at eight o'clock, and if he appeared in liquor reprimanded him the following morning. But all to no purpose. The infatuated keeper died from the effects of intemperance.

The King however was fond of giving *toasts* after dinner, when his prosy speeches were notorious.

One of the earliest statesmen to take an active stand in Parliament against the liquor traffic was JAMES SILK BUCKINGHAM. In 1834 Buckingham moved "that a Select Committee be appointed to inquire into the extent, causes and



THE WORSHIP OF BACCHUS

—From George Cruikshank's famous painting. *See page 739*

consequences of the prevailing vice of intoxication among the labouring classes of the United Kingdom, in order to ascertain whether any legislative measures can be devised to prevent the further spread of so great a national evil." The Committee which was appointed contained some of the most eminent members of the House, among others, Sir Robert Peel, Lord Althorpe, Chancellor of the Exchequer, Sir G. Strickland, Admiral Fleming and Edward Baines. The Committee held its sessions from July 9 to July 28 and examined 50 witnesses. Its report has been described as "a classic in temperance literature." The principles laid down in the report of the Committee are quoted by French *(op. cit.*, p. 353) as follows:

Parliamentary Select Committee of 1834

(1) That the *right* of legislative interference for the correction of any evil which affects the public weal, cannot be questioned.

(2) That the *power* to apply correction by legislative means cannot be doubted, without supposing the better portion of the community unable to control the excesses of the ignorant and disorderly, which would be to declare our incapacity to maintain the first principles of government by ensuring the public safety.

(3) That the *sound policy* of applying legislative power to direct, restrain, or punish the vicious propensities of the evil disposed, cannot be disputed, without invalidating the right of government to protect the innocent from the violence of the guilty, which would in effect declare all government to be useless; an admission that would undermine the very first principles of society.

The remedies proposed were presented in 57 numbered paragraphs, and include:

(1) *Immediate Remedies, Legislative and Moral.* The separation of houses in which intoxicants are sold into four distinct classes.

The limitation of the number of such houses in proportion to population—the licenses to be annual and issued by the magistrates rather than by the Excise.

Increased license dues and progressively increasing penalties for disorder.

The entire separation of the sale of spirits from groceries.

The discontinuance of the issue of spirits to the army and navy, and abolition of barrack canteens.

The prohibition of the payment of wages in public houses, the wages to be paid in exact amount.

The prohibition of meetings of friendly societies, etc., in public houses.

The establishment by the joint aid of the Government and local authorities and residents of gardens, and open spaces in every town, of libraries, museums, and reading-rooms, so as to admit of the use of one or the other in all weathers, *with the rigid exclusion* of intoxicating liquor from all such places, whether in the open air or closed.

The encouragement of Temperance Societies in every part.

A national system of education which should ensure the means of instruction to all ranks and classes of people, and which, in addition to the various branches of requisite and appropriate knowledge, should embrace, as an essential part of the instruction given by it to every child in the kingdom, accurate information as to the poisonous and invariably deleterious nature of ardent spirits as an article of diet in any form or shape.

(2) *Ultimate Remedies.* Prohibition of the importation of distilled spirits and forbidding the use of grain for distilling. The restriction of distillation from other materials to the purposes of the arts, manufactures, and medicine, confining the sale of such articles to chemists and druggists alone (Crosfill, *op. cit.*, p. 41).

In conclusion the report says:

As your Committee are fully aware that one of the most important elements in successful legislation, is the obtaining the full sanction and support of public opinion in favour of the laws, and as this is most powerful and most enduring when based on careful investigation and accurate knowledge as the result, they venture still further to recommend the most extensive circulation during the recess, under the direct sanction of the Legislature, of an abstract of the evidence obtained by this enquiry in a cheap and portable volume, as was done with the Poor Law Report to which it would form the best auxiliary, the national cost of intoxication and its consequences being tenfold greater in amount than that of the poor rates, and pauperism itself being indeed chiefly caused by habits of intemperance, of which it is but one out of many melancholy and fatal results *(id.* pp. 41-42).

This report marks an epoch in the history of temperance reform. The efforts of legislators to solve the drink problem stimulated the moral forces of the country to new endeavors, and within one year the membership of temperance societies associated with national organizations reported an increase of 25 per cent.

Crosfill *(op. cit.*, p. 44) very aptly summarizes the history of the liquor traffic up to 1834, as below:

(1) The period of free sale prior to 1500.
(2) The licensing of sellers, with a view of bringing the traffic under control, and ensuring a fit and proper personnel.
(3) The laxity of local magistrates—the growth of the political power of the trade.
(4) The insufficiency of fiscal regulations—high license, etc., and the success attending drastic legislation.
(5) The failure of the attempt to drive out one evil feature (spirit drinking) by introducing another (beer drinking).
(6) Multiplication of facilities for obtaining drink, makes men "drunken by Act of Parliament."

In the first year of Queen Victoria's reign (1837) a measure known as the "Metropolitan Police Act" was enacted, which closed all public houses in London on Sundays till 1 P. M., except for travelers, and forbade the sale of spirits to persons under sixteen. In 1853 a Select Committee of the House of Commons, appointed under the presidency of the Rt. Hon. C. Villiers to make investigation of the laws relating to the sale of intoxicating liquor, published a large two-volume report. Some of the important points brought out in the findings may be briefly stated as follows:

Victoria Edward VII George V

The beer-shop system has proved a failure.

Throughout the country publicans are under the thumb of the brewers.

The amount of drunkenness is much greater than appears on the face of any judicial returns.

A vast number of public houses live upon drunkards and the sure progress of multitudes to drunkenness *(id.)*.

The report recommended that the different classes of licensed houses should be abolished and a more uniform code of regulations adopted. It alleged that adulteration was widely prevalent. It is worthy of note that this committee was the first of its kind to recognize the existence of Prohibition. The report states that "it need not be a matter of surprise that in view of the vast mass of evils found in connection with intemperance, it should have been suggested to *prohibit* altogether the manufacture and sale of intoxicating drinks. Laws to that effect are in force in the States of Maine, Massachusetts, Rhode Island," etc.

One of the results of this inquiry was the Wilson Patten Act (1854) which closed public houses from 2:30 P. M. to 6 P. M. on Sundays and from 10 P. M. Sunday till 4 A. M. Monday. The following year this beneficial act was superseded by another, extending the hours on Sunday to 11 P. M.

The temperance legislation in England during the past half-century is thus epitomized by Cros-

fill (p. 58). He dedicates his summary to "those who think 'little has been done.'"

1860. Act prohibiting miners' pay-offices at licensed premises.
1862. Act annuls debts for spirits drunk on premises.
1864. First Week-night Closing Act, closing drink-shops in London from 1 to 4 a. m. and allowing Borough Benches to do so.
1867. Act annuls debts for Malt Liquor drunk on premises.
1869. Act (England and Wales) raising ratal qualification for Beerhouses — thus closing 300 in Liverpool alone.
1871. Act suspending grant of new licenses till the next year.
1872. Act (England and Wales) redueing hours of liquor sale and prohibiting Quarter Sessions granting licenses locally refused.
1881. Welsh Sunday Closing of Public-houses passed.
1882. Act empowering Benches to refuse "off" Beer licenses causing refusals of 130 in Bradford alone.
1883. Act prohibiting Parliamentary Election Committees or Meetings on Licensed Premises.
1884. Act prohibiting municipal election committees or meetings on licensed premises.
1888–9. Liquor Prohibition for British West Pacific Isles.
1890–1. Act prohibits Liquor Traffic in Central African areas.
1893. North Sea Fisheries Liquor-Sale Prohibition Act.
1901. Act prohibiting serving children in unsealed vessels.
1902. Act for England and Wales enabling Benches to refuse "off" licenses, and requiring liquor-serving Clubs to be registered.
1909. Children Act passed excluding children from liquor-bars and prohibiting giving spirits to infants, etc.
1912. Distillation in British West African areas prohibited.

Temperance Movement Since 1830. Temperance reform in the sense of a definite, organized movement may be said to have begun in England in the year 1830. The subject had already been agitated in America for a number of years, and first attracted public attention in the British Isles in Scotland and Ireland in 1828-29. JOHN DUNLOP has been called the "father of the temperance movement in Great Britain, he having blazed the way and organized the first temperance association, namely, the Glasgow and West of Scotland Temperance Society, Nov. 12, 1829. It was soon after this date that HENRY FORBES, a merchant of Bradford, Yorkshire, who happened to be visiting Glasgow on business, attended one of the public meetings of the Glasgow society, and was so impressed with the importance of the movement that he immediately procured a number of copies of Dr. Lyman Beecher's sermons against intemperance (see BEECHER, LYMAN), and of other tracts, and upon his return to Bradford put them into circulation. During the same year the coming reform was heralded in a pamphlet headed "Intemperance," published by G. C. Smith, honorary secretary of the British and Foreign Seamen's and Soldiers' Friend Society. The title-page declared that this work was "designed for the general establishment of Temperance Societies throughout the kingdom, especially in London, and at the chief seaports and garrison towns." The pamphlet was very effective.

First British Temperance Society

On Feb. 2, 1830, Forbes called a meeting for the purpose of organizing a society similar to the Glasgow Society. Nine men enrolled at this meeting, and at an adjourned meeting on Feb. 5 a number of names were added. The first public meeting of the Bradford society was held on June 14 of the same year, John Rand presiding. The meeting was addressed by W. Collins, of Glasgow, the Rev. John Jackson, of Hebden Bridge, Henry Forbes, the Rev. B. Godwin, Dr. Edgar, of Belfast, and others. A treasurer, three secretaries, and a committee consisting of nine clergymen and dissenting ministers, four physicians, and nineteen other laymen were chosen. It was stated at this time that 17,000 tracts had been distributed, and that 180 members had been enrolled. An evening meeting was held in the Exchange Buildings, and so great had been the interest previously aroused that several worsted manufacturers closed their factories earlier than usual in order that their employees might attend.

Bradford Follows Glasgow

Among the principal active supporters of the Bradford society besides those already mentioned were Thomas Beaumont, M.R.C.S., William Wilson, David Harris Smith, the Rev. W. Morgan, M.A., and the Rev. G. S. Bull.

Meanwhile societies had been formed at Warrington (April 4, 1830) and at Manchester (May 12). On July 22 the Liverpool society was organized, and the Leeds society on Sept. 9, when a constitution founded on entire abstinence from distilled spirits was adopted. By the close of the year about 30 societies had been established in the kingdom, and some 10,000 persons had become members.

In the year following, W. Collins, of Glasgow, came to London and put forth an intensive effort to arouse public interest in the cause there. As a result of his labors, the British and Foreign Temperance Society was organized June 29, 1831. The pledge adopted by this society was "to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance." The organization reached the height of its influence in 1837, Queen Victoria consenting to become its patron. It occupied a prominent position in the temperance cause for a number of years, and had the effect of opening the eyes of the English to the fearful state of national intemperance. Beyond this, its work was not of such a nature as to produce any lasting benefits, since it was soon demonstrated that few drunkards succeeded in reforming themselves unless they went beyond their pledges and became total abstainers. Dr. Beaumont, a surgeon of Bradford, wrote concerning the work of the Bradford society: "Here there was no want of zeal, talent, or piety . . .; and yet in nearly five years, we did not succeed in reforming one solitary drunkard." Such was undoubtedly the common experience of all the so-called "moderation societies."

The total-abstinence movement, which had begun in Scotland as early as 1830, received its first great impulse in England at Preston. Here, in 1832, the total-abstinence, or "teetotal," pledge was first adopted by a little group of workers (see SEVEN MEN OF PRESTON), and about two years later it was formally adopted by the Preston Temperance Society as an alternative to the moderation pledge. The latter was abandoned by this society in March, 1835. The new movement

Beginning of Total-Abstinence Movement

gained ground rapidly, and total-abstinence societies were soon formed in numerous other towns. By the end of the year 1835 it was computed that 48,000 persons had signed the teetotal pledge, and that at least 2,000 drunkards had been reclaimed.

In September of this year an important society was formed at Manchester under the title of "The British Association for the Promotion of Temperance," on the principle of abstinence from all intoxicants. In 1854 the name of the society was changed to the "British Temperance League," and under this title it still operates.

During the early years the cause of temperance was greatly aided by James Silk Buckingham, who was a stanch advocate of temperance reform while in Parliament. His action in securing the appointment of a Select Committee, in 1834, to investigate the drink evil, has already been alluded to. Buckingham was the first president of the British Teetotal Temperance Society, which was established in London in 1835 and a year later was merged into the New British and Foreign Society for the Suppression of Intemperance. In 1837 the name was altered to the "New British and Foreign Temperance Society." At a convention held in this year, celebrating the anniversary of the Society, it was reported that the aggregate membership of the societies represented by the delegates present, was 110,427. Of these 2,019 were reformed drunkards.

Buckingham Heads Teetotal Society

Unfortunately dissensions arose within the Society over the so-called "pledge question." Two pledges had been sanctioned: one, of personal abstinence only, called the "short pledge"; the other, of abstinence from using and offering all intoxicants, called the "long pledge." It was proposed, in 1839, to supersede both pledges by an abridged form of the pledge of the American Temperance Union, afterward known as the "American pledge." The proposal was carried at a mass meeting in Exeter Hall, London, over the protest of a determined minority of supporters of the "short pledge"; and the latter, at a special meeting on June 10 under the presidency of Earl Stanhope, formed another general society with the title "British and Foreign Society for the Suppression of Intemperance"—thus reviving the name which had been changed in 1838 for that of the "New British and Foreign Temperance Society." The "Suppression society" did not recommend any particular pledge, but accepted as auxiliaries and members any persons who adopted a pledge of personal abstinence from all intoxicants.

The Pledge Controversy

The first great medical declaration in favor of total abstinence was made in 1839. For some years medical opinion had been adduced from time to time in opposition to spirituous liquors, and a few declarations against all intoxicating drinks had been made by individual members of the medical fraternity; but now a document of great importance was made public by the New British and Foreign Temperance Society. This declaration characterized as "altogether erroneous" an opinion "handed down from rude and ignorant times, and imbibed by Englishmen from their youth, . . . that the habitual use of some portions of alcoholic drink as of wine, beer, or spirit, is beneficial to health, and even necessary to those subjected to habitual labour." This document was signed by 79 members of the medical faculty in London and several country towns, including Sir Benjamin Brodie, Dr. W. F. Chambers, physician to the Queen, Sir James Clark, physician to the Queen, Richard Quain, professor of anatomy in London University, B. Travers, F.R.S., surgeon extraordinary to Queen Victoria, and Dr. Andrew Ure.

Physicians' Declaration Favors Abstinence

Several Roman Catholic Temperance societies had been formed; and in January, 1840, a general society called the "Metropolitan Catholic Total Abstinence Association" was organized in London. Singularly, the founder of this association was a member of the Society of Friends, John Giles, who became honorary general secretary of the organization. Within a few months there were five branches in active operation, numbering 2,350 adult members. Several other Catholic societies not affiliated with the Association were soon afterward constituted.

While many members of the clergy were devoted temperance workers, the Christian Church as a whole was not very active in promoting the temperance movement. Dawson Burns, in his "Temperance History" (vol. i, pp. 198-199), thus refers to the attitude of the Church:

> The attitude of the Christian Church at this period cannot be pronounced satisfactory, though the Wesleyan Association, and the Methodist New Connexion, gave official expression to their interest in the movement, and desire for its progress. The Church of England Temperance Society [formed about April, 1840] was dissolved, Jan. 19, [1841] in favour of the "Church of England Total Abstinence Society," but the account of the formation of the latter does not give the names of the officers or Committee, and there are few, if any traces, of its further operations . . . Of all Christian denominations from no one might more cordial and consistent aid have been expected by Temperance reformers than from the Wesleyan Methodist Society. John Wesley had prohibited the use of drams, and his own life and writings afforded the clearest proof of his opposition to the habitual use of, even the weaker, alcoholic drinks. In the United States the Methodist Churches were foremost in the good work, and when the Temperance Reform was first promulgated in the British Isles, the "Wesleyan Methodist Magazine" for 1834 (p. 382) said: "The greatest discovery for which we are indebted to the philanthropists of America, is, that temperate drinkers are the chief promoters of drunkenness": and in 1836 (p. 907) it referred to what might be done "by lifting our voice against intemperance, and by exerting our influence to induce the drunkard to reform, and the respectable part of the community, neither to buy nor sell, neither to taste nor touch, the accursed thing." When the movement, however, advanced to the point of abstinence from all intoxicating liquors, a number of the principal ministers assumed a different tone. Some, indeed, were among the most devoted workers . . . but . . . no one could have anticipated the action of the Wesleyan Conference, which met this year in Manchester. An Address from the British and Foreign Suppression Society . . . was not acknowledged: and a request from the Manchester Temperance Society to send a Deputation was refused. Three resolutions . . . were submitted and agreed to with but slight opposition: and though they were not published in the official "Minutes," their authenticity was fully certified.

Attitude of the Church

The resolutions to which Dr. Burns refers, were to the effect: (1) That unfermented wine should not be used in the Lord's Supper; (2) that Wesleyan chapels should not be used for temperance meetings; and (3) that no preacher should publicly advocate teetotalism in another circuit without the consent of the superintendent minister.

It was stated that these resolutions did not originate in hostility to tectotalism, but in a desire to secure the peace and good order of the Wesleyan Society. Within a short time a Wesleyan temperance association was formed, probably as a protest against the action of the Conference. The purpose in quoting the above statements relative to the position of the Church on temperance is simply to show that at the time in question the Christian body in England had not yet taken a firm stand. "The happy revolution of sentiment and practice in the Wesleyan body, which has since occurred," says Dr. Burns, "might have seemed to some a reason for omitting the above painful facts; but the historian must be faithful; and a record is further due in justiee to the noble Wesleyans who remained firm under circumstances so adverse."

The rupture which had occurred in 1839 over the pledge question was happily mended in 1842, when the new British and Foreign Temperance Society and the British and Foreign Society for the Suppression of Intemperance both dissolved as such, their members uniting in the formation of a new organization called the "National Temperance Society." Membership in the new body required only a pledge of personal abstinence. One of the activities planned in the constitution was that of "watching the proceedings of Parliament in questions connected with intemperance, and taking every available opportunity of bringing the subject under the notice of the Legislature." During this year the various London societies were linked together in the Metropolitan Total Abstinence Association.

National Temperance Society

The visit of the great Irish temperance apostle, Father MATHEW, in 1843, had a remarkable effect in strengthening the movement throughout England. Between July 1 and September 15 he conducted an intensive campaign in most of the large cities, and everywhere his efforts were attended with the greatest success and enthusiasm. Dr. Burns conservatively estimates that 200,000 persons in England received the pledge at Father Mathew's hands, though some writers have placed the figure much higher. At the beginning of this year the Central Temperance Association was organized, its founder and president being Mr. G. S. Kenrick, of West Bromwich, who is said to have contributed upward of £300 ($1,500) yearly to the temperance cause. Within a few years the Association had branches in all the Midland counties, and published a paper called the *Central Temperance Gazette*. Juvenile temperance societies had come into existence in various parts of the country under the direction of the leading adult organizations. The most important and far-reaching step in the promotion of temperance among the young was the inauguration, in 1847, of the Band of Hope movement, which began in Leeds and spread to all parts of the United Kingdom.

Band of Hope Movement

A "World's Temperance Convention" was called together in London Aug. 4-8, 1846, the National Temperance Society taking the initiative in making the arrangements for the meeting The Convention was composed chiefly of representatives from the various societies in the United Kingdom and America, and a few delegates from the British colonies. An attempt was made to form a permanent organization or "World's Temperance Union," but the idea was considered by the majority of the assembly as impracticable and inexpedient at that time. The Convention did not achieve much in the way of direct and practical results, but it is worthy of mention as being the first deliberative assembly in which so many of the pioneer temperance reformers in America took counsel with the leaders of the movement in the British Isles.

A growing interest in temperance by the Christian ministers was manifested at a ministerial conference, held at Manchester April 12-14, 1848, under the auspices of the British Temperance Association. The number of ministers attending this meeting was 180, representing the leading churches of Great Britain. An action of great importance to the temperance cause was the drafting of the following declaration by the Conference:

Ministers Endorse Abstinence

> We, the undersigned Ministers of Religion, having become practical and pledged Abstainers from the use of Intoxicating Drinks, as a Beverage, feel it to be our solemn duty to urge upon all classes of the community, but especially upon Ministers and Members of the Christian Church, the importance of giving this subject the weight of their personal example and influence; and that, for the following, among other grave and weighty, considerations:—(1) That Chemical and Medical Science has now fully demonstrated that Intoxicating Drinks are not necessary as a beverage to any class of our fellow creatures; (2) That the use of these Drinks is attended with a perversion of pecuniary means, the waste of the bounties of Divine Providence, and is fraught with imminent peril to the health, mental improvement, and moral safety of mankind; (3) That the Total Abstinence principle is simple, practical, and efficient, both for the restoration of the drunkard and the preservation of the sober members of society; (4) That the universal success of this principle would tend, under the Divine blessing, to lessen human sufferings—to stay the progress of pollution, crime and Sabbath profanation—and to promote the high interests of national order, sound morality, and true religion (Burns, *op. cit.*, i. 303).

This declaration was published with the names of 583 ministers attached. Of this number, 140 were Independents or Congregationalists, 111 Primitive Methodists, 87 Baptists, 56 Calvinistic Methodists, 47 United Presbyterians, 42 Wesleyans, 29 Church of England, 125 Wesleyan Methodists, 14 Unitarians, and 32 of other denominations. There were without doubt quite a number of other abstaining ministers whose signatures did not appear on this document. Dr. Burns estimates that there were, in all, probably 1,000 members of the clergy who practised total abstinence.

The British and Foreign Temperance Society, after a long period of inanition, expired in 1850. Its failure as a reform organization must be attributed chiefly to its mistaken policy in opposing the total-abstinence development of the temperance movement.

The medical aspect of the alcohol problem was brought into special prominence at this time by the appearance of an essay on the "Use and Abuse of Alcoholic Liquors," from the pen of Dr. W. B. Carpenter. This essay had gained the premium of 100 guineas, offered by Joseph Eaton, of Bristol.

The temperance workers of London took advantage of the opportunity which the Great Exhibition of 1851 offered, to stage a series of impor-

ENGLAND: TEMPERANCE INSTITUTE, NEWCASTLE-ON-TYNE

tant demonstrations in behalf of their cause. These demonstrations brought new support to the temperance ranks, and also supplied much-needed funds for their work. The receipts from a successful fête held at the Surrey Zoological Gardens at this time left the "demonstration committee" a balance of £500, and this money was used in financing the establishment of a new association called the "London Temperance League." The National Temperance Society,which had suffered something of a decline for several years, was reorganized at this time. The Central Temperance Association and the South Midland Temperance Union were dissolved in 1852, which action led to the formation of the North-Western Temperance Union, with its headquarters at Liverpool, and the Midland Temperance League, with its center at Leicester. The Friends' Temperance Union was formed this year at a meeting in the home of James Backhouse, of York. John Taylor, the secretary, was for many years the leading spirit of the Union. Other very active members were Samuel Bowly, Edward Smith, Joseph Spence, and Joseph Crosfield.

The Great Exhibition of 1851

The passage of the Maine Law in the United States produced a profound impression upon the British temperance societies, and much general interest was excited in its operation. Here was concrete proof of the ability of temperance workers, properly organized, to marshal public sentiment against the liquor traffic to the point of compelling its abolition by legislative enactment.

Influence of the Maine Law

The work of the English societies up to this time had consisted chiefly in attempting to discourage drinking by moral suasion, and in the reclamation of drunkards. It is true that some influence had been brought to bear upon the Legislature in the shape of petitions for restrictive measures, and on more than one occasion James Silk Buckingham and other members of Parliament had dared to denounce the drink traffic and demand legislative reforms; but as yet the temperance organizations had taken no very aggressive stand for remedial legislation. The farthest advance in this direction had been made by the London Temperance League. Many of the English leaders were now convinced that the time had come for the formation of a temperance alliance which should boldly advocate and work for the suppression of the liquor traffic. With this end in view, Nathaniel Card, a manufacturer of Manchester, and some of his temperance coadjutors founded in that city on June 1, 1853, the United Kingdom Alliance for the Total and Immediate Suppression of the Liquor Traffic. Thus, out of this new phase of the reform came the great temperance federation which has played such an important part in the modern campaign against the British drink evil.

Birth of United Kingdom Alliance

The Band of Hope movement, which had proved a very wholesome influence among the youth of the nation, was materially strengthened in 1855 by the formation of the "London Band of Hope Union"—a central body which had long been needed to coordinate the efforts of the local Unions. Its first president was the Rev. William Marsh. The United Kingdom Alliance, in the

two years of its existence, had become a flourishing body with 111 auxiliaries, embracing a membership of 21,000. The expenditures of the parent body alone in this year amounted to £4,356. The speakers of the Alliance included such prominent men as Dr. Jabez Burns, Dr. F. R. Lees, E. Grubb, J. J. Lees, G. Lomax, and John Sergeant, the visiting agent of the organization. The weekly organ, hitherto known as *The Alliance*, now gave way to a much larger paper called the *Alliance Weekly News*.

In 1856 the National Temperance Society and the London Temperance League were consolidated under the title of "National Temperance League," thus perpetuating themselves in that powerful and efficient organization which exists to-day.

The election of 1859 returned to Parliament a number of members strongly in sympathy with temperance reform, including John Bright, Richard Cobden, Joseph Cook, Frank Crossley, Charles Gilpin, Samuel Gurney, Wilfrid Lawson, and J. F. Maguire. It should be noted here that the United Kingdom Alliance, in accordance with its aggressive policies, was already compelling the attention of politicians and statesmen by questioning them, prior to elections, as to the principles for which they stood in regard to the liquor question. Interest in the temperance cause was being aroused in many new quarters. The Church of England, which had hitherto viewed total-abstinence with some doubt, while endorsing the anti-spirit movement, now began a series of efforts by which the Church has been led to assume an important place in the temperance reform. In October, 1859, an "Address to the Clergy of the Church of England" was issued, signed by 147 ministers, among whom were Dr. F. Close (Dean of Carlisle), Canon Babington, Canon Jenkins, the Hon. and Rev. L. Noel, the Hon. and Rev. E. P. A. Talbot, and the Rev. J. Bardsley. The Rev. Stopford J. Ram was the prime mover in procuring signatures to this address. At a conference held in London in 1862 the Church of England Total Abstinence Society was formed. The first number of the *Church of England Magazine* appeared in October, with a list of 255 abstaining clergymen; and with the number for January, 1863, a supplemental list of 105 was published, giving a total of 360. In 29 dioceses, more than 30 clergymen acted as secretaries.

The Church of England

The United Kingdom Alliance brought powerful opposition against Gladstone's "Shopkeepers' Licences Act," which was introduced in 1860. This measure, which was based on the fallacy that the sobriety of the people would be promoted by increasing the consumption of light wines, provided that foreign wines could be sold for consumption on the premises by refreshment-house keepers, and allowed shopkeepers, such as grocers, to sell wine in bottles for consumption off the premises. The temperance leaders, remembering the lessons derived from the parallel cases of the Beer Bill of 1830, which Gladstone and his supporters seemed to have forgotten, bitterly fought the passage of the Act on the ground that the proposed wine-selling grocers' shops and restaurants would not be substitutions for, but merely additions to, the existing public

Shopkeepers' Licences Act

houses. No fewer than 2,306 petitions, bearing 216,135 signatures, were presented in opposition to the Bill, but despite strong opposition in the House of Commons the Government succeeded in securing its passage. The baneful results of this legislation are well known.

The United Kingdom Alliance recognized that the idea of entirely prohibiting the liquor traffic would be accepted much more readily in some parts of the country than in others. Thus, it was reasoned, the city of London would reject all such proposals long after they had been adopted in the provinces. Obviously it was unfair that any community which desired to rid itself of the evil should be obliged to wait until the voters of the metropolis could be persuaded to take similar action. It was therefore suggested that legal provision should be made whereby public opinion in districts opposed to public houses might express itself and derive the benefits to which it might be entitled. This idea was first embodied in a legislative proposal by Charles Buxton, a brewer, who suggested that the adoption of a Prohibition law might be left to the decision of the voters of particular localities. The real battle for this principle, however, began on June 8, 1864, when Mr. (afterward Sir) Wilfrid Lawson, M.P., introduced the "Permissive Bill," which was described as "a Bill to enable owners or occupiers of property in certain districts to prevent the sale of intoxicating liquors in such districts." The bill had the strong support of the Alliance and its auxiliaries, as well as of nearly all the other important temperance organizations, and its introduction was preceded and followed by the presentation of many petitions, numbering in all 2,549, and bearing 482,413 signatures. It was rejected in Parliament, however, by a vote of 397 to 40. Lawson reintroduced the measure at least eight times during his Parliamentary career, but never with success. Nevertheless, the agitation for permissive legislation, or local option, as it is now called, has been carried on with unabated vigor up to the present time, and has become the settled policy of the temperance party.

Lawson's Permissive Bill

With the introduction of Good Templary into England a new and important element of strength was added to the temperance movement. The Order was introduced in 1868 by JOSEPH MALINS, the first lodge, "Columbia," being established at Birmingham on Sept. 8. The Independent Order of Rechabites, which had been founded at Salford in 1834, had long proved a very useful adjunct to other temperance operations, and it now embraced tens of thousands of zealous temperance adherents. Another organization which brought many supporters to the cause was the Sons of Temperance, which had been introduced in England in 1847.

Nation-wide attention was attracted to the local-option agitation by the publication in 1869 of the Report of the Committee on Intemperance of the Lower House of the Convocation of the Province of Canterbury, which was prepared by Archdeacon Sandford. Among the many remedies for the drink evil proposed by the Committee, were various moral agencies, education, and a number of practical

Archdeacon Sandford's Report

legislative enactments. Among the last-named were:

(1) The repeal of the Beer Act and the total suppression of beer-houses.

(2) Sunday closing of public houses.

(3) Great reduction in the number of public houses.

(4) Closing of public houses on election days.

The Report contained the following significant statements bearing on the principle of local option:

> Your Committee in conclusion, are of the opinion that as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want without detriment to the public welfare, a legal power of restraining the issue or renewal of licences should be placed in the hands of the persons most deeply interested and affected—namely, the inhabitants themselves—who are entitled to protection from the injurious consequences of the present system. Such a power would, in effect, secure to the districts willing to exercise it, the advantages enjoyed by the numerous parishes in the Province of Canterbury where, according to reports furnished to your Committee, owing to the influence of the landowner no sale of intoxicating liquor is licensed.
>
> Few, it may be believed, are cognizant of the fact elicited by the present inquiry that there are at this time within the Province of Canterbury upwards of 1,000 parishes where there is neither a public house nor a beer-shop and where in consequence of the absence of these inducements to crime and pauperism, the intelligence, morality and comfort of the people are such as the friends of Temperance would have anticipated (Crosfill, *op. cit.*, p. 48).

The Wine and Beer-House Act (1869), which again brought the sale of wine, beer, and cider under control of the justices, was regarded by the temperance party with satisfaction. Generally speaking, however, the legislative gains during the sixties were in no wise commensurate with the expenditure of moral and mental effort. Burns says (*op. cit.*, ii 187) of this period:

> High official position continued to be used for making drinking easier, and not more difficult; and the magnificent promises of what the Government could and would effect—promises which had been repeated for nearly twenty years—resulted in nothing better than a few amendments of the old system, some of which were speedily withdrawn.

One of the hopeful signs of the times was the increase in the number of abstaining soldiers and sailors, due largely to the development of army and navy temperance societies.

The attitude of the Christian Church was fast becoming more favorable to temperance reform, and the number of ministers avowedly connected with the movement showed a great increase. The development of a strong temperance sentiment in the Established Church gave added encouragement to the non-conformists. The Church of England Abstinence Society changed its name in 1864 to the "Church of England Temperance Reformation Society." In 1873 this society and the Manchester, Chester, and Ripon Diocesan Temperance Society were reorganized and united on the dual basis of abstinence and non-abstinence as the "Church of England Temperance Society." Those who were chiefly responsible for effecting this change were anxious that the important principle of total abstinence should not be surrendered or subordinated; but they believed also that a great accession of strength could be brought to bear against the drink evil by taking into the Society those who, while not practising total abstinence, were nevertheless willing to lend their support to the

Temperance Gains in the Church

advancement of social sobriety by legislative means or otherwise. This anticipation has been justified by practical results.

In 1874 the Baptist Total Abstinence Association was formed, and the same year saw the birth of the Congregational Total Abstinence Association. Virtually all of the denominations which had not already formed temperance societies soon after this time took steps to organize such bodies. Women's temperance societies now began to receive a great deal of attention, a special interest having been aroused in England by the remarkable women's crusade in America, and by the visit of Mrs. ELIZA D. STEWART to the British Isles in 1876. The British Women's Temperance Association was formed at Newcastle-on-Tyne in the latter year.

Summary 1870-80

The outstanding development of the period 1870-80 from a temperance standpoint was the progress of temperance principles among the Christian churches, whether by organized effort denominationally, or with a view to denominational cooperation in the temperance movement. Beyond doubt the arrival at adult age of children reared on total-abstinence principles had much to do with this favorable change. It is also certain that the growth of college temperance societies and the increase in the number of abstaining students in non-conformist colleges had exerted a marked effect upon the conduct and spirit of the ministry in their respective churches. The improvement in the attitude and personal habits of the church members was not so apparent as in the case of the ministry; nevertheless there was a manifest tendency toward total abstinence.

The Act of 1902, mentioned in the above summary, brought to light the large number of drinking-clubs. Mr. George B. Wilson, secretary and statistician of the United Kingdom Alliance, gives the number of such clubs at different periods as follows:

1904	6,371
1914	8,738
1918	7,972
1923	11,123

Mr. Wilson estimates that the proportion of the national drink bill chargeable to clubs in England and Wales in 1923 was about 5 per cent.

Licensing Act of 1904

In order to check the growing desire of licensing justices to close redundant on-licenses (licenses to consume liquor on licensed premises) under their existing statutory powers, the Conservative Government, at the instance of the liquor trade, passed the Licensing Act of 1904, which took from the justices their long-established power and placed it (conditioned on payment of compensation) in the hands of quarter-sessions. Under the Act, compensation is payable from "Trade" funds, where redundant on-licenses are not renewed, but not from State funds. This Act has been a most serious obstacle to legislative temperance reform. A reduction of licenses was promised at the rate of 2,500 a year, but the total number closed with compensation between the years 1905 and 1922, inclusive, was only 13,531, or an average of 751 per annum.

In 1908 Mr. Asquith's famous licensing bill passed the House of Commons by the enormous majority of 237. It provided for a reduction

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period of fourteen years to be followed by local option, and also that at the end of twenty-one years the State should take over the monopoly value of all on-licenses. The reductions proposed would have amounted to about 30,000 licenses. The bill contained other valuable reforms and was heartily supported by the whole temperance party. Unfortunately it was thrown out on its second reading in the House of Lords by a majority of 176.

In 1909 Mr. Lloyd George (then Chancellor of the Exchequer) brought in his notable budget which included a provision for an increased license duty; and this budget, after a long Parliamentary struggle, was adopted.

War-time Restrictions

In 1914 the exceptional conditions imposed by the World War brought the drink traffic into special notoriety. On Aug. 31, 1914, the Intoxicating Liquor (Temporary Restrictions) Act was passed, and under it were issued numerous orders suspending the sale, supply, and consumption of liquor in licensed premises and clubs during certain hours of the day. Orders affecting licensed premises were also issued by competent military and naval authorities under the provisions of the Defence of the Realm Act and Regulations.

In the year 1915 and subsequently, new and more comprehensive restrictions on the sale and supply of intoxicating liquor were imposed by orders issued from time to time by the CENTRAL CONTROL BOARD (LIQUOR TRAFFIC), which was constituted on June 10, 1915. Orders made by this board covered by far the greater part of Great Britain. The pre-war hours for the on-sale of liquor on week-days were, for the Metropolis, 19½ hours, for populous places 17 hours, and elsewhere 16 hours, and these were reduced to 5½ hours. The hours on Sunday, which were 7 in the Metropolis and 6 outside, were reduced to 4½. Early-morning and afternoon sale of liquor was prohibited, and the dilution of spirits was made compulsory. As the submarine peril increased, limits were from time to time placed by the Food Controller on the quantity of liquor available for consumption. The output of beer which, in 1914, before the war, had been at the rate of 36,000,000 standard barrels, was progressively reduced to 26,000,000, 18,200,000, and 12,790,000 barrels in 1918. The consumption of spirits, which in 1915 had been 35,000,000 English proof gallons, was reduced in 1917 to 18,500,000, and in 1918 to 15,110,000 proof gallons; and that of wine from 10,630,000 in 1914 to 7,100,000 proof gallons in 1917. The tax on beer was increased from 7s. 9d. per standard barrel to 24s. in 1916 and 50s. in 1918; and on spirits from 14s. 9d. per proof gallon in 1914 to 30s. in 1918. The social effect of these restrictions was remarkable, as is indicated by the accompanying Table I, prepared by Mr. Wilson for "The Alliance Year Book" for 1924 (p. 235).

It is impossible to distinguish the respective parts played by the restriction of hours, etc., and by restriction of supply in the reduction of drunkenness, deaths, etc., as indicated in the table. It is not likely that the Central Control Board's restriction was a very important factor in reducing consumption; but there is little doubt that, so long as the output remained unre-

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stricted, the limitation of hours did much to prevent that increase in drinking which would normally have followed the increased wages bill.

The result was to check somewhat the increase in consumption which was anticipated. The prevalent depression in trade was also an important

TABLE I

ALCOHOL AND ITS RESULTS

YEAR	CONVICTIONS FOR DRUNKENNESS		DEATHS FROM ALCOHOLISM		DEATHS FROM CIRRHOSIS OF THE LIVER		ATTEMPTED SUICIDE		SUFFOCATION (CHILDREN UNDER ONE YEAR)	ABSOLUTE ALCOHOL (MILLION GALLONS)
	M.	F.	M.	F.	M.	F.	M.	F.		
1913	153,112	35,765	1,112	719	2,215	1,665	1,458	988	1,226	92
1914	146,517	37,311	1,136	680	2,226	1,773	1,336	1,049	1,233	89
1915	102,600	33,211	867	584	2,107	1,525	792	816	1,021	81
1916	62,946	21,245	620	333	1,823	1,163	509	436	744	73
1917	34,103	12,307	358	222	1,475	808	402	383	705	45
1918	21,853	7,222	222	74	1,092	579	347	319	557	37
1919	46,765	11,183	285	84	943	510	583	499	528	60
1920	80,517	15,246	451	140	1,164	562	830	619	595	69.5
1921	64,897	12,892	354	139	1,288	639	491	291	541	61
1922	63,253	13,094	335	136	1,271	635			481	53.5

The fact that drink was not obtainable until the dinner-hour sent many men to regular work who might otherwise have been tempted to spend their mornings in drinking, and the effect of the afternoon break was also in the same direction. It appears not too much to say that, with unrestricted supplies of liquor, and without the Control Board's restrictions, England would have had an enormous consumption of drink. From 1917, however, there seems no doubt that the governing factor was the shortage of supply; and this view is borne out by the fact that, immediately following the Government's relaxation of the restrictions on the supplies of liquor, the convictions for drunkenness increased very rapidly until, for the 52 weeks ending Dec. 26, 1920, they had reached 95,763 as compared with only 29,075 for the calendar year 1918, although the increase by one hour per day in the hours of sale and the withdrawal of the "No-treating Order" may have played a minor part in producing the result. Certain relaxations in the Control Board's restrictions and practically a complete relaxation of the restrictions on output soon followed the armistice, with the result indicated in the above-mentioned table.

The Licensing Act of 1921 was passed as a compromise by which the statutory maximum permitted hours of sale were fixed at 9 for London on week-days and 8 for the provinces, and 5 on Sundays for the whole country; the valuable midday break of at least two hours, first imposed by the Control Board, being maintained, though certain important Control Board restrictions were dropped.

The high taxation of beer and spirits imposed during the War, leading to higher prices for liquor, had been increased, in view of the financial situation after the Armistice, as follows:

	BEER (STANDARD BARREL①)	SPIRITS (PROOF GALLON ②)
April, 1919	70s.	50s.
April, 1920	100s.	72s. 6d.

①The "standard barrel" represents 36 gallons of a specific gravity, before fermentation, of 1,055 (water being taken as 1,000), and is the unit on which taxation is based. As English beer is brewed on the average lighter than the "standard," the actual number of "bulk" or "selling" barrels consumed is higher than the corresponding number of "standard barrels" given in the accompanying tables; in other words, the quantity of water contained is largely increased. During the War this dilution was very marked; and in the financial year ended March 31, 1919, while the "standard barrels" charged were 12,922,000 the liquor actually produced and sold amounted to 23,265,000 barrels. In the corresponding period in 1922 the standard barrelage was 23,514,000 and the bulk barrelage 30,179,000. It was this dilution that enabled the "Trade" to make the enormous profits recorded in Table IX.

②The American gallon is only .833 of an imperial gallon, and the American barrel is only 31 American gallons, as against the British 36 imperial gallons, so that the content of an American barrel is .729 only of an English barrel, or 26.24 imperial gallons. 1,000 British barrels, therefore, represent 1,371 American barrels.

"Proof spirit" in America is 50 per cent alcohol by volume. As the American gallon is less than the imperial, 100 British "proof" gallons at 57.1 alcohol equal 137 American "proof" gallons at 50 per cent.

factor. The annual consumption of beer and spirits from 1918 to 1922 is represented in Table II.

TABLE II

CONSUMPTION OF BEER AND SPIRITS

FINANCIAL YEAR ENDED MARCH 31	BEER (STANDARD BARRELS)	SPIRITS (PROOF GALLONS)
1918	15,436,000	14,681,000
1919	11,592,000	15,591,000
1920	21,691,000	24,267,000
1921	26,883,000	20,162,000
1922	24,352,000	17,661,000

In consequence of pressure by the liquor trade the Government in April, 1923, granted a rebate of £1 per barrel of beer sold. The result is shown in the following figures of beer production for England and Wales:

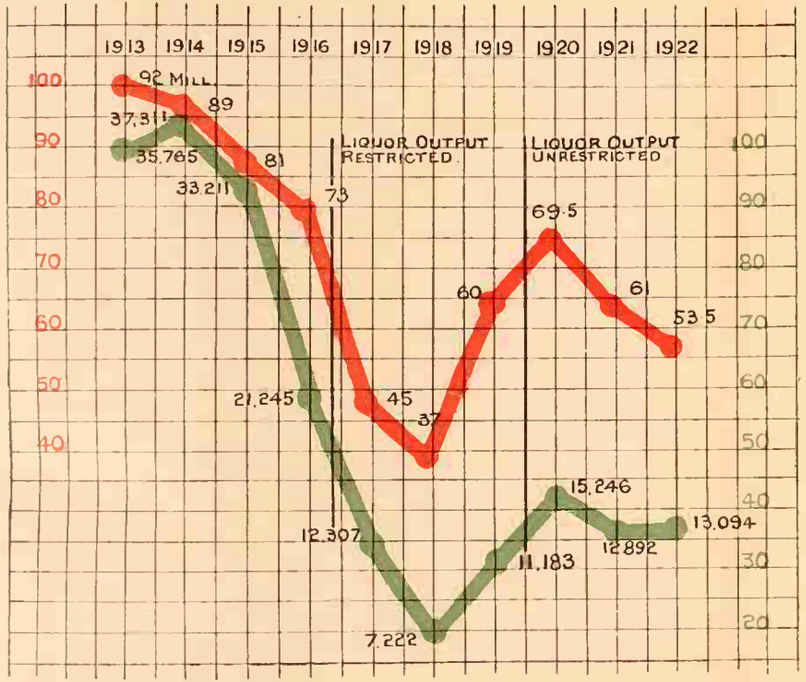
YEAR ENDED MARCH 31	BARRELS
1923	17,354,000
1924	18,531,000
Increase	1,177,000

Since 1900 several local-option bills for England and Wales have been introduced into the House of Commons, but without securing a second reading. In 1920 a second reading of the Temperance (Wales) Bill was carried by a majority of 2, but did not proceed further. In February, 1924, the Temperance (Wales) Bill again came up for a second reading, but failed to secure the closure owing to the failure of the Labour Government to give the measure official support. Various Sunday-closing measures for England have been introduced from time to time, but have not been read a second time. Measures have been introduced at different times by the

THESE CHARTS ARE REPRODUCED FROM THE **NEW CAMPAIGNER** (LONDON) BY THE COURTEOUS PERMISSION OF THE TEMPERANCE COUNCIL OF THE CHRISTIAN CHURCHES OF ENGLAND AND WALES

CHART I

ALCOHOL CONSUMPTION (U.K.) AND WOMEN'S CONVENTIONS FOR DRUNKENNESS (ENGLAND AND WALES)

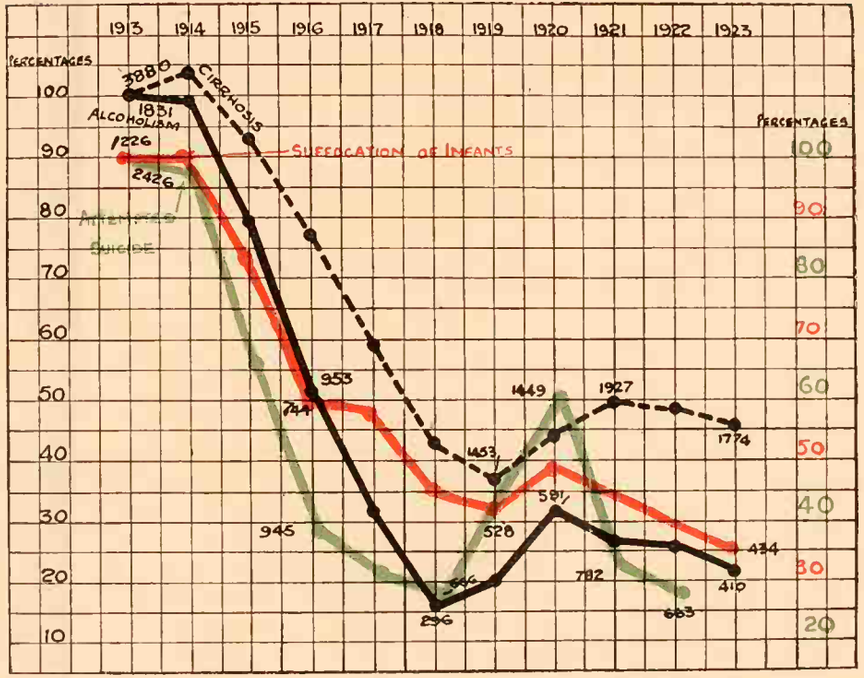


RED—ABSOLUTE ALCOHOL: MILLION GALLONS (UNITED KINGDOM)
GREEN—CONVICTIONS FOR DRUNKENNESS WOMEN (ENGLAND AND WALES)

	1913	1918	1920	1922
CONSUMPTION OF ABSOLUTE ALCOHOL (UNITED KINGDOM), IN MILLIONS OF GALLONS	92	37	69.5	53.5
CONVICTIONS OF WOMEN FOR DRUNKENNESS (ENGLAND AND WALES)	35,765	7,222	15,246	13,094

CHART II

ALCOHOLIC PHENOMENA IN ENGLAND AND WALES (BOTH SEXES.)

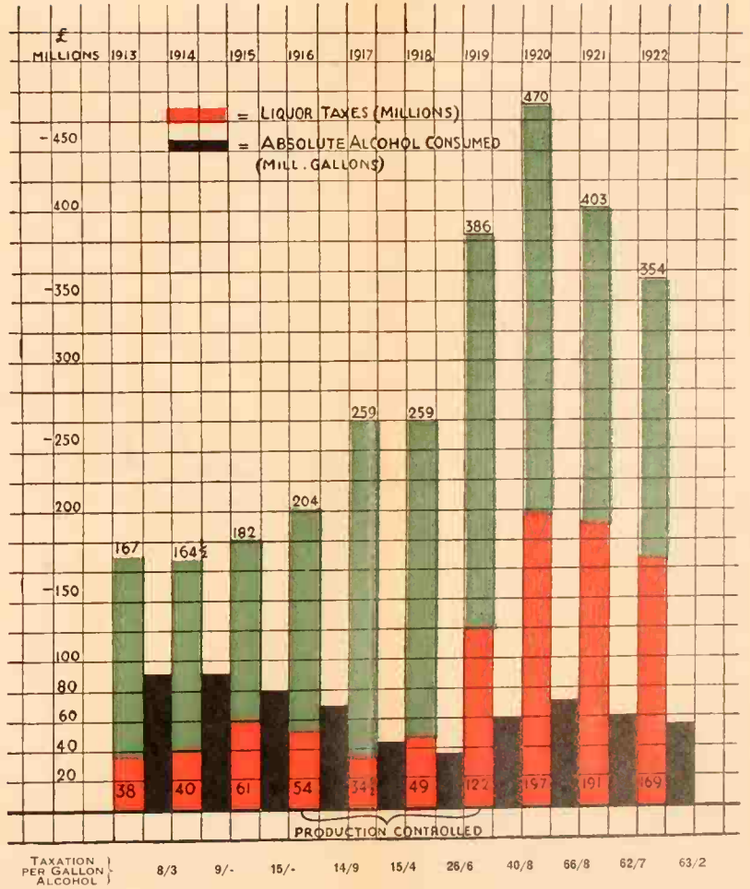


	PERCENTAGES 1913	1918	1920	1922
DEATHS FROM ALCOHOLISM	100	16	32	22
DEATHS FROM CIRRHOSIS OF LIVER	100	43	44	49
SUFFOCATION OF INFANTS	100	45	48	40
ATTEMPTED SUICIDE	100	27	59	27

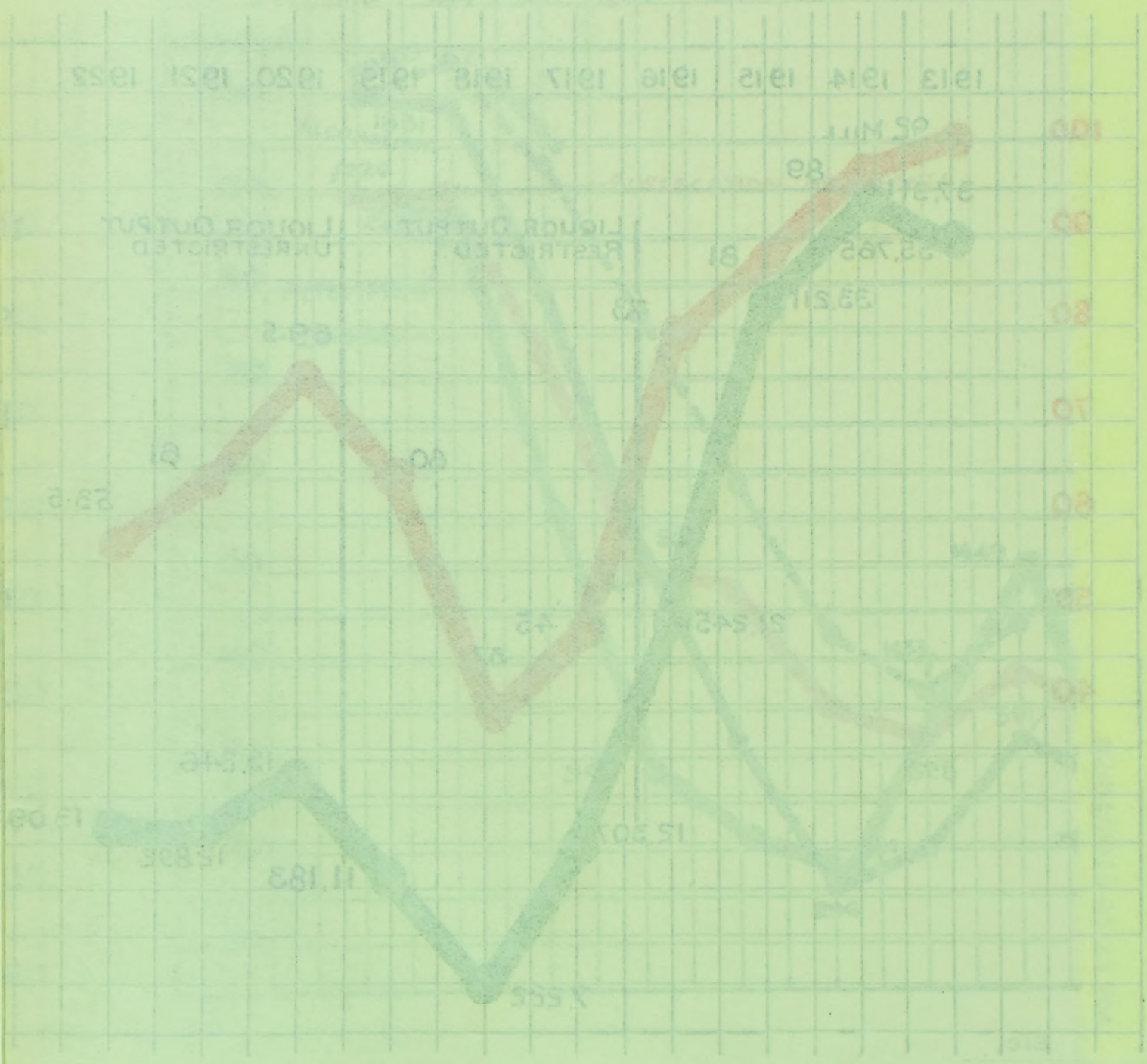
THE TABLE ON LEFT SIDE IN BLACK SHOWS DEATHS AS PERCENTAGES OF 1913
" " " RIGHT " " RED AND GREEN SHOWS DEATHS FROM SUFFOCATION AND ATTEMPTED SUICIDES IN PERCENTAGES OF 1913

CHART III

NATIONAL DRINK BILL (U.K.) AND LIQUOR TAXES



TAXATION PER GALLON ALCOHOL	8/3	9/-	15/-	14/9	15/4	26/6	40/8	66/8	62/7	63/2



liquor trade with the object of still further curtailing the administrative powers remaining in the licensing justices, but none of these has secured a second reading.

In 1924 the Bishop of Oxford introduced his Liquor (Popular Control) Bill into the House of Lords, offering to the people of England (but not Wales) the option of "No-change," "Re-organization (*i. e.*, Local State Purchase), or "No-license." The Bill did not, however, receive any wide-spread public support, and was strongly criticized by almost all of the national temperance organizations. After a three-day debate it was defeated on its second reading by 166 to 50.

The following tables dealing with consumption, convictions for drunkenness, etc., are of interest, and indicate, on the whole, an encouraging trend in England's fight against the drink evil. Some relate to the United Kingdom, others to England and Wales, but since 1922 statistics as to the United Kingdom are not available, owing to the political changes in Northern Ireland and the Irish Free State.

TABLE III

AVERAGE ANNUAL CONSUMPTION OF BEER IN THE UNITED KINGDOM

YEARS	GROSS CONSUMPTION (1,000 STANDARD GALS.)	PER CAPITA
1871-75	1,041,120	32.3
1876-80	1,037,520	30.6
1881-85	979,272	27.6
1886-90	1,035,288	28.1
1891-95	1,143,000	29.7
1896-1900	1,275,552	31.6
1901-05	1,246,824	29.5
1906-10	1,192,824	27.0
1911-14	1,237,860	27.1
1915-19	766,584	Population uncertain
1920-22	866,592	18.35

TABLE IV

AVERAGE ANNUAL CONSUMPTION OF SPIRITS IN THE UNITED KINGDOM

YEARS	GROSS (1,000 PROOF GALS.)	PER CAPITA
1871-75	38,112	1.18
1876-80	39,250	1.16
1881-85	36,308	1.02
1886-90	35,304	.96
1891-95	38,570	1.00
1896-1900	42,612	1.05
1901-05	42,248	1.00
1906-10	35,530	.80
1911-14	31,167	.66
1915-19	23,700	.51
1920-22	19,227	.41

TABLE V

CONVICTIONS FOR DRUNKENNESS PER 100,000 (ENGLAND AND WALES ONLY)

1871-75	739.97
1876-80	760.26
1881-85	704.99
1886-90	610.14
1891-95	590.15
1896-1900	635.59
1901-05	659.04
1906-10	559.83
1911-14	433.29
1915-19	.....
1920-22	180.66

TABLE VI

ON-LICENSES (ENGLAND AND WALES)

YEAR	NUMBER	PROPORTION
1895	103,341	33.94 per 10,000
1904	99,929	29.71 " "
1908	95,517	27.24 " "
1914	87,660	23.50 " "
1923	81,469	21.21 " "

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TABLE VII

OFF-LICENSES (ENGLAND AND WALES)

YEAR	NUMBER	PROPORTION
1905	25,405	7.47 per 10,000
1908	24,924	7.11 " "
1914	23,408	6.08 " "
1923	22,101	5.75 " "

TABLE VIII

NATIONAL DRINK BILL OF THE UNITED KINGDOM

YEARS	ANNUAL EXPENDITURE	PER CAPITA EXPENDITURE		
	£	£	s.	d.
1900	184,881,000	4	10	4
1910	157,605,000	3	9	3
1913	166,681,000	3	12	5
1914	164,463,000	3	10	10
1915	181,959,000	3	18	11
1916	204,000,000	4	8	8
1917	259,000,000	5	12	0
1918	259,300,000	5	13	0
1919	386,600,000	8	8	0
1920	469,700,000	10	0	0
1921	403,000,000	8	10	0
1922	354,000,000	7	9	0
1923 (Great Britain)	307,554,000	7	2	0
1924 (Great Britain)	316,000,000	7	2	5

The total taxation in respect of intoxicating liquors and licenses in 1900 was £42,715,000, or approximately 23 per cent of the drink bill; in 1922 it was £173,000,000, or about 49 per cent of the total bill.

TABLE IX

ESTIMATED PROFITS OF BREWING CONCERNS IN THE UNITED KINGDOM

YEAR	£	NUMBER OF BREWERY LICENSES
1913-14	9,971,000	3,746
1914-15	11,680,000	3,556
1915-16	13,181,000	3,370
1916-17	14,220,000	3,234
1917-18	24,394,000	3,151
1918-19	28,220,000	3,057
1919-20	30,190,000	2,914
1920-21	32,390,000	2,670
1921-22	17,550,000	2,484
1922-23	19,000,000	2,317

During the years 1917 to 1921 beer was subject to the excess profits duty, so that the profits available to the brewing companies were, of course, considerably less than the totals shown in Table IX. The total subscribed share and debenture capital of the brewing companies in the United Kingdom is approximately £215,000,000.

The Alcohol Problem and Women and Children. The blight of alcoholism has fallen not only upon England's manhood, but upon her women and children as well. So deeply rooted is the national drink habit, so thoroughly have centuries of indulgence made it part and parcel of the domestic life of the people, that among a large class of English women there is no *latent* distaste for drinking or, indeed, for the public house itself. This is attested by the large number of women attendants employed in the English bars (see BARMAID). The East End "gin palaces" of London are thronged daily with women of all sorts and conditions—girl clerks and artizans, housewives, and women of the street. Outside the bars—in the corridors or on the street—may be seen at almost any time the pathetic spectacle of little children patiently or tearfully waiting for mothers whose appetites for beer and gin cry louder even than the sacred instinct of motherhood.

Facts and figures are available which prove conclusively the social dangers resulting from the extension of hours, and particularly the injury to the child-life of London. In South London, for example, the Rev. G. E. Thorn organized, in 1921, a reliable force of workers from his church to observe public houses in the neighborhood of Peckham. They worked in couples in order that their figures might be checked. Between the hours of 9.30 and 11 P. M. on Saturday, Nov. 5, they visited 121 public houses and found waiting outside these houses, between 9.45 and 11 P. M., 239 perambulators and 713 children apparently under the age of ten years.

Public Houses Menace Children

As early as 1854 official notice was taken of the demoralizing influence of the public house upon the child. A select committee of the House of Commons, taking evidence as to the conditions of public houses throughout the country, reported that:

> A witness had known women to go in to London public-houses with young children, and get drunk at the bar, so that on coming out they have fallen down with the children in their arms; the police dare not interfere.

Another scene in London was thus described:

> Amongst the number were women with children in their arms; upon one butt there was an infant fast asleep, and the father and mother were drunk by the side; against the counter was a little child, about four years old, fast asleep.

Of Manchester public houses it was reported that:

> On a single Sunday there were 212,243 visits to drinkshops; and that 22,232 of the calls were by children, some of whom went to drink on their own account, some to fetch drink, and some were bad characters.

Despite this and much more evidence of a similar kind the committee did not recommend any protection for the child. In 1872 Parliament prohibited the supply of spirits to young persons under sixteen years, but it declined to limit the sale of beer to young persons under fourteen. In 1886, however, the sale of beer to children under thirteen was prohibited. The Child Messenger Act of 1901 prohibited the sale for "off" consumption to persons under fourteen except in sealed vessels, but expressly sanctioned the admission of children, as messengers, to licensed premises. These measures were extended in 1908 by an act which became effective in April, 1909, prohibiting the presence of children under 14 in public-house bars altogether, though unfortunately they might still act as messengers under the Act of 1901. "This progressive protection by the law," says Dr. Shadwell, in the "Encyclopaedia Britannica," "well illustrates the influence of changing public opinion. The successive measures were not due to increasing contamination of children caused by their frequenting the public house, but to the recognition of the harm they sustain thereby."

Child Messenger Act

A great step forward in the matter of protecting the youth of the nation against the drink evil was the Intoxicating Liquor (Sale to persons Under Eighteen) Act, 1923, which makes it an offense for the holder of an on-license to sell intoxicating liquor of any kind to a young person apparently under the age of eighteen years. The bill was introduced into the House of Commons by Lady Astor, and passed its final reading by a majority of no less than 257 to 10. It passed its second reading in the House of Lords without amendment July 19, 1923. The text of the bill is as follows:

Lady Astor's Bill

1. No intoxicating liquor may be sold to or consumed by any young person under 18 in a "bar" as defined by the Children Act, 1908, section 120 [that is any open drinking bar or any part of licensed premises exclusively or mainly used for the sale and consumption of intoxicating liquors]—no matter who pays for it.
2. No intoxicating liquor may be sold to or purchased by any young person under sixteen anywhere on licensed premises for on-consumption.
3. No intoxicating liquor may be sold to or purchased by any young person over sixteen and under eighteen anywbere on licensed premises for on-consumption, except beer, porter, cider or perry when consumed at a meal on a part of the licensed premises set apart for the service of meals and not being a bar as defined above.
4. Breaches of the Act are offences not merely for the licence-holder but for the young person, but the license-holder's liability is limited to offences knowingly committed by bim or his servants.

Notwithstanding the fact that intemperance still prevails among English women to a dangerous extent, there has been a decrease in the number of women who drink to excess, and in the number of court proceedings against women for drunkenness, which speaks well for the educational and legislative efforts of the temperance forces, and promises hope for the future. Mr. George B. Wilson has published in the *Alliance News*, a chart illustrating most graphically from 1891 to 1921 the consumption of spirits and beer by the women of England and Wales, the number of proceedings for drunkenness, and the deaths from alcoholism. The noteworthy feature of the graphs is the striking decrease in deaths and drunkenness during the period of the World War, when war-time restrictions were in force, and the increase when these same restrictions were relaxed.

A great women's temperance reform movement comparable to that of the W. C. T. U. in the United States is being vigorously promoted by the major organizations known as the National British Women's Temperance Association and the Women's Total Abstinence Union and their affiliated societies. In addition to the political and educational propaganda which is continually being carried on by these organizations, a great humanitarian work is being done in rescuing victims of the drink habit and in providing counter-attractions to the public houses. Many branches of the B. W. T. A. supply coffee-carts for the use of working men and also serve hot coffee near the race courses and on football and cricket grounds. In some localities they operate railway tea-rooms, which have become very popular with railway employees. Homes near the sea are provided for women and children by some branches of the B. W. T. A. Early in 1924 the Association raised a sum of more than £5,000 ($25,000) and purchased property to be used as its headquarters at 104 Gower St., London, as a memorial to its late president, Lady Carlisle.

Women's Temperance Movement

The activities of the W. T. A. U. are of a similar nature. A special feature of this organization is the Babies' League, which is a real source of strength and protection to English childhood.

Both of the above organizations are actively promoting total abstinence and local option. In numbers of cases the women's societies have successfully opposed the granting of licenses in the licensing courts, the church sisterhoods having been especially active in this connection.

From a legislative standpoint, the most important development in the war which British wives and mothers are waging against the public houses and the liquor factories has been, of course, the election to Parliament of such women temperance advocates as Lady Astor (see ASTOR, NANCY WITCHER, VISCOUNTESS) and Mrs. Thomas Wintringham (see WINTRINGHAM, THOMAS).

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ENKRATEIA ("Self-Control"). Dutch confederation of Protestant temperance societies; formed in Utrecht, Holland, Nov. 27, 1907, by the federation of several Protestant organizations for the purpose of cooperative temperance work, for the publication of a monthly temperance periodical, and for holding Christian congresses against alcoholism. The confederation covers the entire territory of the Netherlands, and has a membership of 26,000. It has held three congresses against alcoholism (1909, 1913, and 1921), and it has given the impulse to the religious services in connection with the International Congresses Against Alcoholism. Such a service was held for the first time at The Hague (Scheveningen) in 1911. Since then the work has been taken up by the Blue Cross. Enkrateia also held religious services for the consecration of the Conferences of Christian Abstainers of all Nations which were held first at The Hague (1911), then at Milan (1913), Lausanne (1921), and Copenhagen (1923).

Enkrateia has worked for abstinence and local option whenever opportunity occurred, principally in the churches and Christian trade-unions. It has endeavored to make dry its open-air meetings for foreign missions, where wine and beer (not whisky) are sold. It has instituted an inquiry through the Christian periodicals concerning the insertion of alcohol advertisements in their columns, and it has for some years sent a clipsheet to these papers. It has done much temperance work among seamen.

Each of the societies of the federation carries on its temperance work independently, and the greater part of the temperance work done in Holland is done by them. These societies are:

National Christian Abstinence Society *(Nationale Christen Geheel-Onthouders Vereeniging)*
Reformed (Calvinistic) Society Against Alcoholism *(Gereformeerde Vereeniging voor Drankbestrijding)*
Christian Society of Abstaining Women *(Nederlandsch Christen Vrouwen Geheel-Onthouders Unie)*
Society of Abstaining Clergymen *(Predikanten Geheel-Onthouders Vereeniging)*
Society of Abstaining Young People *(Jongelieden Geheel-Onthouders Bond)*
Youth's Temperance Society *(Jeugdbond voor Onthouding)*
Band of Hope *(Hoop der Toekomst)*
National Committee Against Alcoholism *(Nationale Commissie tegen het Alcoholisme)*.

Certain divisions of temperance work have been transferred by Enkrateia to the National Committee Against Alcoholism.

The officers of Enkrateia are: President, Dr. J. R. SLOTEMAKER DE BRUINE, Utrecht; secretary, Rev. D. VAN KREVELEN, Lichtenvoorde. The headquarters of the society are at Lichtenvoorde, and the official organ, also entitled *Enkrateia*, is issued monthly.

ENTIRE. (1) A term formerly given to porter.

(2) The beer, ale, and porter, of a particular brewery, as sold to a tied-house; as Calvert's entire.

ENTRY. A fee formerly paid to workmen by an apprentice in the north of England and spent for liquor. The apprentice had charge of the fire, the putting out of the candles at night, and watching the work during the absence of the workmen at meal-hours. Neglect of his duties involved payment of a fine, which, also, was spent for liquor. Among plumbers the fee was paid when the apprentice cast his first sheet of lead. Among cloth-lappers and some other trades the fee was repeated at various stages of the apprentice's progress. The practise was common among founders, coopers, tinsmiths, joiners, cabinet-makers, and others. Those refusing to pay the entry were often maltreated. Compare BIENVENUE; BROTHERING; FOOTING; GARNISH.

ENVINE. To furnish with wine. Chaucer, in the general prologue to "Canterbury Tales," has

> A better envyned man was nowher noon.

ENZYM or **ENZYME.** (1) An unorganized ferment, as maltin, pepsin, diastase, etc. A typical enzym is zymase, secreted by the yeast-plant. This decomposes the sugar in alcoholic fermentation.

(2) Leavened bread; particularly the bread used in the Eucharist by the orthodox Greek Church. Enzyms are opposed to azyms. J. M. Neale, in his "Eastern Church" (i. 1074), quotes Theorianus (12th century) as saying:

> If the Divine virtue changes the oblations into the Body and Blood of Christ, it is superfluous to dispute whether they were of Azymes or Enzymes, or of red or white wine.

The word "enzym" is from the Greek *enzymos*, meaning "fermented."

EPEAHLA. A beer made by the natives of Portuguese East Africa. It is probable that the name is a local one for TCHWALA, a variety of kafir beer.

EPILEPSY, ALCOHOLIC. See ALCOHOL AND HEREDITY, under ALCOHOL.

EPISCOPAL CHURCH IN SCOTLAND. See SCOTLAND.

EPWORTH LEAGUE. An American religious association, organized at Cleveland, Ohio, in May, 1889. Prior to that time there had come into existence through the Methodist Episcopal Church a number of young people's societies designed to train their members for Christian service. Most important among these was the Oxford League, which had been founded by Dr. John H. Vincent, the father of the Chautauqua movement. Representatives of five of these societies came together in Cleveland and amalgamated them into one organization, calling it the "Epworth League," in honor of Epworth Rectory, the early home of John Wesley. Later, the Southern branch of Methodism adopted the new organization as its official society for young people.

The Epworth League movement spread rapidly, and within a decade it was well-nigh universally organized among the young people of Methodism. In its earlier years it held great conventions, where thousands of delegates gathered for inspiration. In these meetings the temperance and Prohibition cause was always loudly and persistently sounded by the speakers. No delegate was expected to return home without new vision of duty and a new call to a life of devotion to this great reform.

In course of time the convention idea waned, and there came in its place the institute. The Epworth League institute is to-day one of the outstanding institutions of Methodism. It is held in the summer season, usually at some educational institution, and lasts from a week to ten days. It is not only popular, but extremely helpful. In the larger conferences it is not unusual to have 500 or more delegates in attendance throughout the session. There are daily classes in various lines of work, including one devoted to the study of temperance and Prohibition. Expert instructors are secured for these classes. The aim is to train the Christian leaders of tomorrow in methods most effective for creating antiliquor sentiment and crystallizing it into action in civic affairs. During the year 1922 no less than 113 institutes were held, covering all parts of the nation.

The Epworth League early founded a paper called the *Epworth Herald.* Its first editor was Dr. Joseph F. Berry, afterward elected a bishop. For the past ten years it has been under the editorial management of Dr. Dan B. Brummit. In religious journalism there are few, if any, denominational publications in America with a larger circulation, and certainly none more militantly loyal to the Prohibition cause, than the *Epworth Herald.* The president of the Epworth League (1920-24) is Bishop Adna W. Leonard, of San Francisco, and the secretary is Dr. Charles E. Guthrie, of Chicago.

EQUAL SUFFRAGE. The right of women to vote on equal terms with men, commonly called "woman suffrage." America may be called the "cradle of the equal-suffrage movement." There it was permanently organized, and there, also, are recorded the earliest known demands for representation by tax-paying women. This article is concerned chiefly with the history of the movement in that country.

In the United States the sentiment in favor of the full and equal educational, economic, and political freedom of woman as well as man has grown steadily ever since the Revolution. The women's movement was especially a continuous battle for recognition of equality of opportunity with men and for equal rights, irrespective of sex. The dependent position of women in earlier centuries was established by drastic laws. From an early date in history a woman could not hold any civil or public office. She was barred from almost all rights in public life, especially in the courts; her status in married life, as in the family, her rights to inheritance of her husband's estate, were lamentably curbed; and whenever vital questions, demanding judicial decisions, were at stake she could assert herself only with the aid of a kinsman as legal representative.

Early History

The whole idea of women's position in social life, and their ability to take their place in the work of the world was radically changed in the English-speaking countries, and also in the more progressive nations beyond their bounds, during the nineteenth century. This was due primarily to the movement for women's higher education and its results, which movement, however, was of non-English origin. In the English-speaking countries the change was so complete that the surprizing thing now is, not what spheres women may enter on more or less equality with men, but the few from which they are still excluded.

In America the equal-suffrage movement was, in its inception, sporadic. Mrs. Margaret Brant, as executor of Lord Baltimore, and a property owner, demanded in 1647 a "place and a voyce" in the Assembly of Maryland. Her "demand," although finally refused, was hotly debated in the Assembly. Mrs. Abigail Adams wrote in 1776 to her husband, John Adams, then sitting in the Continental Congress:

In America

> I long to hear that you have declared an independency, and by the way, in the new Code of Laws, which, I suppose, it will be necessary for you to make, I desire you to remember the ladies and to be more generous and favorable to them than were your ancestors. Do not put such unlimited power in the hands of husbands. Remember, all men would be tyrants if they could. If particular care and attention are not paid to the ladies, we are determined to foment a rebellion, and will not hold ourselves bound to obey any laws in which we have no voice or representation.

The Continental Congress, like the National Constitutional Convention of 1787, left the determination of the conditions of suffrage to the several States; but New Jersey alone conferred it on women, the Constitution of 1776 giving the franchise to all inhabitants "worth 50.00 pounds of proclamation money," etc. In 1790, a revision of the election law used the words "he or she," thus emphasizing the inclusion of women in the electorate. Many women made use of this opportunity, but gained the enmity of the politicians; and in 1807 the Legislature passed an arbitrary act limiting the suffrage to "white male citizens."

The first half of the nineteenth century was a period of rising humanism, during which a number of aggressive, talented women came to the front. Their first task was an educational one. They were imbued with the same ideas as Queen Victoria of England. This monarch was responsible for a more systematic education of Englishwomen, and it was soon evident that this aim met with broader views, while the humanitarian movement helped to put this new

Influence of Queen Victoria

education on a sounder basis. Its methods were calculated to stimulate and increase intellectual power. The demeanor of the young women, both in the higher schools and at the universities, where in due time they found their way, elicited admiration and respect; and soon there came into existence a vast number of women as well educated as men, hard-working and capable, who invaded many professions and could hold their ground in positions where sound education was the foundation of success. In the literary field they entered journalism and took an important place on the staffs of libraries and museums. They became predominant in the field of primary education, at the same time gradually rising to important positions in the higher branches of both education and science.

Comparatively early they began to practise law in the United States, meanwhile having ample opportunity for gratifying their ambitions as members of school boards, factory inspectors, sanitary inspectors, and in other vocations. Philanthropy and religious activities were largely aided by their devotion. It is notable that America was the first country which enabled women to study medicine (1847). The leaders of the movement united in widening its scope so as to include the antislavery and temperance campaigns, but these problems were not the only evils which stirred the consciousness of women. Here and there a clear voice was raised for practical liberation. In 1826 Frances Wright braved the derision of the public by advocating woman suffrage on the lecture platform. For several years, commencing in 1836, Ernestine L. Rose, daughter of a Polish rabbi, argued for the full enfranchisement of women in her lectures. She initiated a twelve-year agitation which in 1848 resulted in the State of New York according to married women certain property rights theretofore denied her by common law.

Advocacy by Frances Wright in 1826

The year 1848 marked the beginning of an organized movement for woman suffrage. The first convention was held at Seneca Falls, Mass., under the leadership of Mrs. Elizabeth Cady Stanton, Martha C. Wright, and Lucretia Mott. Later conventions at Salem and Worcester, Mass., were the forerunners of annual meetings, beginning in 1859; but the movement naturally made little headway during the Civil War. Two great bodies, however, were formed in 1860: The National Woman Suffrage Association, in New York, and The American Woman Suffrage Association, in Cleveland, Ohio. These societies amalgamated in 1890 under the name "The National American Woman Suffrage Association," of which, ten years later, Mrs. Carrie Chapman Catt became the leader. The question of suffrage was considered by a committee of the Forty-eighth Congress; and petitions with millions of signatures were presented. While the labor and socialist parties supported the women's claim in general, there was considerable opposition in other parties. Women became electors in five States and Territories, namely: Colorado (1893), Utah (1896), Idaho (1896), Washington (1910). Wyoming had conceded the women's claim in 1869. In 25 other States they exercised school suffrage. In Louisiana the women obtained the suffrage in 1898 in connection with tax levies. The movement encountered vigorous, organized opposition from antisuffrage societies, among which those of Brooklyn, N. Y. (1894), Massachusetts (1895), Illinois (1897), and Oregon (1899) were the most important.

First Organized Movement

In 1888 the International Woman Suffrage Alliance was founded in the United States. At its convention held in London in 1909 delegates from no fewer than 22 countries were present. The representative of the Alliance in Great Britain was the National Union of Women's Suffrage Societies. An international journal, *Jus Suffragii*, was established at Brussels in 1907.

By 1920 the organization among women of the United States had probably reached the three-million mark. When, back in 1848, Elizabeth C. Stanton and Lucretia Mott issued the first call for a national suffrage association, they immediately received hearty support from Susan B. Anthony and Frederick Douglas, the famous negro orator. By their united efforts "individual clubs" were formed with the aim of promoting the educational, intellectual, legal, and political equality of women, especially, however, the right of suffrage. Authentic records show that in 1859 Constance Fauntleroy created Minerva, a women's literary club at Harmony, Ind., while Friends in Council, a reading club, was formed at Quincy, Ill. (1866). Sorosis, the first permanent women's club organized, is still in existence. Simultaneously with Sorosis the New England Women's Club was organized at Boston by Caroline M. Severance. At its first meeting (May 30, 1868), at Chickering Hall, Mrs. Julia Ward Howe, Mrs. Ednah D. Cheney, John Weiss, B. Frothingham, James Freeman Clark, and Ralph Waldo Emerson were present. This club had the cooperation of men. Of other clubs the following may be mentioned: Women's Club of Brooklyn (1869-70); The Fortnightly Club, of Chicago (1873); The Civic Club of Philadelphia (1893), first of its kind; The Health Protective Association of New York (1886), and The General Federation of Women Clubs (1889). The last named was not a specific suffrage club, but was promoted by the Sorosis of New York with the object of bringing into closer touch clubs throughout the country.

Individual Clubs

The suffrage movement was obscured by the all-absorbing issues of the Civil War, but interest in it was revived after the close of the conflict. The proceedings in the constitutional convention of the State of New York (1867) must be considered as a milestone. This gathering was the scene of the first serious effort to secure woman suffrage—serious because it was the first occasion on which the proposition occupied the attention of a constituent assembly for any considerable length of time, and required the deliberative thought of able statesmen on both sides. The women's cause had scarcely been thought of seriously by politicians since 1854. Now the woman-suffrage advocates centered all their forces upon the solons of the Empire State. A State constitutional convention was, of course, the most appropriate place to strike. Suffrage was a matter left en-

Activities in New York in 1867

tirely to State control. Suffrage qualifications were always fixed by a constitution; hence efforts expended upon Congress, State Legislatures, and other assemblies could scarcely be looked upon as more than propaganda. The one place in which to strive for practical results and effective gain for the cause was the State convention. There the belligerents struck with telling force. After that politicians were unable to treat the cause of equal suffrage frivolously.

Among the earnest workers for the cause at this time and long afterward was Dr. Mary E. Walker (b. Oswego, N. Y. 1832; died there 1919), who went to Congress in behalf of woman suffrage, and spoke before the House Judiciary Committee.

Although the suffrage controversy was now on a new level, and the barrier to be overcome was sex rather than wealth, race, or literacy, the new arguments were easily adjusted to the new situation. With clever innuendoes the women protested against being classed with idiots, children, criminals, and paupers. This appeal to sentiment had not been used to any extent by men who sought the franchise in earlier years, but the women used it continuously. They pointed to the Declaration of Independence as a travesty, unless the ballot was given them. It was shown that government was not deriving its powers from the consent of the governed, that there was taxation without representation, that civil rights were nothing but a worthless and unsubstantial dream. Finally the women insisted that they had the right to participate in self-government, a right given to them as nature's inheritance.

Certain delegates to the New York convention based their claim in favor of votes for women on the argument that suffrage would result in social betterment, but they disregarded the argument concerning representation, taxation, and rights. These delegates, however, made pretensions by which they would not have cared to stand later. Woman suffrage, it was claimed, would reduce and finally extirpate crimes and prostitution in the cities, and blaze the way for Prohibition and other badly needed reforms. They intended to read their wishes into the statute-books. But these reformers met only with disappointments. The legislation they had hoped for was very slow in coming, and could not, with the means at its disposal, secure the results for which they strove. The question of representation was soon drawn into the controversy; and women, it was argued, were to be considered as a group in society which was entitled to representation. Such a dogma as this could not but give a new aspect to the principle of representation prevailing in the United States. Ministers of the Gospel quoted the Bible on the subject. They had attended women's conventions before the War and were opposed to any compromises whatsoever. At the same time they lent respectability to the opposition. Many of these suffrage opponents, when asked for the reasons of their opposition, were unable to give them. Some cited Biblical injunctions in defense of their attitude. Eventually this religious opposition disappeared.

Hostile Action of Constitutional Convention

At this time, however, many of the men attending this convention evidently thought that

women were leaving "their proper place," and this was considered immodest. What had been expected happened: suffrage for women was defeated by a vote of 63 to 24. Compromises, among them a popular referendum on the granting of the ballot to women taxpayers, were also lost.

A constitutional convention was held the same year (1867) in the State of Michigan; and there, also, the question of equal suffrage was brought up. Soon after the commencement of the proceedings, however, the women became convinced that their cause was hopeless. They refrained from debating the question to any considerable extent, the advocates of equal suffrage bending their efforts toward securing a referendum on the question: and they came within reach of victory. A constitutional amendment was offered which, if submitted to the electorate and favorably voted upon, would have given the ballot to women. It was provided that, if a majority of those voting favored the question, woman suffrage was to became a part of the Constitution. Adoption of the amendment was defeated in the convention by a very small majority, the vote being 34 to 31.

Michigan Rejects Woman Suffrage

Two years later (1869) the suffrage problem was discussed at a convention in the State of Illinois. The significance of the Fourteenth Amendment had not yet been fully digested by the delegates, as was shown by the long and bitter arguments elicited by the negro suffrage. When it was decided to admit the colored men to the ballot the advocates of woman suffrage were aroused to the highest pitch of indignation. They upbraided the convention with biting sarcasm and bitter contempt for taking in the debased, vicious, black man while repudiating their own women. Many delegates were working hard for alien suffrage, and toward them was directed a double charge of obloquy. Here the suffragists visualized men throwing open the doors of public offices and extending the privileges of the franchise to uncivilized, colored Africans and other ignorant foreigners, and yet closing the doors upon their own wives and daughters. This line of argument may now be considered shallow and superficial; but then, as is always the case, it made honest and fair-minded men feel most uncomfortable. They could not be brought to think that the argument was sound, and therefore they were not ready to take it up in debate. The proceedings proved there were two kinds of opposition outstanding, one mute and the other oversentimental; but there were also a few delegates who pretended to have some knowledge of political science and history, and who stedfastly believed that the granting of woman suffrage would be a false step. Here, also, the spirit of compromise manifested itself, and found expression in proposals favoring either a referendum or the granting to women taxpayers the right to vote on certain problems, as, for instance, school matters. The last-mentioned compromise made considerable headway in the West.

In 1876 Colorado came into the Union armed with a constitution permitting women to vote in school elections, and carrying besides a provision which authorized the Legislature to submit the question of full woman suffrage to a referendum. This convention was very much in-

DR. MARY E. WALKER

AWARDED THE CONGRESSIONAL MEDAL OF HONOR FOR SERVICES ON THE BATTLE-FIELDS OF THE CIVIL WAR; PROMINENT IN THE WOMAN-SUFFRAGE AND OTHER REFORM MOVEMENTS; ALLOWED BY SPECIAL ACT OF CONGRESS TO WEAR MALE ATTIRE.

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EQUAL SUFFRAGE

clined to lay the burden at the door of the Legislature. Colorado also permitted aliens to vote, and had authorized the Assembly to apply a literacy test after 1890. Until 1889 no more States came in: but in that year there were four, namely, Montana, North Dakota, South Dakota, and Washington, followed by two more, Idaho and Wyoming, in 1890, while a seventh, Utah, joined in 1896. In Montana the women were permitted to vote in school elections, and women taxpayers on all questions referred to a vote of taxpayers. These compromises merely showed an effort to evade the real issue, as there was no reason why women should vote on school matters and not on other problems. An explanation of this may be found in the fact that in America school affairs have been largely considered part of woman's domain. The younger States evidently saw fit to turn school problems over to woman suffrage as being suitable questions for women to handle.

Compromise Concessions to Women

North Dakota permitted women to vote on school questions, and had a provision which authorized the Legislature to order a literacy test. South Dakota granted woman suffrage in school matters, but also admitted aliens to the ballot. In the State of Washington the same conditions prevailed as far as the schools were concerned, but it was required that after 1896 all voters should be able to read and speak English. Idaho had granted school suffrage to women before 1896, and tendered full suffrage in the year named. When Wyoming came in, the State had already full, unqualified woman suffrage, but the Wyoming Constitution required that the voters should be able to read it. Utah in 1895 provided full woman suffrage in unequivocal terms, but resolved that aliens should be excluded. The State of Maine in 1893 decreed that voters must be able to write and read English. Colorado extended full suffrage to women the same year, while Minnesota granted school suffrage in 1898. California in 1894 provided that voters must be able to read any article of the Constitution and to write their names. As to the Atlantic States, Connecticut and Delaware passed similar acts in 1897. Thus in every part of the country there was a decided tendency to bar illiterates from the ballot. In some instances it was the ignorant, foreign-born population that was aimed at, and at other times it was the negro. Strangely enough, the people of Maryland were casting about as late as 1905 for a literacy test broad enough to exclude the negro, but there was no obvious desire to frame an act that would not exclude illiterate whites as well. The matter, as proposed, was, however, emphatically denounced in many other parts of the country. The Federal Naturalization Act of 1906 obliterated any further need for literacy tests.

An important half-way step was made by the women in Illinois in 1913. The Legislature of that State had passed an act of June 26, which granted suffrage to women, so far as the State had power to do so. Under the Federal Constitution the Legislatures had been allowed to fix the qualifications of voters for Presidential electors. By this grant women in Illinois had been allowed to vote for such electors. The qualifications for electors of State Assemblymen were fixed in the Illinois Constitution and could not be changed by the Legislature. Therefore, the anomalous situation existed in the State that women could vote for Presidential electors, but not for Congressmen and Assemblymen. The Legislature had reached the limit of its authority and, in the opinion of many legal students, had exceeded it, when women were permitted to vote for candidates for offices created by the Constitution itself, assuming that such offices were included in the constitutional suffrage provision.

Anomalous Situation in Illinois

Many States which did not grant full suffrage to women gave them a vote in local affairs. Beginning with Kentucky (1838), at least eighteen non-suffrage States extended the school franchise to women, usually those who paid taxes or had children of school age. In Iowa and New York, especially, qualified women were permitted to vote on bonding propositions. By large majorities the Legislatures of Iowa, Massachusetts, New Jersey, New York, Pennsylvania, South Dakota, and West Virginia submitted to popular vote constitutional amendments extending full suffrage to women. Tennessee in 1914 adopted a similar resolution subject to approval by the next Legislature.

The most important step in the history of woman suffrage in America was the vigorous campaign in the Federal Congress for the adoption of the well-known Anthony Amendment, drafted in 1875 by SUSAN B. ANTHONY. This Amendment demanded full woman suffrage everywhere in the United States by an amendment to the Federal Constitution, thus disposing finally of the matter so far as the individual States were concerned. Heretofore the fight for equal suffrage had been carried on almost entirely in the States, twelve of which had granted equal suffrage, namely: Wyoming (1869); Colorado (1893); Utah (1896); Idaho (1896); Washington (1910); California (1911); Kansas (1912); Oregon (1912); Arizona (1912); Alaska (1913); Montana (1914); Nevada (1914). New York was the last State which amended her Constitution so as to provide full suffrage for women (1917). This achievement was considered a most significant victory for the suffragists. However, all gains in individual States were to be entirely overshadowed by a nation-wide campaign for the passage of a Federal amendment.

The Anthony Amendment

On Jan. 10, 1915, the Mondell resolution, proposing an equal-suffrage amendment to the Constitution, was lost in the House of Representatives by a vote of 204 to 174, failing by 78 votes to get the required two thirds of the House. The Forty-seventh Annual Convention of the National Suffrage Association met the same year (Dec. 14-19) in Washington with 546 delegates in attendance, the largest number on record. The convention of the preceding year had left many members in a pessimistic frame of mind; but this had entirely disappeared, and never was there so much hope and optimism. The amendment had for the first time been debated and voted on by the House of Representatives with the aforesaid result, entirely satisfactory for a first trial. Although in November four of the

most populous States—Massachusetts, New York, New Jersey, and Pennsylvania—had defeated suffrage for women, yet a million and a quarter of men had voted in its favor. These were all Republican States, and they had given a larger vote for the amendment than for the party's candidate for President at the last election. Over 42 per cent of the votes in New York and over 46 per cent of those in Pennsylvania were affirmative; and the press of the country, instead of sounding the knell of equal suffrage, as had been quite usual after defeats, now predicted victory at the next trial. In October the cause had received a most important accession, when President Wilson and seven members of his Cabinet declared in favor of woman suffrage; and in November Mr. Wilson went to Princeton, N. J., on Election Day to cast his vote for the pending State amendment. In this year there was a change in the presidency of the National American Woman Suffrage Association. Mrs. Anna Howard Shaw retired after many years of successful activity, and her place was taken by Mrs. Carrie Chapman Catt.

President Wilson for Woman Suffrage

The next year, 1916, marked another turning-point in the struggle for equal suffrage, now 60 years old. Large delegations of women attended the Republican and Democratic National Conventions held during the summer, and for the first time each of the leading parties had put into its platform an unequivocal declaration in favor of suffrage for women. The Progressive, Prohibition, and Socialist platforms contained similar planks, the last three declaring for a Federal amendment. Woman suffrage had become one of the leading political issues of the day and of nation-wide interest. Mrs. Catt recognized the situation and saw that official action must not be deferred until the usual meeting-time of the convention, which would have been after the Presidential election; and, therefore, an emergency convention was called to meet at Atlantic City, N. J., in September. At this convention the impossibility of securing suffrage for all the women of the country by the method of working the States in its interest was recognized, and it was pointed out that a Federal amendment was the one and only way to bring about the goal. Therefore, the activities of the workers in the States still hostile to the movement were considerably limited. President Wilson, Democratic candidate for reelection to the office in November, addressed the convention.

In December, 1917, the Forty-ninth National Suffrage Convention was held. Great changes had taken place, as was stated in the call for the convention. It was mentioned as a fact that the new Russia was favorable to woman suffrage; Great Britain had pledged full suffrage for women, and the measure (Representation of the People Act) had already passed the House of Commons by the enormous majority of 385 to 55 or 7 to 1. (It was passed by the House of Lords Jan. 10, 1918, by a majority of 134 to 71.) Canada, too, had responded with five newly enfranchised provinces, while France was only waiting to drive the foe from its soil to give her women political liberty. Such an array of victories gave the party faith to believe that the United States Government would soon follow the example of other nations engaged in the World War, and pledge votes to its women citizens as proof of its declaration that it really was fighting for democracy. More perhaps than anything else the War had proved to the nation how dependent it was upon women. Consequently it was decided, when the convention settled down for business, that this fact must be impressed on Congress, and that the Government must be convinced that the time had come for the enfranchisement of women by means of an amendment to the Federal Constitution. The Congress was in extra session (beginning in April) and the resolution for the equal-suffrage amendment was introduced in behalf of the women by Senator A. A. Jones, of New Mexico, then chairman of the Senate Suffrage Committee. In the House the identical resolution was offered by Representative Raker on the Democratic side, and by Miss Jeannette Rankin, of Montana, on the Republican side. But there was little hope for the adoption of the resolution at this session, because the leaders of both parties had agreed that only legislation included in the War program should be considered. The voting was: House, yeas, 131, nays, 273; Senate, yeas, 53, nays, 31. A two-thirds majority being necessary in the Senate, the motion was rejected.

Forty-Ninth National Suffrage Convention

Campaign in U. S. Congress

In 1918, for the first time since its foundation, in 1869, the National American Woman Suffrage Association omitted its annual convention. Its Congressional Committee, however, summoned women from all parts of the country for service at Washington, to use their influence upon Senators and Representatives. A vote was taken in the House Jan. 10, 1918, and, from that time onward continual pressure was maintained to secure a vote in the Senate. This, however, did not come until October, and was then adverse.

During the first ten months of 1918 the vast conflict in Europe had gone steadily on. When, on Nov. 11, the Armistice was suddenly declared, no one was interested in anything but the end of the War and its world-wide aftermath. During the dark days of the War the status of woman suffrage had achieved a tremendous advance, due to the truly magnificent way in which women had met the demands of the War. Their patriotic service and their loyalty to the Government had swept away the old-time objections to their enfranchisement and had fully established their right to full equality in all the privileges of citizenship. Early in the winter of 1918-19 the Lower House, by a two-thirds vote, declared itself in favor of submitting to Congress an amendment to the Federal Constitution. President Wilson, it should be stated, had twice urged the Federal amendment upon the attention of Congress.

World War Helps Woman Suffrage

Great Britain had by this time fully enfranchised the majority of its women. In the spring the Canadian Parliament conferred full Dominion suffrage on women. In November Michigan, South Dakota, and Oklahoma, at their State elections, gave complete suffrage to women. The United States Senate was still holding out by a

majority of two against the submission of the Federal amendment; but it was generally recognized that the long struggle for woman suffrage was nearing the end.

With the opening of the year 1919 progress was evidenced by the addition of seven more States to those whose Legislatures had granted Presidential suffrage; that of Tennessee included municipal suffrage; and that of Texas had given primary suffrage the preceding year. The situation now seemed to require an early convention of the National Association, and the time was especially opportune, as this year marked the fiftieth year of its foundation. A call was issued for a Jubilee Convention to be held in March at St. Louis, Mo., this city having extended a most cordial invitation. During this convention the Legislature of Missouri gave Presidential suffrage to women. Earlier in the year the same privilege had been granted by Vermont, Indiana, and Wisconsin.

On May 21, 1919, the House of Representatives voted favorably on the Federal amendment by 304 to 89. But the day of complete victory for the movement was June 4, when the last roll call on the amendment in the United States Senate showed its adoption by a vote of 56 to 25.

Movement at Last Triumphant

Before this amendment could become effective it had to be ratified by the Legislatures of 36 States, three-fourths of the whole number. By this time, however, most of the State Legislatures had adjourned, not to meet again for two years. A few, however, were still in session, and of these Illinois, Wisconsin, and Michigan ratified the amendment within six days of its submission; Pennsylvania and Massachusetts, a little later. Ohio came next. Although it was not easy to obtain enough extra sessions, with all the expense, time, and trouble entailed, the governors of New York and Kansas were the first to call such sessions. They were followed by a few others, some willingly, others under great pressure from the women of their States. The summer waned, and the required number of special sessions were not called. By the close of the year, however, 22 States had ratified. Strenuous efforts on the part of the leaders of the suffrage movement continued into 1920. By March 22 of that year 35 Legislatures had ratified. To Tennessee belongs the distinction of being the last to come into the fold. On Aug. 24 the governor of this State mailed the certificate of ratification to Secretary of State Bainbridge Colby at Washington, who received it Aug. 26, and immediately proclaimed the Federal Suffrage Amendment a part of the Constitution of the United States. Some legal objections to the validity of the Amendment were raised, and these were submitted for decision to the courts. The Tennessee House, on Aug. 31, rescinded its ratification by 47 to 24 votes. In the meantime a special session of the Connecticut Legislature had been called, and the Nineteenth Amendment was ratified by it on Sept. 21, 1920. Not counting Tennessee, 36 States had now ratified the Amendment, and the following article was accordingly added to the Constitution of the United States:

ARTICLE XIX

1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

2. Congress shall have power, by appropriate legislation, to enforce the provisions of this article.

This amendment was identical with that drafted by Miss Susan B. Anthony in 1875, as mentioned above.

The powerful influence of the enfranchisement of women on the cause of temperance reform has been almost universally acknowledged. The Prohibition party in the United States recognized the principle of equal suffrage in the party platform at its first national convention; and an ardent Prohibitionist wrote more than 30 years ago:

> To enforce Prohibition in our large cities a new saving force must be injected into our polities; and it does not exist outside of our women. . . . The day will come when the Prohibition party will need woman's ballot to secure enforcement of its purpose.

That the liquor interests had long dreaded the advent of woman suffrage is evidenced by a resolution adopted by the Brewers' Congress, held in Chicago in October, 1881, which read as follows:

> *Resolved*, That we oppose always and everywhere the ballot in the hands of women, for woman's vote is the last hope of the Prohibitionists.

See, also, WOMAN SUFFRAGE AND PROHIBITION, under PROHIBITION.

BIBLIOGRAPHY.—*Cyclopaedia of Temperance and Prohibition,* pp. 162-167, New York, 1891; *Encyclopedia Americana,* xxix. 465-470; *Encyclopaedia Britannica,* 11th ed., s. v. *Women*; 12th ed., s. v. *Woman Suffrage*; *History of Woman Suffrage,* Rochester, N. Y., 1920.

ERIKSON, PETER JAKOB MAXIMILIAN. Swedish editor, statesman, and temperance worker; born at Trakumla, Gothland, May 16, 1848; died after 1896. Educated at a commercial academy, in 1871 he was ordained to the ministry of the Methodist Church, becoming editor of the *Svenska Sändebudet* ("Swedish Envoy") and the *Söndagsskolkloekan* ("Sunday-school Bell"). He participated in a number of Methodist Episcopal conferences including that held at Cleveland, Ohio, U.S.A., in 1896. Joining the Blue Ribbon movement in 1886, he was active therein until 1895. He was a member of the board of management of the Universal Temperance Conference held in Stockholm in 1889, 1892, and 1896.

Erikson was twice elected to the Swedish Parliament, serving in the second chamber as member *(Rikdagsman)* for Stockholm city from 1885 to 1888 and from 1890 to 1896.

ERITREA. An Italian colony on the African coast of the Red Sea. It has a coast-line of about 670 miles, extending from Ras Kasar, a cape 110 miles south of Suakin, to Ras Dumeira, in the Strait of Bab-el-Mandeb, and is bounded inland by the Anglo-Egyptian Sudan on the north and west, and by Abyssinia and French Somaliland on the south. The area is about 45,435 square miles, and the population is estimated at 402,793, exclusive of 4,681 Europeans, of whom 4,283 are Italians (exclusive of the military forces). The capital is Asmara. The plains and foothills are inhabited largely by seminomadic herdsmen, living on durra and milk. In the northern districts these people are for the most part of Arab or Hamitic origin, but include various negro tribes. In the south the Afars and Somali predominate. The population of the plateau region is Abyssinian. Here the common language is Tigrean, an Abyssinian dialect; in the lowlands Arabic is spoken. The religions of the na-

EQUAL SUFFRAGE: PARADE IN NEW YORK

tives are the Christian (Coptie rite) and the Mohammedan. There are some Roman Catholics and a few pagans.

The native industries include mat-weaving, cotton-weaving, silver-working, and simple manufactures of iron and leather. An important native product is the nut from the dum palm, which has recently been exported in large quantities. Stock-raising, however, is the leading occupation.

The government of the colony is vested in a civil governor, who is nominated by the King of Italy and is under the direction of the Minister for the Colonies. The capital is Asmara, a town of 14,711 inhabitants.

According to information courteously supplied (March 1, 1924) by the Commercial Attaché of the Italian Embassy at Washington, D. C., the imports of alcoholic drinks into Eritrea for the period January-July, 1923, were as follows:

Cases of liquor, 2,225—Amount in lire, 219,444
Wines, quintals 8—Amount in lire, 4,860
[A lira equals about 19½ cents U. S.]

The Attaché adds:

The importation of alcoholic drinks into the colony is not regulated by any special law. If said merchandises are imported into the colony from Italy, said importation is free. If imported from other countries, a tax of 8 per cent ad valorem must be paid.

We have no detailed information regarding any of the colonial production of alcoholic drinks.

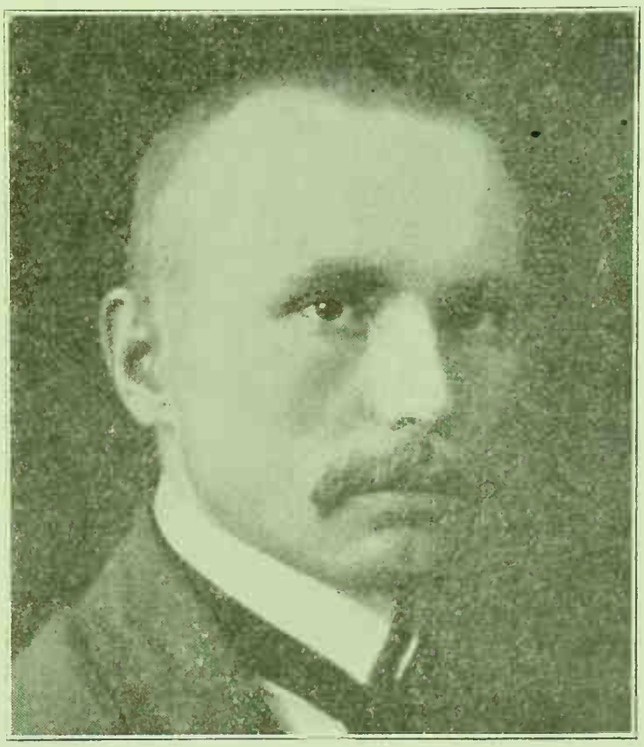
ERIVAN. See ARMENIA.

ERNITS, VILLEM. Esthonian statesman, educator, and temperance leader; born at Kodavere, Esthonia, July 16 (O. S. July 4), 1891; educated at the local schools at Nova and Kodavere, at the Tartu (Russian *Yuriev)* Gymnasium, and the University of Tartu *(Cand. Phil.* 1918). He is a privat-docent in the last-named institution, having previously held various teaching appointments. He was a member of the first Esthonian Parliament from 1919 to 1923.

Ernits is a strong temperance advocate, having been identified for a long period with the temperance societies of his native land. He is president of the ESTHONIAN TEMPERANCE LEAGUE, and his efforts have been successful in adding scientific temperance teaching to the regular courses of the University of Tartu. He is active, also, in supporting the work of the League to secure antialcoholic legislation by Parliament, and has assisted in the preparation of a proposal to the Government for curtailing the liquor traffic in Esthonia. He was the representative of the Esthonian Government at the Ninth Antialcoholic Congress of the Northern Lands (Helsingfors, July 16-21, 1919), at the World League Convention held in Toronto in 1922, and at the Seventeenth International Congress Against Alcoholism (Copenhagen, 1923). He is the representative of the World League Against Alcoholism in the Baltic States. Mainly through his efforts an invitation was extended to the Rev. David Ostlund, representative of the World League Against Alcoholism in Scandinavia and Finland, to visit Esthonia, in December, 1923, to address the Esthonian Parliament on the subject of Prohibition in America. Ernits is the author of a number of books on temperance subjects, mostly in Esthonian and Russian, among which are: (1) "Open Air Museums," 1912; (2) "History of the Struggle Against Alcoholism by the Esthonians" (in Russian), Tartu, 1913; (3) "On the Causal and Normative World-Philosophy," Tartu, 1916. He has, also, written voluminously on temperance in the newspapers of England, Esthonia, Finland, Hungary, Latvia, Lithuania, and Russia.

He has edited a number of books and journals, including "The Students' Journal" *(Uliopilaste Leht)*, 1914-15; The young people's journal, "New Land" *(Uudismaa)*, 1919-22; "Youths' Temperance Journal" *(Karske Noorus)*, 1920; "The Future Esthonia" *(Tulev Eesti)*, 1921.

Ernits, who is an accomplished linguist, speaking or reading a score of languages, has traveled



VILLEM ERNITS

extensively in the interests of temperance both in Europe and in the United States (1922-23).

ESKIMOS or **ESQUIMAUX.** A North-American aboriginal people dwelling along the Arctic coast of America from Greenland to Alaska and, in small numbers, along the Asiatic coast of Bering Strait. The term "Eskimo" is a corruption of the Abnaki Indian *Eskimantsic* or the Ojibway *Ashkimeq*, both signifying "eaters of raw flesh." They call themselves "Innuit," "the people." Dr. H. J. Rink classifies them according to location as follows:

(1) The East Greenland Eskimo, few in number, every year advancing farther south, and coming into contact with the next section. (2) The West Greenlanders, civilized, living under the Danish crown, and extending from Cape Farewell to 74 N. lat. (3) The Northernmost Greenlanders—the Arctic Highlanders of Sir John Ross—confined to Smith, Whale, Murchison and Wolstenholme Sounds, north of the Melville Bay glaciers. These—the most isolated and uncivilized of all the Eskimo—had no boats or bows and arrows until about 1868. (4) The Labrador Eskimo, mostly civilized. (5) The Eskimo of the middle regions, occupying the coasts from Hudson Bay to Barter Island, beyond Mackenzie river, inhabiting a stretch of country 2,000 m. in length and 800 in breadth. (6) The Western Eskimo, from Barter Island to the western limits in America. (7) The Asiatic Eskimo.—"Encyclopaedia Britannica," 11th ed., ix. 769-770.

Numerically the Eskimos are not important, the total number (exclusive of the few on the Asiatic coast) being estimated at not more than

29,000. They have no tribal rulers, either political or military, and such simple government as exists is entirely one of family. Their existence depends wholly on hunting and fishing, the produce from which they may use themselves, or may trade for the commodities of civilization. While they can not be strictly considered a wandering race, they are nomadic to the extent necessitated in following the game in its migrations from place to place during the fishing and hunting season.

The Eskimos are of short to medium stature, though occasionally reaching a height of six feet. The faces are broadly oval, with fat cheeks, rather low, retreating foreheads, and flat noses. In intelligence they rank favorably with other aboriginal peoples. They are hospitable, fun-loving, and, as a rule, peaceable. In extenuation of their well-known uncleanliness of person it has been pleaded that this is not due so much to choice as to the rigors of the Arctic climate, which militate against cleanliness. Their food consists chiefly of meat and fish, blubber, and, when place and season permit, mussels, berries, seaweed, etc. The half-digested contents of the reindeer's stomach are considered a special delicacy.

The Eskimos, until they came in contact with Arctic traders, were unacquainted with alcoholic beverages of any sort. Their introduction to civilization was accompanied in many instances by drunken debauchery for which the avarice of unscrupulous traders was responsible. In spite of the stringent law of Alaska against selling spirits to the Eskimos, great quantities of the vilest and most poisonous liquors were traded to them, and, being ignorant as to the value of their furs, ivory, whalebone, etc., they were easily persuaded to part with them for whisky, instead of trading them for flour, cloth, and other useful articles. The Rev. F. P. Woodbury, corresponding secretary of the American Missionary Association, writing from Cape Prince of Wales (the extreme western point of North America) about 1900, stated that the liquor trade had been the cause of some outrageous murders, and that drunken natives had shot at, or sought to stab, the missionaries themselves. The assassination of one of the first missionaries there was due largely to intemperance. "The fight against whisky introduced by the white man," wrote Mr. Woodbury, "is perhaps the hardest fight of the missionaries among those poor Eskimos."

See ALASKA; GREENLAND; LABRADOR.

ESPENAK, ELIZABETH HONOR (ROWSE). Anglo-Norwegian temperance leader; born at Tavistock, England, Oct. 11, 1863; educated at the High School for Girls, Bath, Somersetshire, and at Bergen College, Bergen, Norway. She became a member of a Band of Hope in childhood, and later joined the Blue Ribbon Society, the Church of England Temperance Society, and the British Women's Temperance Association. For six years she was engaged in temperance work in Bath. In 1891 she was married to Jan L. O. Espenak, of Bergen, Norway, and removed with him to that city, where her home has been ever since. Two years after her arrival in Norway she was appointed honorary secretary of the local White Ribbon branch of the W. C. T. U. at Bergen, and afterward she was national secretary of the Norwegian W. C. T. U. (1897-1919). She was a delegate to the Ninth International Congress Against Alcoholism, held at Bremen in 1903. Since 1919 she has been national treasurer of the Norway W. C. T. U. She also served for nine years as Temperance Councilor for Bergen, in the City Council. For several years she has been a member of the Committee of Management of the Temperance Board in Bergen. Mrs. Espenak is, also, a member of the International Order of Good Templars. She has published "Under the Banner" and has translated several temperance pamphlets from English into Norwegian.

ESPOIR, L'. An international abstinence federation for children in Europe, having numerous branches in Switzerland, France, Belgium, and England. It took its name from the English BAND OF HOPE movement, but it has no other connection with it except that of a cordial sympathy with an organization founded for a similar purpose. However, it was a result of a kind of Band of Hope movement in Switzerland, and was founded by Gustave Regamey, a young student of theology, and his pastor, Charles Byse, a well-known theologian of the time, at Lausanne in 1893. Numerous branches of the organization were soon started in the various localities of French-speaking Switzerland, and some were founded in France. Two years after the founding of the society, Regamey visited England, where he remained five months, and took extensive notes with the object of improving the work carried on in his own country. By Sept. 1, 1903, the society had 200 branches, with 5,200 active members, besides 4,700 members who attended the meetings regularly, but who had not signed the total-abstinence pledge. In 1917 there were 261 branches with 8,644 members.

Each branch is entrusted to the care of a director or directress, who meets with the children once a week, and instructs them in temperance propaganda. This course of procedure is carried on in about the same manner in all of the branches; and, since the Government refuses to introduce antialcoholic instruction into the public schools, this type of teaching supplies an undoubted need. It is only by means of such societies as this that the youth of the country can be influenced against alcoholism. The society holds to the principle that the prevention of alcoholism is better than its cure. The pledge adopted is one of total abstinence from any form of alcoholic drinks.

The society publishes several periodicals: *L'Espoir*, a temperance journal issued monthly for the children; *L'Ancre*, the official organ of the Central Committee and the branch directors; and *Nos Grands*, a supplement to *L'Espoir*, for the senior members of the society. These publications are issued at Rolle, Switzerland, as are also many other antialcoholic books and tracts. The headquarters of the organization are also at Rolle. The present officers are: Rev. Grandjean, of Chézard, central international president; Mlle. Audéond, general secretary.

The society maintains a publishing house at Rolle, which has issued several very instructive temperance works, among them being "L'Alcoolisme chez l'Enfant" (Alcoholism as Affecting the Child), by Dr. Combe, professor of pediatrics at the University of Lausanne. Some time later the society made a series of inquiries among Swiss

doctors concerning the administration of alcohol to children; and the answers, for the most part favorable to abstinence, were published under the title of "Préservons Nos Enfants" (Let us Protect our Children).

An international convention of the society was held at Neuchâtel on May 24, 1916, at which many questions of an international character were discussed and answered.

French Branch of L'Espoir. The French branch of the society was founded in Paris in 1897. It aims to protect the youth of France from the dangers of intoxicating drink by means of religious, moral, and scientific instruction and by Christian influence. The territory covered by the society includes the whole of France and its colonies, and in 1924 there were over 1,400 members in the various national groups. The work is carried on among the children of the mission districts, and it flourishes in Protestant circles, especially in Paris, Belfort, Valence, Lyons, and in the great industrial centers of northern France.

Until 1922 the president of the French branch of L'Espoir was Pastor M. A. Schaffner, a true lover of children. Owing to ill health, he was compelled to resign, and he was succeeded by the Rev. Mauriee Blanc, pastor of one of the leading churches of Paris.

The World War greatly hindered the work of L'Espoir in northern France, where the country was crushed by the German invasion. Active work among the children of these districts was resumed by the society soon after the signing of the armistice. A new departure in the French branch has been made: The ehildren are organized in troops, somewhat like Boy-scout troops, and are ealled "Chevaliers de l'Espoir" (Knights of Hope). The interest of the children has been greatly increased by these new methods.

The officers of the National Committee are as follows: Rev. Maurice Blanc, president; Mme. J. Bianquis, vice-president; Pastor G. Gallienne, secretary; Mme. Bourrette, treasurer. The organization is closely eonnected, in France, as well as in German Switzerland, with the Blue Cross Society *(La Croix-Bleue)*.

The headquarters of L'Espoir are at 53 bis Rue Saint Lazare, Paris.

ESQUIMAUX. See ESKIMOS OR ESQUIMAUX.

ESTABENTUN. A distilled beverage of Yucatan. See YUCATAN.

ESTAMAZA. An Omaha chief and temperance reformer. See ABORIGINES OF NORTH AMERICA.

ESTANCO. In Salvador and Honduras, a grog-shop where rum produced under the auspices of the Government is sold.

ESTER. In organic chemistry, a compound ether formed by the condensation of an alcohol and an acid, with elimination of water. The various esters derived from the union of amyl alcohol with some of the acids of the acetic series are important media in the aging of distilled liquors. During this process esters of an agreeable taste and odor are formed by the reaction of the substances collectively termed "fusel-oil," and to their presence is due the characteristic "bouquet" of different varieties of spirituous liquors. See USES OF ALCOHOL, under ALCOHOL.

ESTHONIA or **ESTONIA** (Esthonian, *Eesti).* A territory of Northern Europe, bounded on the North by the Gulf of Finland; on the East by Lake Peipus and Russia; on the South by Latvia; and on the West by the Baltic Sea. Its total area is about 16,955 square miles and its population (preliminary census of 1922) 1,110,538, including 92 per cent of Esthonians, 1.5 per cent of Germans (Balts), and 6.5 per cent of Russians and others.

Formerly a part of Russia, after the Bolshevik *coup d'état* Esthonia declared her independence on Feb. 24, 1918. Her independence was recognized the same year by Great Britain, France, and Italy, and in the following year by Russia, Finland, Sweden, and other countries. The constitution of the Esthonian Republic was adopted by the Constituent Assembly on June 15, 1920. The supreme power is vested in the State Assembly (Esthonian, *Riigikogu),* composed of 100 members, elected for three years by universal adult suffrage, the executive power resting with the *Riigiwanem* ("State Elder," corresponding to the president in other republics) and a counеil of ministers. The present State Elder is Konstantin Paets.

The Esthonians are first mentioned in history as a bellicose people, much given to pillaging their neighbors and addicted to piracy. In 1219 the Danish King Waldemar II conquered the northern portion of their territory and established the town of Reval. The Esthonians remained, however, in a state of almost continuous revolt until 1343, when Waldemar IV Atterdag sold his part of Esthonia to an order of German crusaders known as the "Knights of the Sword." For six centuries afterward the condition of the Esthonians was virtually one of serfdom to the German landowners. In 1521, at their own request, the nobles and cities of Esthonia were taken under the protection of Sweden; Livonia, the southern part of Esthonia, being then under Poland, and Oesel for some time under Denmark. Later the whole of Esthonia came under Sweden. By the Peace of Nystad (1721) the country was ceded by Charles XII to Peter the Great. From that time until the beginning of the Bolshevik régime (1918), it was governed as a Russian province.

Surviving fragments of the *Kalewipoeg,* the ancient folk epos of the Esthonians, give evidence of the familiarity of that people with fermented beverages at a very remote period. Reference is made therein to the use of hops as an ingredient of beer, and sueh phrases as "the spirit of the hop-cone" and "intoxicated from the hop spirit" occur frequently in the text. Even in the time of the Esthonian forefathers, the ancient united Finns, there seems to have been a knowledge of European strong drinks; for their vocabulary contained the word *olut* ("ale"), in Esthonian *olu,* which word, according to Professor Wilhelm Thomsen, is borrowed from the ancient Lithuanian *alus,* which in Swedish and German is *ol.* This borrowed word dates from about the time of Christ. There is no evidence, however, that the oldest Finno-Ugric, or the still more ancient Uralian, people had a knowledge of alcoholic beverages. Neither in the Finno-Ugric nor in the Uralian languages are there any common names of ancient origin for fermented drinks.

After their settlement in their present territory (third to eighth century) the Esthonians, through their closer contact with European races, undoubtedly acquired new drinking customs and became familiar with new forms of intoxicants. After the conquest of Esthonia by the Germans the use of alcoholic liquors became especially pronounced. Historical documents show that as early as 1225 there were breweries in Riga, and that sixty years later the peasants of Oesel were required to pay their taxes with home-brewed beer. From still later times the selling of wine and brandy was practised, and it is known that intemperance existed to a considerable extent among both the gentry and the peasantry. There were even unlicensed distilleries; but these were opposed by the wine-sellers of the German gentry, whose revenues were reduced by their operation.

In the seventeenth century public houses began to flourish along the highroads of Esthonia. These were at first established as inns, but as a rule they degenerated into common drinking-places and veritable nests of inebriation which became the curse of the country for three centuries. At the end of the nineteenth century they numbered over 1,000. Taking the Baltic provinces altogether, there was in 1892 one wine-shop to every 608 inhabitants.

In 1900 Count Witte, then Russian Minister of Finance, introduced the monopoly system, and the Russian Government assumed the management of the entire spirits trade, abolishing the public houses for the sale of spirits, which, up to that time, had been under the control of the Balto-German nobles, and in their stead opening up a smaller number of State Monopoly houses in which liquor was dispensed only for consumption off the premises. By way of compensation the Government paid out 10,000,000 rubles (1 ruble = 51.5 cents) to the spirit-dealers, most of whom, as they were still permitted to sell alcoholic beverages other than spirits, continued to keep their places open. At first the State Monopoly system lessened intemperance considerably, but within a short time there was a tremendous increase. Prior to the World War (1914-18) the Esthonian drink bill amounted to more than 10,000,000 rubles annually. The Balto-German distilleries were still active and were supplying the Russian Government with larger quantities of spirits than before. In 1913-14 there were operating 281 distilleries, which produced in the aggregate 43,183,209 liters of spirits.

ESTHONIA

At the beginning of the War Esthonia came under the national prohibitory enactments of the Russian Government (see RUSSIA), which made illegal the sale of ardent spirits for the duration of the War, and for a time the consumption of vodka was practically stopped, while the use of wine and beer was greatly restricted. But in the general political chaos which engulfed the country, following the Revolution of 1917, the liquor laws were not well enforced. Many unlicensed distilleries sprang up—in smaller numbers they had already existed in the first years of Prohibition—especially in the rural districts, and drunkenness increased. This was still further augmented under German occupation, the Germans opening up many new drinking-places, establishing new distilleries, and even importing alcohol from Germany. Though Esthonia was at this time suffering from famine, the Balto-German distillers continued to do a flourishing business, distilling spirits for the peasants and giving to them in return for their precious grain one half the amount of liquor distilled. Such were the conditions when the German armies were withdrawn and the Provisional Esthonian Government again came into power (Nov. 11, 1918).

The Esthonian Government adopted all the old Russian laws for the time being. Thus the Government had also to enforce Prohibition under the Russian ordinances until April 27, 1920, when the new liquor law, which came into force on June 30 following, was adopted by the Constituent Assembly.

Home distilling proved a hard problem for the Government to solve. In 1919 about 2,300 illicit distilleries were raided. The prohibitory laws were not, however, enforced among the higher classes of the population and many of the officials themselves were known to be wet.

By the Esthonian land law all the distilleries became the property of the State, which was in need of money. A number of the peasants were interested in selling their potatoes for distilling. Consequently, interests of the treasury of the State and of the peasants, drinking-people, and future alcohol capitalists combined, and Prohibition was abolished, the above-mentioned law of April 27, 1920, being adopted. According to this law every man over twenty years of age was en-

TABLE I

PRODUCTION OF SPIRITS

PERIODS JULY 1-JUNE 30	NO. OF DISTILLERIES	NO. OF YEAST-FACTORIES	SPIRITS DISTILLED (LITERS)	MATERIALS USED (POODS; 1 POOD=36.07 LBS.)			
				POTATOES	MALT	MAIZE	OTHERS
1913-14	281		43,772,875	14,805,945	1,072,679	1,957,143	227,288
1918-19	12	1	368,582	203,143	3,292 (dry) 8,314		300
1919-20	76	1	3,467,918	1,763,664	18,360 (dry) 70,781		18
1920-21	134	1	6,451,490	3,277,661	12,189 (dry) 131,372		51
1921-22	177	1	8,437,122	4,117,403	21,630 (dry) 164,778		978
1922-23	199		5,457,643	2,883,880	145,208		46,125
1923-24	201		5,254,053	2,744,479	144,479		78,799

ESTHONIAN BEER-MUGS

titled to purchase a half-liter of spirits per month. On June 1, 1920, this ration was increased to 1 liter monthly.

The accompanying tables I to V show, in round figures, the production and consumption of alcohol, number of selling-places, etc.

In the first four months of 1924 the quantity of alcohol consumed was 1,088,663 liters, as compared with 1,209,994 liters during the same months in 1923. This decrease was probably due to the several effects of a more vigorous abstinence propaganda, of the economic crisis, and of the increased cost of beverage alcohol.

TABLE II

CONSUMPTION AND EXPORTS OF SPIRITS (IN LITERS)

YEARS	CONSUMPTION IN ESTHONIA	EXPORTS	TOTALS
1919	127,633	107,511	235,144
1920	1,857,706	1,466,436	3,324,142
1921	4,419,149	907,668	5,326,817
1922	4,358,498	2,140,014	6,498,512
1923	4,431,758	2,669,605	7,101,363

TABLE III

PRODUCTION OF BEER

YEARS	NUMBER OF BREWERIES	BEER PRODUCED (LITERS)
1921	5	2,221,800
1922	8	6,500,000
1923	9	11,000,000

TABLE IV

PLACES FOR THE SALE AND DRINKING OF ALCOHOLIC BEVERAGES

YEARS	RESTAURANTS AND BUFFETS	SPIRIT-, WINE-, BEER-SHOPS, STORES, ETC.	TOTAL NUMBER OF PLACES
1920	218	52	270
1921	273	194	467
1922	276	276	552
1923	288	400	688

ESTHONIA

TABLE V

PER CAPITA CONSUMPTION OF BEVERAGE ALCOHOL (IN LITERS)

1920	1921	1922	1923
1.21	3.74	3.70	3.88

The Esthonian distillers and spirit capitalists had great hopes of being able to develop a large foreign trade, but these hopes proved visionary owing to the high original cost of spirits manufactured in Esthonia, which was almost double that of spirits imported from other countries. This condition has resulted in a considerable amount of smuggling, Finland, Russia, and Sweden being the chief receiving countries. The spirits thus clandestinely sent out of the country quite often make their way back again to Esthonia. As regards Finland, it is believed by the Esthonians that the smuggling is officially countenanced. This question was thoroughly discussed in the Esthonian Parliament and it was resolved to withhold alcohol from any concern intending to sell the same abroad. According to the "Statesman's Year-Book" for 1924, the exports of spirits from Esthonia in 1922 amounted to 112,241 poods (1 pood = 36.07 lbs.).

The spirit industry in Esthonia is quite undeveloped: the distilleries are old, small, and out of date. There is no real economic justification for its existence, because if the alcohol is considered a necessity by the Government, whether for drinking or for other purposes, it would be cheaper to import it than to make it at home. The State pays to Esthonian distillers subventions amounting to 200,000,000 Esthonian marks ($500,000) annually, without which this great "patriotic industry" could not exist. The reve-

TARTU (DORPAT), ESTHONIA

nue derived by the State from liquor is about 1,000,000,000 Esthonian marks annually; in fact the revenue from liquor is about one seventh of the State's entire income.

The temperance movement in Esthonia has been largely promoted by the Central Committee of Esthonian Temperance Societies (Esthonian, *Eesti Karskusseltside Uhenbuse Kesktoimkond)*, which was founded in 1892, during the First Esthonian Temperance Congress, was officially registered by the Russian Government in 1907, and continued to function until the German occupation began. It was then declared to be "unnecessary." It was restored by the Esthonian Government in 1920. In 1922 it was merged into the Esthonian Temperance League *(Eesti Karskusliit)*. In 1923 the League included 342 societies for adults. There were, also, some temperance organizations which did not join the League. The Esthonian Women's Temperance League included about 40 women's organizations, and about 70 organizations of Boy Scouts, etc., formed the Esthonian Youths' Temperance League *(Eesti Noorsoo Karskusliit)*. There were also 9 temperance organizations in the Esthonian Army and about 145 Bands of Hope. In the University of Tartu there is a students' temperance organization having 115 members, and another exists in the Technical College of Tallinn.

The Esthonian churches have in recent times become more and more favorable toward the fight against alcoholism, and many of them are opening their doors to antialcoholic speakers.

Under the law of July 14, 1921, a special duty of one Esthonian mark was levied upon each order for alcohol, and the sum received from this source was devoted to the promotion of temperance work. On March 22, 1922, this duty was raised to three marks for each liter of liquor. The Esthonian Temperance League arranges public lectures and speeches, and holds national conventions periodically in Esthonia, besides sending delegates to the International Congresses Against Alcoholism. The temperance movement in Esthonia generally has derived great benefit from the activities of Mr. Villem Ernits, formerly professor at the University of Tartu, who is the representative of the World League Against Alcoholism.

The Rev. David Ostlund, representative of the World League Against Alcoholism in Scandinavia and Finland, visited Esthonia in December, 1923, and found that great interest was being taken in the cause of temperance reform. He spoke before the Esthonian Parliament, and his observations on the economic success of Prohibition in America created a deep impression. On the previous evening the President of the Parliament, the Hon. Jaan Tönisson, had publicly declared himself in favor of Prohibition. At a meeting held in one of the Greek Catholic Churches, the Rev. Mr. Alexander, Metropolitan, the highest ecclesiastical authority in Esthonia, addressed the audience and placed the matter of temperance before his hearers as a Christian virtue. Mr. Ostlund was strongly of the opinion that the most pressing need in Esthonia was correct information concerning the evil effect of drink.

ESTHONIAN TEMPERANCE LEAGUE (Esthonian, *Eesti Karskusliit)*. A federation including most of the temperance organizations of Esthonia. The first temperance society in Esthonia was founded at Forgel, near Pernaus, in 1889, its leader being Mr. Jüri Tilk. Within four years there were 26 similar societies, all of which abstained from the use of spirits. Two of the societies originally had adopted a "moderation pledge," but with unsatisfactory results. In 1892 (Jan. 15-16) a general congress of delegates was held in Dorpat (Tartu) at which a Central Committee of Temperance Societies was formed. Until 1922 temperance work in Esthonia was carried on mainly by this body; but in that year the Central Committee was merged into the Esthonian Temperance League. In December, 1923, the League comprised 342 separate organizations, having an aggregate membership of about 20,000. The local organizations affiliated to the League were:

The Esthonian Temperance League	56
Bands of Hope	114
Young People's associations	93
High School and University associations	31
Women's societies	20
Scouts, girls and boys	15
Various other societies	13
Total	342

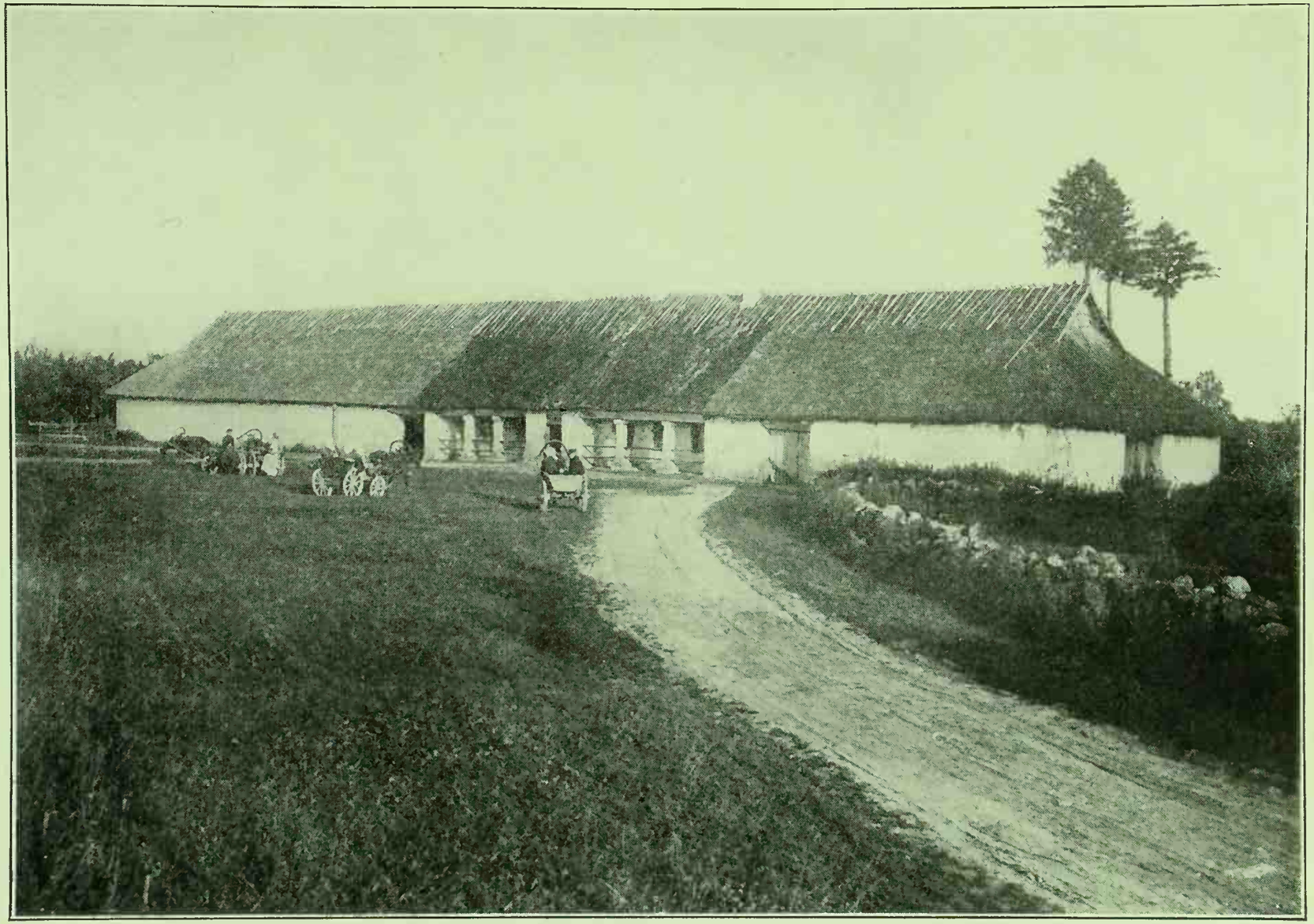
The League issues for adults the monthly periodical *Tulev Eesti* ("The Future Esthonia"), and for the young, *Kevadik* ("Spring"), besides a considerable number of temperance pamphlets and leaflets. The League has also arranged for antialcoholic lessons to be given in the schools. In 1923 there were given 2,736 such lessons. Special sections for abstaining children numbered 145 with 7,620 members. The League has subsidized the scientific investigations of the alcohol question at the University of Tartu.

The president of the League is Prof. Villem Ernits, and the secretary is Eduard Kubjas, both of Tartu (Dorpat). The headquarters of the League are at Jakobstreet 8, Tartu.

See, also, Esthonia or Estonia.

ETHELBERG, LAURIDS JÖRGENSEN. A Danish editor and temperance leader; born at Kollemorben, Denmark, Oct. 19, 1849; died Jan. 9, 1907. Devoting himself to teaching in the earlier part of his career, he at length became editor of *Ugens Nyheder*, a popular weekly, and later of various political dailies. Ethelberg joined the Danish temperance forces in 1880, and became one of the earliest and most radical agitators of the movement, founding many temperance societies in different parts of the country. During 1881-98 he was editor of *Totalafholdsbladet*, a temperance weekly. He was, also, the author of a number of temperance pamphlets. Ethelberg was honored by the King of Denmark with the silver cross of The Dannebrog. His latter years were spent at Randers, where, shortly after his death, friends of the temperance cause erected a monument over his grave.

ETHER ($C_2H_5O.C_2H_5$). A colorless, volatile, highly inflammable liquid, having a strong characteristic odor and sweetish taste. It is produced by distilling 5 parts of 90-per-cent alcohol with 9 parts of concentrated sulfuric acid at a temperature of 140° to 145° C. The distillate is then treated with lime and calcium chlorid and again distilled to purify it. It is commonly used as an anesthetic, both internally and externally; in the



ESTHONIA: SALOON AT MASA, ÖSEL

latter case its local anesthetic action is due to the intense cold caused by rapid evaporation. It is sometimes used as a drug to produce a short stage of inebriety. It is known also as "ethyl oxid," "ethylic ether," and "sulfuric ether." "The Pharmacopoeia of the United States of America," Ninth Decennial Revision, defines ether as a liquid "containing not less than 95.5 per cent nor more than 97.5 per cent of ethyl oxide [$(C_2H_5)_2O$=74.08], the remainder consisting of alcohol containing a little water."

ETHIOPIA. See ABYSSINIA.

ETHYL ALCOHOL. See ALCOHOL.

ETHYL ALDEHYDE or **ETHALDEHYDE.** See ALDEHYDE.

ETHYL BUTYRATE ($C_3H_7.CO_2(C_2H_5)$, (called, also, **Butyric Ether**). A colorless liquid of pineapple odor. It is one of the products of the fermentation and distillation of molasses, giving rum its characteristic flavor. It is also produced synthetically from butyric acid, and, as "rum essence" or "rum ether," is employed to flavor artificial rum. As "essence of pineapple" or "ananas oil" it is used in the manufacture of perfumery.

ETHYL PELARGONATE (called, also, **Ethylpelargonic Ester, Oenanthic Ether,** and **Pelargonic Ether**). A colorless liquid with a vinous, stupefying odor, and an acrid taste resembling the flavor of quince. It develops in the aging of brandy, to which it gives a characteristic odor. It is obtained from wine-lees by adding sulfuric acid and water and distilling in a current of steam. It is also made by a series of chemical operations in which the oil of rue and nitric acid are first used. The ether thus prepared has the quince odor, and, when dissolved in alcohol, forms quince essence.

ÉTOILE BLEUE, L' (The Blue Star). A Belgian temperance society, which for some years did excellent work and had a considerable membership. It was represented at the Twelfth International Congress Against Alcoholism, held in London, England, in 1909. In the course of years its operations were overlapped by the activities of other temperance organizations, and at the time of the World War it passed out of existence.

ETTLE. Same as ADDLE.

EUCHARIST. An ancient name of the Lord's Supper, or Holy Communion. It is derived from the Greek *eucharistia*, meaning "thankfulness." Originally the term *eucharistia* was expressive of thanksgiving in connection with the sacrament of the Lord's Supper; later it was associated with the bread and wine used in the rite; and eventually to the entire celebration.

The term *Mass*, which has the same connotation, is derived from the Lat. *missa* or *missio*, because the children and catechumens, or unbaptized believers, were dismissed before the eucharistic rite began. Other names express various aspects of the rite: Communion (Gr. κοινωνια), the fellowship between believers and union with Christ; *Lord's Supper*, so called from the manner of its institution; *Sacrament* as a consecration of material elements; the *Mystery* (in Eastern churches) because only the initiated participated; the *Sacrifice* as a rehearsal of Christ's passion.—"Encyclopaedia Britannica," 11th ed., ix. 868.

The earliest account of the sacrament is contained in I Cor. xi. 23-26, where Paul states

That the Lord Jesus, the same night in which he was betrayed, took bread:

And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Different views are held by the churches concerning the Eucharist, Orthodox Roman Catholics, for instance, maintaining, in conformity with the decision of the Council of Trent (Oct. 11, 1551),

that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is, by the Holy Catholic Church, suitably and properly called Transsubstantiation.

Others hold that the words of I Cor. xi. 23-25 are to be taken in their primitive meaning and not figuratively. For a comprehensive account of their varying views the reader is referred to the article "Lord's Supper" in "A Religious Encyclopedia" (ed. Philip Schaff, New York, n. d.), wherein will also be found a description of the various modes of administering the sacrament.

The question as to the use of fermented or unfermented wine in the Eucharist is treated under COMMUNION WINE.

EVANGELICAL ASSOCIATION and **EVANGELICAL CHURCH.** An American religious organization which had its beginning in Eastern Pennsylvania in the early years of the nineteenth century. Its founder was Jacob Albright, who was born in 1759 near Pottstown, Pennsylvania. Being of deeply religious character, he became a minister and desired to engage in distinctively German work. He had been licensed as a minister by the Methodist Church, but at that time that denomination's leaders did not favor the idea of establishing preaching in the German language. Hence the organization of the Evangelical Association was based almost entirely on the Methodist system. Its first annual conference was held in Lebanon County, Pennsylvania, in 1807, and Jacob Albright was elected its first bishop.

The Evangelical Association has been characterized always by great missionary zeal, and it organized a general missionary society in 1839. It soon abandoned the idea of preaching the Gospel exclusively in the German language; and its German work has gradually diminished until only a small percentage of its congregations use that tongue in their religious services.

In 1891 there was a division, resulting in the organization of the United Evangelical Church, which took from the Association a considerable number of its ministers and members. In 1922 this breach was healed in large measure by the reunion of the two churches, under the general name of the "Evangelical Church." Dr. H. K. Carroll, in his "Statistics of the Churches in 1924" (*Christian Herald*, March 7, 1925), lists this denomination as having 2,483 churches and 241,579 communicants.

The bishops as well as the ministers and laity of the Evangelical Association were aggressive and militant in their devotion to the cause of temperance and Prohibition. It was required of their members that they wholly abstain from the use of liquor for beverage purposes. From time

to time their General Conferences, as well as their annual conferences, have delivered the strongest possible denunciations of rum, and have called upon the Church everywhere to witness against it, not only by personal total abstinence, but by voice and ballot laboring for its overthrow. No man identified with the manufacture and sale of liquor could hold membership in the Church.

At the General Conference of the Evangelical Association, held at Los Angeles, Calif., in October, 1915, the Episcopal Message read in part:

> The question of temperance and prohibition is with us. We established the prohibition of the manufacture, sale and use of alcoholic beverages as a law for our members in 1839. We are one of the oldest temperance, or antisaloon, societies in the United States. So high was the standard set by our fathers upon this subject that, no matter what phase of the antiliquor reform was to the fore, in the evolution of sentiment, purpose and goal we had no need to shift our position.

The Episcopal Message delivered to the General Conference at Cedar Falls, Iowa, in October, 1919, contained the following paragraph:

> The duty of the hour is clear and imperative. Our historic attitude as a church has been vindicated. No rum-seller has ever been tolerated as a member of our Evangelical household. We are pledged with other Christian forces of the land to remain in the fight for the enforcement of law and to stand guard with eternal vigilance over our homes and our community. The slogan thus far has been "Tho saloon must go." The slogan now will be: "The saloon must never come back."

EVANGELISK AFHOLDSFORBUND (Evangelical Temperance Union). See DENMARK.

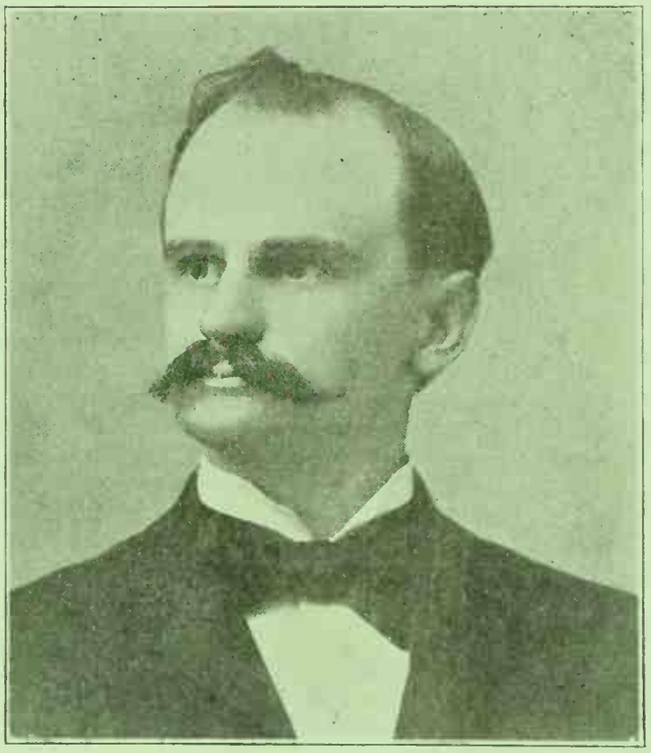
EVANS, ALFRED HENRY. American educator, lecturer, and Prohibition advocate; born at Cambridge, Mass., Sept. 12, 1860; educated in the public schools of Holyoke, Mass., in Colby College, Me. (A. B. 1881; A. M. 1885), and in the University of Berlin, Germany (1884-85). He taught in the Worcester Academy, Worcester, Mass., 1881-84, and then spent a year in Europe. On his return he taught in the Cushing Academy, Ashburnam, Mass. (1885-95), in the Academy at Scofield, Conn. (1895-98), in the high school at Northampton, Mass. (1898-1914), and in Northampton College, Conn. (1914-20). In 1920 he retired from teaching and started a poultry farm at Northfield, Mass. He was three times married: (1) to Carrie M. Lesure, of West Boylston, Mass. (d. 1903); (2) in 1914, to Susan Asmon, of Ashburnam, Mass. (d. 1915); (3) to Jane Conway Hale, of Conway, N. H.

The son of a clergyman, and himself licensed to preach in the Baptist Church, Evans early enlisted in the temperance cause. He joined the Prohibition party in 1886, becoming a member of the Massachusetts State Committee in the same year, and serving until 1895. From 1895 to 1898, while living in Connecticut, he was a member of the committee of that State. In 1898 he returned to Massachusetts and was made president of the State Committee, serving until 1917. During this period he was the officer appointed to enforce the no-license law in Ashburnam, where he closed nineteen illegal places of sale and sent several of the proprietors to jail. He was successively the candidate of the Prohibition party for Secretary of State (1911), lieutenant-governor (1912), governor (1913-14), and lieutenant-governor (1915-16). He was on the platform against license in almost every campaign in Massachusetts, and was chairman of the no-license committee in Northampton from 1910 to 1914.

EVANS, JERVICE GAYLORD. An American clergyman, educator, and Prohibition leader; born at Wenona, Ill., Dec. 19, 1833; died at Lake Bluff, Ill., Oct. 27, 1910. He was educated at Peoria Wesleyan Seminary, Judson College, and Ohio Wesleyan University. Later he received honorary degrees of A.M. from Quincy College and D.D. from Chaddock College, and LL.D. on thesis, from Chicago College of Science. In 1857 he married Nettie G. Gardner, of Powell, Ohio.

Evans entered the ministry of the Methodist Episcopal Church in 1854, and spent 23 years in the pastorates of various churches, serving as secretary of his conference (Illinois Central) during seven years of that period. He served four years as presiding elder, and then was associated with Hedding College, Abingdon, Ill., of which institution he became president, 1872-78. He held the same office during the period 1889-98.

During his long tenure of the college presidency he continued and extended the active propaganda against the saloon which had characterized his career as a pastor. His campaign work in Illinois and other States became memorable. In 1888 the General Conference of the Methodist Episcopal Church organized a Permanent Committee on Temperance and Prohibition, of which in 1892 Dr. Evans was made chairman, retaining that position by reelection until the year of his death.



JOHN GARY EVANS

In politics Evans was first a Free Soiler, then a Republican up to 1880, when he joined the Prohibition party. He was chairman of the Illinois State Convention of that party in 1888, and was repeatedly a delegate to its national convention. He was a member of the National Committee during 1888-92. His busy pen served effectively to extend the scope of his powerful platform appeals. Besides a stream of contributions to the periodical press, he wrote a number of temperance books among which were: "The License System"; "The Woman Question"; "The Liquor Traf-

fic Indicted"; "The Christian Citizen"; "Pleas for Licensc"; and "Pulpit and Politics."

EVANS, JOHN GARY. See the article on SOUTH CAROLINA.

EVANS, JOHN NEWELL. Canadian temperance worker; born at Berriew, North Wales, May 10, 1846. He was educated mainly in a private school in London, and began life as a clerk in a dry-goods store. Emigrating to America, he worked in the California mines during the early sixties, quitting this occupation to become a farmer in British Columbia. He married Mary Jane Davies in 1873.

Evans's interest in temperance work began when he was a boy of eleven, at which time he became a member of a London temperance organization. In California he was identified with the Sons of Temperance (1868-69). He was a charter member of Somenos Lodge No. 9, I. O. G. T., and a member of the Grand Lodge of British Columbia, in which he filled numerous offices, including those of Grand Chief Templar and Grand Secretary. He sat as a Representative in the provincial Legislature (1902-04) and introduced the first local-option measure in that assembly.

He is now (1925) serving his tenth year as reeve of the municipality of North Cowichan, B. C.

EVANS, REES. Welsh Presbyterian clergyman and temperance advocate; born at Llanwrtyd Wells, South Wales, Sept. 8, 1845; educated at Bangor Normal College and Owens College, Manchester, England; engaged in teaching until 1875, when he was ordained to the ministry of the Presbyterian Church. His active interest in the temperance cause led him to unite with the Good Templars early in his ministerial career, and in 1890 he was chosen Grand Chief Templar of the Grand Lodge of Wales, a position which he continued to hold for twenty years. During a part of that period he was also assistant secretary of the International Grand Lodge. He has labored very stedfastly to secure for the United Kingdom Alliance the full sympathy and support of his own and other temperance bodies in Wales.

He has been honored by the church. He was moderator of the South Wales Association, 1911-12; moderator of the General Assembly of Welsh Presbyterians, 1914-15, and has been many times selected to deliver the address on "Church Polity" at the ordination of young ministers. He has been prominent in the conventions of various temperance bodies, and in 1902 represented his lodge at the International Grand Lodge session in Stockholm.

EVANS, SARAH LINDSAY (ANGUS). Australian temperance worker; born at Newcastle-on-Tyne, England, Nov. 13, 1816; died in Australia June 6, 1898. She married Henry Evans, of Exeter, in 1837, and six years later emigrated with her husband to South Australia (1843), settling at Evandale, Keyneton.

Mrs. Evans took the pledge of total abstinence in 1870, and soon became so opposed to the use and manufacture of alcoholic beverages that, after her husband's death, she had the vineyards of the estate—which had produced a famous quality of wine—uprooted, and the huge wine-cellar converted into a temperance meeting-place. She built a new hall especially for this purpose in 1872, and established the North Rhine Band of Hope the same year. Thenceforth Mrs. Evans was prominently identified with temperance work in South Australia, giving her support to the South Australian Band of Hope and Gospel Temperance Union, the South Australian Alliance, and other temperance organizations, and erecting, at Keyneton, a temperance hotel where only non-alcoholic beverages were dispensed.

EVARTS, JEREMIAH. American lawyer, editor, and temperance adovcate; born at Sunderland, Vt., Feb. 3, 1781; died in Charleston, South Carolina, May 10, 1831. He was graduated at Yale in 1802, and spent some years in teaching. Later he studied law and, after being admitted to the bar in 1806, practised his profession in New Haven for about four years. His interest in religious and humanitarian questions led to his selection in 1810 as editor of *The Panoplist*, a religious monthly published in Boston. Two years after assuming charge of *The Panoplist* he was chosen treasurer of the American Board of Commissioners for Foreign Missions. In 1820 *The Panoplist* was superseded by the *Missionary Herald*, of which Evarts became the editor. He was made corresponding secretary of the Board in 1821, and held that position until his death.

During the early period of his editorial career Evarts began to direct public attention to the crying evils of intemperance, pointing out the need of organization to restrain the greed of the liquor-dealers and to inform the public mind on the whole question. He was one of the organizers of the Massachusetts Temperance Society (1813), and of the American National Temperance Society (1826), both of which bodies, though slightly changed in form and name, continued to work effectively for many years. Evarts was the father of the distinguished lawyer and statesman, William M. Evarts.

EVERETT, CHARLES ARTHUR. Canadian furrier, legislator, and temperance advocate; born at St. John, New Brunswick, Canada, March 24, 1828; died May 16, 1909. He was educated in the public schools of St. John and at the Fredericton Baptist Seminary. He became a furrier and hatter, and formed a partnership with his brother Edwin, under the firm name of C. & E. Everett, at St. John. In 1855 he became a member of the city council, and was appointed chairman of the Board of Assessors of Taxes. He married Elizabeth A. Eagles at St. John in 1850. In 1885 he was elected to the Dominion Parliament to represent the city and county of St. John. He was president of the St. John Exhibition Association during the years 1888-90.

Active in the first temperance movements organized in his community, Everett became a member of the Sons of Temperance in 1847. Three years later he prepared a compilation of the laws and usages of that order, which was accepted by the Grand Division and used for many years. He represented the National Division at the session held in Richmond, Va., in 1852. Shortly afterward he was elected Grand Worthy Patriarch, and in 1884 he was elected Most Worthy Associate. In 1892, at the Jubilee session, he was made Most Worthy Patriarch. He carried great enthusiasm into all of his temperance activities.

EVERETT, EDWARD. American statesman and orator; born at Dorchester, Mass., April 11,

1794; died in Boston, Mass., Jan. 15, 1865. He studied theology at Harvard University, graduating in 1811, and taking first honors in his class. While at college he was editor of *The Lyceum*, the earliest in the series of college journals published in America. Everett pursued his studies in divinity, and became pastor of the Unitarian Church, Brattle Square, Boston (1813). His sermons soon attracted wide attention. In 1814 he published his "Defence of Christianity," in reply to the "Grounds of Christianity Examined," of George G. English. In the same year he was chosen to occupy the newly established chair of Greek literature at Harvard. To qualify himself for the post, he went to Europe in 1815 for a course of travel and study. He was for two years at the University of Göttingen (Germany), and later sojourned in France, England, Italy, and Greece. In 1819 he returned to enter on the duties of his professorship. In 1820 he became editor of the *North American Review*, and in 1820-24 contributed to it about 50 papers. He was elected to Congress in 1824, and by reelections held his seat until 1834. Throughout this period he was a member of the Committee on Foreign Relations. In politics he was a National Republican (Whig). He declined a renomination to Congress in 1834. In 1835 he was elected governor of Massachusetts, and was three times reelected, holding the office until 1839, in which year he was defeated by a majority of one vote out of more than one hundred thousand. This election was of interest from a historical point of view, because it was the first important American election, where the issue turned on the retail sale of intoxicating liquors.

While in Europe, in 1840, he was appointed Minister Plenipotentiary to England. At a time when there were many points of controversy between England and the United States, he was successful in the adjustment of numerous important questions. He was recalled in 1845, immediately after the accession of Polk to the Presidency. During 1846-49 he was president of Harvard University, and in October, 1852, on the death of his intimate friend, Daniel Webster, he became Secretary of State in Fillmore's cabinet for the last four months of the latter's administration. During this brief term of office he declined, in a diplomatic note, the joint proposition of Great Britain and France that the United States should enter a tripartite convention, which should guarantee to Spain exclusive possession of Cuba in perpetuity. Before he left the Department of State he was elected to the Senate from Massachusetts. During the long session of 1853-54 his health gave way, and, on the order of his physician, he resigned his seat. From 1856 to 1859 he delivered his well-known oration on Washington on 122 occasions, realizing thereby nearly $60,000, which he turned into the treasury of the Mount Vernon Association for the purchase of the home of George Washington by private subscription. He prepared a collective edition of the orations and speeches of Daniel Webster, wrote a sketch of General Spark for Spark's "American Biography," and prepared for the "Encyclopaedia Britannica," at the instance of Macaulay, a life of Washington, afterward published separately (1860). In the same year he was the candidate of the short-lived Constitutional-Union party for the vice-presidency, on the ticket with John Bell; but he received only 39 electoral votes, namely, those of Kentucky, Tennessee, and Virginia. During the Civil War Everett was a stanch Unionist, but disposed always toward a policy of reconciliation. He delivered the address at the dedication of the National Cemetery at Gettysburg, Pa., Nov. 19, 1863, and in the Presidential election of 1864, as an elector-at-large, he cast his ballot for Lincoln and Johnson.

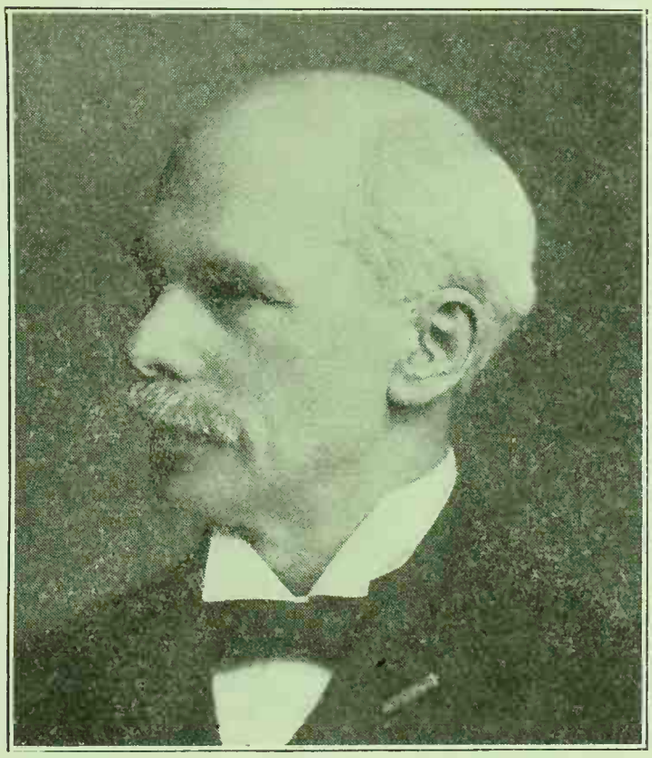
Everett's last public appearance was at Faneuil Hall, Boston, Jan. 9, 1865, where he spoke on behalf of the sufferers at Savannah. At the meeting he caught cold, and his death ensued six days later. His "Orations and Speeches" were published in four volumes (Boston, 1836-59).

Everett was distinctly favorable to temperance. In 1832 he delivered an address to the Temperance Society of Salem, Mass. When he was inaugurated as president of Harvard (1846) about six hundred persons sat down to a wineless banquet. He was one of the speakers at the laying of the foundation-stone of an asylum for inebriates at Binghamton, N. Y., in 1854. In many ways he lent his powerful cooperation to the temperance movement.

EVERETT, ROBERT. Welsh clergyman and temperance advocate; born in Flintshire, North Wales, Jan. 2, 1791; died in Oneida County, N. Y., Feb. 25, 1875. He received a liberal education at Wrexham College, and was ordained to the ministry of the Independent, or Congregational, Church. He became pastor of the church at Denbigh, where his fame as a preacher was widespread among his countrymen. In 1823 he accepted a call to America, and became pastor of a Welsh Congregational church at Utica, N. Y., remaining in that pastorate until 1838, when he was called to Capel Uchaf Congregational Church in the same county, where he resided until his death in 1875. He received the honorary degree of D.D. from Hamilton College in 1861. Dr. Everett was active in the antislavery controversy throughout his earlier ministry in the United States; and at the same time, amid considerable opposition, he denounced the liquor traffic and the drinking habits of his countrymen with unsparing energy. In 1838 he introduced unfermented wine at the communion table, and ever afterward adhered to this practise. In 1840 he established *Y Cennadwr* ("The Messenger"), a monthly Congregational magazine, which he continued to edit as long as he lived. This periodical gained a considerable circulation among the Welsh people on both sides of the Atlantic, and served as a vehicle for total-abstinence propaganda. Everett translated and published a number of important books, so that his people might have the benefit of communion with the best writers of English, including the leaders of the temperance reform in America and other countries.

EVERHART, ROLLIN ORLANDO. American clergyman, editor, and Prohibition advocate; born at Griggsville, Ill., Oct. 21, 1874; educated at Whipple Academy and Illinois College, Jacksonville; graduating (A.B.) in Public Law at the University of Illinois in 1898. In 1900 he entered the ministry of the Methodist Episcopal Church, becoming a member of the Illinois Con-

ference. In 1905 he married Gertrude Azalea Simmons. He held pastorates successively at Warsaw, Ill. (1901-02) and Tolono, Ill. (1903-04), Waterville, Me. (1908), and Troy, N. Y. (1909-12). In 1904 he entered the service of the Illinois Anti-Saloon League as Legislative superintendent, becoming assistant State superintendent in 1905. During the following year he was transferred to New York, becoming superintendent of the Syracuse district of the Anti-Saloon League of New York. In 1907-08 his work was in Maine, where he served as organizer and State superintendent of the Anti-Saloon League. Accepting a call to the State St. Methodist Episcopal Church, Troy, N. Y., he spent the period 1909-12 in the pastorate of that church, returning to Anti-Saloon League work, after recuperating from illness, in 1914, in which year he became State editor of the New York edition of



JAMES LITHGOW EWIN

The American Issue. He was also for a time New York's representative in the National Board of Directors of the Anti-Saloon League. In addition to his editorial duties he rendered valuable service as campaigner and organizer throughout the Empire State. In February, 1924, he severed his connection with the Anti-Saloon League as a protest against the appointment of William H. Anderson's successor.

EVERSON, CHARLES JOHN. American clergyman and temperance worker; born in Philadelphia, Pa., Dec. 4, 1876; died July 26, 1923. He was educated at Perth Amboy, N. J., the Christian and Missionary Alliance School, Nyack, N. J., and Taylor University, Upland, Ind. He married Alta L. Smith, of Elwood, Ind., July 8, 1903. Ordained in the Methodist Episcopal Church, he held pastorates at De Soto and Muncie, Ind., and has served the Church in various other positions of trust. In 1895 he was appointed by the North Indiana Conference as a trustee to represent the Conference, and he was reappointed to that position for several years following. Everson had been actively connected with the Anti-Saloon League of Indiana since it first became a factor in the settlement of the liquor problem, serving for a number of years on its headquarters committee. Since 1914 he had been employed by the League as financial secretary. He was a member of the temperance committee of the North Indiana Methodist Conference.

EVIUS. See DIONYSOS.

EWIN, JAMES LITHGOW. American business man and Prohibition advocate; born in Baltimore, Md., Oct. 10, 1849; died Jan. 18, 1915. He was educated in the public schools and other institutions of Laurel and Baltimore, Md. Settling in the city of Washington, D. C., he became interested in the work of the Young Men's Christian Association, and for nine years was secretary of the local organization. He was, also, elected secretary of the District of Columbia Sunday-school Association, chairman of its temperance committee, and one of its vice-presidents. In this capacity he was a member of the body which organized the Anti-Saloon League of the District of Columbia in December, 1893, and was elected first vice-president of that League. He was one of the active agents in bringing about the first national anti-saloon convention in Washington, D. C., which organized the Anti-Saloon League of America (December, 1895), and was elected national secretary of the new organization. At the sixth national convention he was elected corresponding secretary. In addition to his duties in the national body, Ewin was elected president of the Anti-Saloon League of the District of Columbia in 1896. He continued to serve most efficiently every interest of the League and of the temperance cause in Washington and surrounding territory until failing health compelled a partial retirement. At the time of his death (1915) he was vice-president of the District of Columbia League and a member of its headquarters committee. Ewin was twice married: (1) in 1880, to Janie Young King; (2) in 1901, to Sallie Eva Watkins.

EWING, JOSEPH LYONS. American Presbyterian minister and temperance worker; born at Saltsburg, Pa., Nov. 28, 1866; educated in the public schools, Saltsburg Academy, Washington and Jefferson College (A.B. 1890), and Western Theological Seminary, Pittsburgh, Pa. His pastorates were: Aspinwall, Pa. (1893-98); Jamesburg, N. J. (1898-1903); Bridgeton, N. J. (1903-10); and Jersey Shore, Pa. (1910-20). He has been twice married: (1) in 1893, to Miss Belle Marquis (d. 1907); (2) in 1910, to Miss Edna McGalliard, of Bridgeton, N. J.

Ewing first became identified with Anti-Saloon League work in New Jersey in 1906, serving as a member of the headquarters committee until 1910. He then became superintendent of the Philadelphia District of the Anti-Saloon League of Pennsylvania, a position in which he served for twelve years, distinguishing himself as an able worker. He resigned in 1920 to become superintendent of home missions in the Presbyterian Synod of New Jersey. From 1914 to 1920, in addition to his other duties, he served as chairman of the Lycoming County (Pa.) Anti-Saloon League, auxiliary to the A.-S. L. of Pennsylvania.

He became superintendent of the Board of National Missions, Department of New Jersey, April 1, 1922, which position he still holds.

REV. JOSEPH LYONS EWING

EXCELL, EDWIN OTHELLO. American song composer, musical director of gospel meetings, and Prohibitionist; born at Uniontown, Ohio, Dec. 13, 1851; died at Wesley Memorial Hospital, Chicago, June 10, 1921. He was educated in the public schools of Ohio and Pennsylvania, and later studied music. He married Eliza Jane Bell, of Brady's Bend, Pa., Dec. 15, 1871, and removed to the Pacific coast where he worked as a bricklayer, continuing the study of music in his spare time. While singing at his work he was overheard by Sam Jones, the famous evangelist, who, being attracted by his voice, engaged Excell as a chorister. He traveled with Jones for twenty years, leading the singing in revival meetings. Later he began writing gospel hymns, of which he produced a great many that became popular in Protestant churches throughout America. Some of his best-known hymns are: "All for Jesus." "Count Your Blessings," "Let the Savior In," "I am Happy in Him," "Since I Have Been Redeemed," "The Handwriting on the Wall," "A Little Bit of Love," and "Jesus Bids Us Shine." In 1881 he began the publishing of hymn-books, which have attained usage in Protestant churches throughout the world. At the time of his death he was the owner of the largest hymn-book publishing house in the world, selling over 1,000,000 books annually.

For many years Excell served as musical director and choir leader in State and Provincial Sunday-school conventions all over the United States and Canada. In 1914 he became vice-president of the International Sunday-school Association, later (1916) becoming treasurer, which position he filled until his final illness compelled him to resign.

For the last 35 years of his life his time was almost wholly devoted to music in Sunday-school lines, his chosen field, yet he frequently served as leader of music in evangelistic and temperance meetings, and under his leadership music became a vital part of every convention and religious service that he attended. He was an ardent Prohibitionist and a familiar figure at Anti-Saloon League and other temperance organization conventions, at which he invariably led the singing and gave a number of solos, one of which, "Down Among the Dead Men," was particularly effective.

EXCISE. A duty or impost levied upon the manufacture, sale, or consumption of commodities, especially liquors. The word "excise," which is of Dutch origin, came into use in England during the seventeenth century. It is believed to have come originally from the Latin *excidere*, meaning "to cut out or off." In Great Britain the term has been broadened until it includes a great variety of taxes, even those formerly called "assessed taxes." In the United States the word is seldom used, having been superseded by the term "internal revenue."

EDWIN OTHELLO EXCELL
—Photo by Gross, Chicago

The earliest excise law of which there is record was that enacted by the Roman emperor Augustus about 28 B. C. It was a very mild form of taxation, and represented only about 1 per cent of the value of the goods. It was very unpopular, and was abolished by Caligula about 50 years later.

England levied an excise on liquors in 1643. This was done to pay debts incurred by the Civil Wars. Early in the nineteenth century, being hard pressed to carry her debts, as a result of the Napoleonic wars, England added such commodities as candles, paper, salt, soap, etc., to the list of duties upon which an excise was collected. From the very beginning the excise on spirituous liquors has been maintained and steadily in-

creased. The duty on spirits in 1660 was very small, amounting to only a few pence. By 1820 it had increased to 11s. 8¼d. per gallon, and in 1915 it was 14s. 9d.

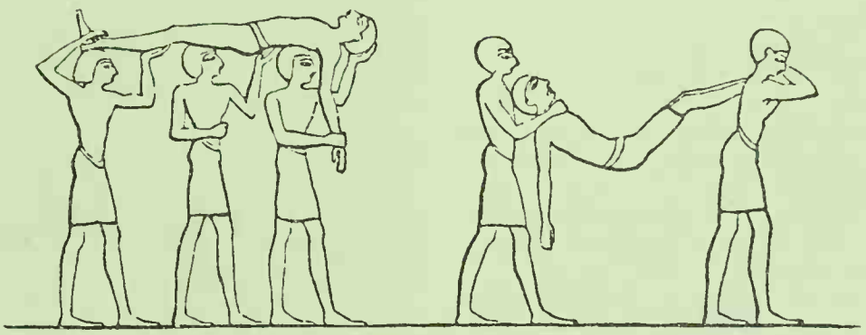
Sir Robert Walpole was responsible for the enactment of a law in 1733 which provided that wine and tobacco should be stored in warehouses, and duty paid only as it was withdrawn to be sold. This law caused great contention and was soon abandoned. Spirit duty at the present time is collected upon sales. The British Government closely supervises the manufacture of spirits, measuring all vessels used, and weighing all raw material. The amount of excise levied is determined by the percentage of alcohol. Excise has been levied on beer since 1880, having been laid upon malt prior to that date.

Excise laws were extremely unpopular in England in the earlier days. Blackstone in 1786 quoted the Parliament of 1649 as saying: "Excise is the most easy and indifferent levy that can be laid upon the people." Commenting on this statement the great legalist said: "From its origin to the present time it has been odious to the people of England."

Dr. Samuel Johnson, in his "Dictionary," defined "excise" as follows: "A hateful tax levied upon commodities, and adjudged not by the common judges of property, but by wretches hired by those to whom excise is paid."

In the United States, soon after the adoption of the American Constitution, Alexander Hamilton, who "smote the rock of public credit and streams of revenue gushed forth," advocated an excise on spirits. He won his fight in 1790, notwithstanding the unavailing effort of his enemies to amend the Constitution so as to forbid such a law. Hamilton's law provided for a tax of 9 to 25 cents per gallon on spirits, according to the percentage of alcohol. Although this excise was lowered in 1792, it was the direct cause of the WHISKY REBELLION. The excise on spirits was abolished under Jefferson in 1802. It was levied again to help meet the expenses of the War of 1812, but was abolished in 1817. These early excise laws did not produce a very large proportion of the Government revenue. The total income in 1793 was $422,000, less than half enough to pay debts contracted in the suppression of the Whisky Rebellion.

Owing to the cost incurred in the prosecution of the Civil War, the excise was again resorted to in 1862. It was laid on spirits and tobacco, and has continued until the present writing (1925). As the War progressed, the number of taxable commodities was increased. During the year 1865 the Government realized over $200,000,000 on liquors. Practically all excise taxes, excepting those on liquors and tobacco, had been repealed by 1870. Excise was levied on numerous articles in 1898, and that on liquor and tobacco was doubled. This was to meet the expenses of the Spanish-American War. All excise duties except those on liquor and tobacco were again repealed in 1902. In succeeding years the duty on liquor and tobacco was somewhat reduced, but was greatly increased again in 1914, to provide for the deficit caused by the lack of income on imports, due to the World War. Liquor taxes were rapidly increased after America became involved in that conflict, and numerous other items were included in the excise lists. These additional levies were called "nuisance taxes," but were repealed soon after the close of the War. During the World War the excise on spirits was laid at $6.40 per gallon.



MEN BEING CARRIED HOME FROM AN EGYPTIAN DRINKING-PARTY
—After Wilkinson

F

FACY, PETER. Tasmanian ship-owner and merchant; born at Ashburton, England, Oct. 6, 1822; died in Tasmania Feb. 3, 1890. While he was still a child the family emigrated to Van Diemen's Land (now Tasmania) where, in course of time, he succeeded his father in business as a woolstapler. He retired from that business, and then entered into partnership with Captain Fisher as a ship-owner and merchant. He was for many years a director of the Tasmanian Steam Navigation Company and a justice of the peace.

Facy became identified with the temperance movement at its inception in the colony in 1842, and was one of its most active supporters, giving it the benefit of his business tact, as well as financial aid. He was one of the earliest members of the Independent Order of Rechabites, and an earnest member of the Van Diemen's Land Total Abstinence Society.

In 1856, mainly through his efforts, and those of some of his friends, the Tasmanian Temperance Alliance was founded. Of this organization he became treasurer. He was treasurer, also, of the building fund for the New Temperance Hall in Melville Street, Hobart. He was an active Good Templar and for 21 years the publisher of *The People's Friend.*

FADA. See Braga.

FAEROE ISLANDS. See Faroe, or Faeroe, Islands.

FAINTS or **FEINTS.** The impure spirit which comes over at the beginning and near the end of the process of distillation.

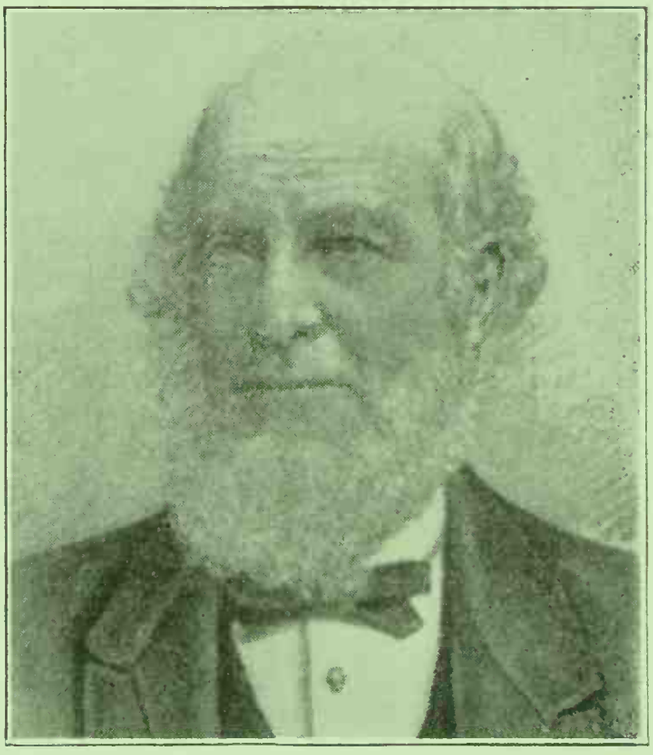
FALERNIAN WINE. A famous ancient Italian wine, and the one most often celebrated by the poets. In the menus of Roman epicures it was accorded second place, the first being given to the Setinian. It was produced in the vineyards of Falernus, in the Campania, to which Florus ("Rerum Romanorum," i. 16) thus makes allusion:

> The Campania is the most beautiful region, not only of Italy, but of the whole globe. Nothing can surpass the mildness of its climate; for it is blessed with a double spring . . . Here are the vine-covered hills of Gaurus, Falernus, Massicus . . . From this district, then, the Romans obtained those vintages which they valued so highly, and of which the fame extended to all parts of the world.

The hills mentioned by Florus gave their names to three kinds of wine—Gauranian, Massic, and Falernian.

Gauranian Wine. This was produced in very small quantity, but, being full-bodied and thick, it ranked, according to Pliny (xvi. 63), as a high-grade wine.

Massic Wine. This wine was celebrated chiefly through the praises of Horace in a number of his odes. He makes Catius say ("Satires," ii. 4) that it should be subjected to the night sky, in order to clear it. Straining through linen, he continues, spoils its flavor. This wine was the product of vineyards on the ancient Mount Massicus. Martial describes it ("Epigrams," xiii. 111) as "the produce of the Sinuessan vineyards"; and the mountain which is generally allowed to point to the site of the ancient Sinuessa is still known by the name of *Monte Massico.* This is Henderson's view ("The History of Ancient and Modern Wines," p. 84); but Sir Edward Barry, in his



PETER FACY

"Observations on the Wines of the Ancients" (p. 111) affirms that the original names of the hills of this district were changed in the course of time, and supposes that Gaurus was called Massicus.

Sinuessan Wine. This was a wine grown on the southern slope of Mount Massicus. Horace mentions some that was probably six years old. As stated above, Martial identifies it with the Massic wine.

Faustianum. According to Pliny ("Historia Naturalis," xiv. 6), this was the finest wine produced in the Falernian territory. He says "the Faustian vineyards are situated about four miles from the village in the vicinity of Cediae, which

village is six miles from Sinuessa." He adds that some persons give the name "Gauranum" to the wine made on the tops of the hills and apply "Faustianum" to that which is obtained from the lower region.

The term "Falernian Wine," although often applied to the produce of any of the vines of the Falernian territory, was more particularly and properly restricted to wine from the vine-covered hill Falernus. The Falernian was somewhat rough and strong to the taste. Pliny distinguishes three sorts, the dry, the sweet, and the thin; but Athenaeus names only two, the dry and the sweet. Cicero remarks that the Falernian wine was pleasant to drink, "but only if it is neither too young nor too old." The color of the Falernian wine has been disputed. There were probably two kinds, the bright yellow and the dark red. Its best age, according to Pliny and others, was from ten to fifteen years, when it had mellowed and softened, and acquired a somewhat bitter taste. Horace ("Satires," ii. 4) makes Catius say that a tough fowl should be immersed, before killing, in Falernian wine. In the same satire Catius observes that "Aufidius wrongly mixed his honey with strong Falernian wine, since it is not fitting to commit anything that is not mild to an empty stomach." It is noteworthy that the grapes which yielded the Falernian wines were not at all pleasant to the taste. In the opinion of experts, the modern wines of Xeres and Madeira approximate most nearly in color and quality to the Falernian, the Madeira in particular requiring to be kept about the same length of time as the Falernian before they attain the proper mellowness.

BIBLIOGRAPHY.—A. Henderson, *The History of Ancient and Modern Wines*, London, 1824.

FALERNUM. A sort of rum punch formerly made by the planters of Barbados and British Guiana. See BARBADOS.

FALKLAND ISLANDS. A group of islands in the South Atlantic Ocean, forming a British crown colony, and situated between 51° and 53° south latitude, and between 57° and 62° west longitude, about 480 miles northeast of Cape Horn. Only two of the islands, East and West Falkland, are of any considerable size, the area of these being 3,000 and 2,300 square miles respectively. The others, consisting of about 100 islets, include an area roughly estimated at 1,200 square miles, making the total area of the group 6,500 square miles. Dependencies of the Falklands are South Georgia (1,000 square miles), the South Shetlands, Graham's Land, and the South Orkneys. The estimated population in 1920, including South Georgia, was 3,275 ("Statesman's Year-Book," 1925). The bulk of the inhabitants are of Scottish or Spanish-American descent and are engaged in sheep-grazing, the principal industry of the colony. Most of them live on the East Island, where the only town of the colony, Stanley (population about 900), is situated. The country is entirely wild moorland interspersed with rocks and stone-runs, and is very sparsely populated. The climate is severe but healthful, except for persons predisposed to pulmonary complaints.

There are about 2,325,000 acres of pasturage on the Islands. In 1845 Mr. Lafone, of Montevideo, obtained from the Government a grant of a district in East Falkland, about 600,000 acres in extent, together with the possession of the wild cattle on the island. This district was called "Lafonia." In 1851 The Falkland Island Company, Limited, took over this land, etc., from him and is now engaged in sheep-farming, not only on its own freehold, but also on 97,128 acres purchased from the Government. The Company maintains a school and a doctor at Darwin besides contributing to the salary of an Episcopal clergyman.

The Falkland Islands were first sighted by Davis in 1592, and were visited by Hawkins in 1594. The claim to an earlier discovery by Amerigo Vespucci is open to question. After having successively belonged to France (1764-67) and Spain (1767-71) they were yielded by the latter to Great Britain. No attempt at colonization was made at this time, however, and in 1820 the Republic of Buenos Aires established a settlement in the Islands, and subsequently became involved in a dispute with the United States concerning the rights to the islands' products, with the result that the Buenos Aireans were expelled. The British Government again took possession of the Islands in 1833, for the protection of the whale-fishery, and since that time the Falklands have been under British rule. The Islands have an interesting place in modern naval history as having been the scene of a battle, on Dec. 8, 1914, in which a British squadron under Admiral Sir Doveton Sturdee defeated and sank a German squadron of six ships. The government is vested in a governor, aided by an Executive Council of four members and a Legislative Council of five members, all of them being appointed by the Crown.

As there were no aboriginal inhabitants of the Islands, the liquors in use there are entirely of European origin, intoxicants having undoubtedly been brought over by the first colonists, under the French explorer De Bougainville, in 1764. No intoxicating liquors are produced in the colony, and there are no statistics available as to the consumption of the same. The following shows the average annual imports into the Falkland Islands (excluding dependencies) during the years 1913-17 of wine, malt liquor, and spirits:

Wine	1,179 gallons
Malt Liquors	17,654 "
Spirits	3,482 "

In 1920 there were imported 1,825 gals. of spirits, valued at £5,730 ($28,650) and 3,200 gals. of malt liquors, valued at £4,638 ($23,190). In 1921 the imports of spirits had increased to 4,129 gals. and those of malt liquors to 13,039 gals.

No crimes which can be attributed to drink have been committed on the Islands for a number of years. The average annual number of orders of prohibition against any person, under the Licensing Ordinance (see below), during the years 1913-18 was 2.

The law governing the traffic in intoxicating liquors is the Licensing Ordinance of 1882. The following is a list of the licenses issued under this ordinance and the fees payable therefor:

Wholesale license, for twelve months	£20
Publican's retail license, for six months	£10
Packet license, for twelve months	£ 5
Brewer's license, for twelve months	£ 2

A wholesale license authorizes the sale of any liquor in quantities not less than two gallons on the premises specified in the license. A publi-

can's retail license authorizes the sale of any liquor in quantities less than two gallons on the premises specified on any lawful day between the hours of 8 A. M. and 10 P. M. A packet license authorizes the master of the vessel therein mentioned to sell liquor to any passenger on board such vessel during passages between places within the colony or its dependencies. A brewer's license authorizes the brewing of beer on the premises specified, for sale in quantities not less than nine gallons, subject to the payment of a duty of six shillings on every 36 gallons.

The police magistrate has power to grant "occasional licenses" for a period not exceeding three consecutive days on the payment of a fee at the rate of ten shillings per day. He also has power to extend the hours of a publican's retail license, the fee being ten shillings until midnight and three shillings for every hour after midnight. Under the provisions of the Ordinance the supply of liquor to drunkards may be prohibited when it has been shown in court that any person by excessive drinking of liquor misspends, wastes, or lessens his estate or greatly injures his health or interrupts the peace and happiness of his family. Any person against whom an order of prohibition has been made is liable, for the first offense to a fine of £5 for being in any place where liquor is sold by retail, or if found in possession of any liquor or sending any person to procure liquor for him, or if found drunk. For a second or subsequent offense he is liable to imprisonment for a period of six months. A similar penalty is incurred by any one who supplies or distributes intoxicating liquor to any prohibited person. According to the "Encyclopaedia Britannica" (x. 153), the revenue is "largely derived from the drink duties."

No temperance organizations or movements are in existence in the Falkland Islands.

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FALLOWS, SAMUEL. American clergyman, soldier, educator, editor, author, and temperance advocate; born at Pendleton (a suburb of Manchester), Lancashire, England, Dec. 13, 1835; died in Chicago, Ill., U. S. A., Sept. 5, 1922. In 1848 his parents emigrated from England to the United States, and Samuel accompanied them. They settled in Wisconsin. He was educated in the public schools of that State, at the University of Wisconsin (A.B. 1859; M.A. 1862; LL.D. 1894), at Lawrence University, Appleton, Wis. (D.D. 1873), and at Marietta College (D.D. 1903), Ohio. In 1859 he entered the ministry of the Methodist Episcopal Chuch. From that year until 1861 he was vice-president of Galesville University, Wis. In 1860 he married Miss Lucy Bethia Huntington, of Marshall, Wis. (died July 30, 1916).

In the Civil War he was at first (1862) chaplain of the Thirty-Second Wisconsin Infantry, in which capacity he served until his resignation, June 29, 1863. On May 20, 1864, he was commissioned lieutenant-colonel of the Fortieth Wisconsin Infantry; in less than a year he was promoted colonel and was transferred to the Forty-Ninth Wisconsin Infantry; and on Oct. 24, 1865, he was brevetted brigadier-general of volunteers as a reward "for meritorious services" rendered. He was honorably mustered out Nov. 1, following. After the close of the War he served several pastorates in Milwaukee under the Methodist Episcopal Conference of Wisconsin. In 1875 he left the ministry of the Methodist Episcopal Church and affiliated himself with the Reformed Episcopal denomination. Appointed rector of Saint Paul's Church, Chicago, in 1875, he continued to hold that polition until his death. In 1876 he was made a bishop, and eight times he was elected presiding bishop. Many years later Fallows was still popular in military organizations. He held quite a number of offices in the Grand Army of the Republic, and in 1907 he was chosen Commander of the Military Order of the Loyal Legion of the United States for the State of Illinois. In 1917 he was chosen president of the Society of the Army of Tennessee.

In educational circles Bishop Fallows was nationally prominent, and was in the van of all spiritual, moral, and civic-betterment agitations. From 1871 to 1874 he was State Superintendent of Public Instruction of Wisconsin, and from 1866 to 1874 he was also a regent of the University of Wisconsin. In 1874 he was appointed president of the Illinois Wesleyan University at Bloomington, Ill., which position he held for one year. From 1891 until his death he was president of the board of managers of the Illinois State Reformatory, and he also served for a time as Chancellor of the Association of American Universities. He was, also, chairman of the General Educational Committee at the World's Columbian Exposition, held in Chicago, Ill., in 1893.

In 1876 Fallows organized a paper of his own, the *Appeal*, which became the official organ of the Reformed Episcopal Church, and of which he was editor for four years. In the columns of this publication he advocated such reform movements as temperance, Prohibition, and a better form of civic government. He was, also, editor-in-chief of the *Human Interest Library*. Not only in journalistic circles, but in the field of literature as well, he attained an acknowledged position, the books published by him covering such subjects as religion, bibliography, philosophy, sociology, temperance, Christian psychology, and spiritualism. A full list of his writings is given in "Who's Who in America" for 1922-23. During the later years of his life he was prominent in philanthropic circles. He was president of the Illinois Commission to Conduct the Half-Century Anniversary of Negro Freedom in 1915, and was also chairman of the Grant Memorial Commission.

Throughout his life Fallows was a firm and uncompromising advocate of the cause of total abstinence and Prohibition. His zeal for the advancement of this cause led him to establish in Chicago, in 1907, a "home salon," as he called it, devoted to the sale of temperance drinks. Not content with merely advocating the *theory* of temperance, he attempted this practical experiment in order to prove that soft drinks could be sold profitably and to those individuals who usually frequent the saloons. Over his "bar" he sold coffee, chocolate, grape-juice, and other similar beverages; he permitted the patrons of his "salon" to smoke, and made it into a sort of club-room where they might spend their spare time in better surroundings. The establishment prospered under his management for two years. Then,

satisfied that the experiment had proved a success, the Bishop sold out the enterprise. During its existence the "salon" was visited by thousands of people, from all parts of the globe, who wished to see for themselves the results of the experiment of a temperance restaurant conducted by one of the most famous churchmen of his day.

Bishop Fallows was firmly convinced that a non-intoxicating substitute could be found for beer, and he spent large sums for the services of expert chemists in an effort to discover a formula for a beverage of this kind. Their attempts proved to be fruitless, as sooner or later alcohol developed in every fluid they concocted.

FAMILY TEMPERANCE SOCIETY. An organization first established in 1832 in the State of New York. The intention was that every family should become a temperance society in itself. The constitution, a copy of which was sent indiscriminately by the New York State Temperance Society, and from the publishing office of the *Genius of Temperance* in New York city, read as follows:

> This society shall be composed of the heads of this family, and such other members as shall hereunto subscribe their names. In subscribing the constitution we pledge ourselves to the following rules, viz:
>
> 1. We will use no intoxicating drinks ourselves, as a beverage, nor suffer the use of them in our families, nor present them to our friends or those in our employment.
>
> 2. Those of us who are or shall be heads of families solemnly agree to teach our households the principles of entire abstinence, and use our best endeavors to obtain their signatures to this constitution.
>
> 3. A copy of this constitution shall be fastened in our family Bibles, to which our children, if any, shall be often pointed as the act of their parents, and we solemnly enjoin it on them, as they revere our memories, sacredly to regard these our sentiments.

The project was successful for a short time only.

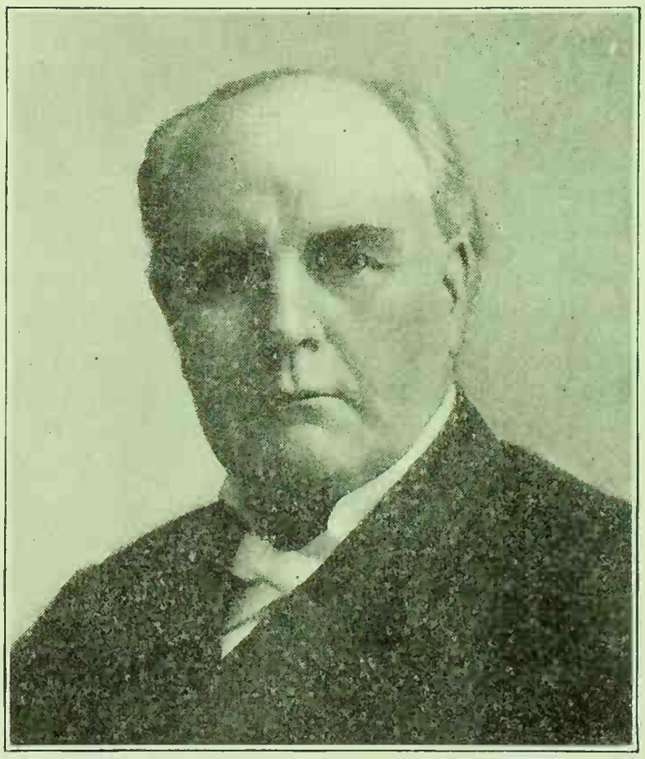
FANGARINANA. An apparatus used by the natives of Madagascar for expressing the juice of the sugar-cane in the manufacture of the drink TOAKA.

FANNING, MICHAEL JOSEPH. American Prohibitionist organizer and campaigner; born at Garry Duff, County Kilkenny, Ireland, Sept. 6, 1849. When he was nine months old he was brought to America by his parents, who located for a short time at Fort Erie, Ontario, Can., and then removed to Milan, Ohio. He was educated in the public schools of Milan, and later removed to Norwalk, in the same State. There he made his home with an older sister and learned the machinist's trade. He removed to Jackson, Mich., in 1880, and married Margaret Elizabeth Weir, of Hillsdale, Mich., in June of the same year.

Fanning became interested in the cause of temperance at an early age, when he joined a children's temperance society at Milan. Since that time he has been actively connected with a number of different temperance societies. He made his first Prohibition speech in Milan in 1865, and served as a lecturer and organizer for the Sons of Temperance and the Good Templars. In 1885, and again in 1886, he was a representative to the Right Worthy Grand Lodge of Good Templars from the Grand Lodge of Michigan. His temperance activities and official position required a change of base often. He removed from Jackson to Wichita, Kan., in 1889; again to Jackson, Mich., in 1892, to Baltimore, Md., in 1896; to

Newton Center, Mass., in 1902; and to Philadelphia, Pa., in 1905, where he is at present located.

In early life Fanning was a Democrat, but in 1875 he joined the Prohibition party. He was a candidate of that party for various local and State offices, for Congressman from the Third District, Michigan, in 1884, and for Congressman from the Sixth District, Pennsylvania, 1908. He declined the Prohibition party's nomination for the governorship of Kansas, in 1902, and for U. S. Senator of the same State in 1912. He was the State organizer of the party in Michigan from 1882 to 1884, and a delegate to the National Convention held at Pittsburgh in the latter year, where, on behalf of the Michigan delegation, he made a speech seconding the nomination of John P. St. John for president. From 1885 to 1887 he was traveling correspondent of *The Voice*. He was



MICHAEL JOSEPH FANNING

vice-president of the National Prohibition Convention held in Indianapolis in 1888, chairman of the Kansas delegation to the National Convention held in Cincinnati, O., in 1892, and chairman of the State Prohibition Committee of Michigan, 1895-96. He was State organizer of the Prohibition party in Maryland, 1897-98.

In 1899 Fanning went to New Hampshire as superintendent of the Anti-Saloon League, retaining that position until 1902. He organized the Massachusetts Anti-Saloon League in 1902 and served as its superintendent until 1905, when he became national field secretary and organizer of the Anti-Saloon League of America. He established and edited the Massachusetts edition of the *American Issue* (1902-05). In 1906 he gave up all his official positions, and has since been a lecturer for the W. C. T. U. and the Anti-Saloon League. Since 1919 he has represented the Pennsylvania General Baptist State Convention on the Board of Trustees of the Anti-Saloon League of that State. He has delivered over 21,000 Prohi-

bition addresses, and has spoken on Prohibition in every State in the Union.

FANSHAWE'S REPORT. See UNITED STATES OF AMERICA.

FAN-TSOW. A variant spelling of SAMSHU OR SAMSHOO.

FARIS, HERMAN PRESTON. An American realtor and Prohibition advocate; born at Bellefontaine, Ohio, Dec. 25, 1858; educated in the public schools until he was thirteen years old. In 1867 his family removed to Clinton, Mo., where, in 1871, he obtained a position in a printing-office. In 1873 he entered the Brinkerhoff real-estate and loan office in that town, with which firm he has been associated ever since, with the exception of one year. He is now vice-president and manager of the Brinkerhoff-Faris Trust and Savings Co., of Clinton. He has been twice married: (1) in 1880, to Adda Winters, of Trinidad, Colo. (d. 1909); (2) in 1911, to Sallie A. Kelly, of Dallas, Texas.

Faris has been for many years a member of the I. O. G. T., and he joined the Prohibition party in 1884. He has been that party's candidate for many offices, from constable to governor (three times). For fifteen years he has been treasurer of the National Committee of the Prohibition party. In 1893 he founded the ANTI-SALOON ARMY. Faris is an elder in the Presbyterian Church and superintendent of the Sunday-school (35 years). He was commissioner to the General Assembly in 1898, 1903, and 1922, and has, for several years been the representative of the temperance committee of that church. He took a leading part in the formation of the Missouri Dry Federation, which, in 1916, eliminated the saloons from every part of the State, except the city of St. Louis.

FARMERS AND THE DRINK TRAFFIC. In attempting to determine the natural and reasonable attitude of farmers toward the drink traffic, it would be well to look to their economic relation. Intoxicating drinks are made from grains and fruits. The grains most commonly used are corn, rye, barley, wheat, and oats; the fruits are grapes, apples, and peaches, all grown by farmers. Since the distillers, brewers, and vintners bought from farmers the grain, etc., from which their liquors were made, thus placing in their hands millions of dollars every year, it is easy to conclude that there ought to be a very friendly relation between farmers and the liquor-manufacturers. Such relation undoubtedly did exist in former times, but it did not continue, and for apparently good reasons. In the first place, the liquor interest was not noted for generosity in the matter of prices paid to the farmers for materials from which liquors were made. Considering the stupendous profits made by the distiller and the brewer, the contrary was certainly true. This fact slowly dawned on the farmer, with estranging effect, which was intensified by the persistent iteration by the liquor-traders of the dependence of the farmers on the distillers and brewers. The fact is that farmers were never dependent on the drink traffic. There was never a time when a cessation of purchases by brewers or distillers would have embarrassed or distressed the farmer.

Economic Relation

According to "The Cyclopedia of Temperance, Prohibition, and Public Morals," Census reports

of 1910 (the latest available) show that materials, including freight, heat, light, etc., to the value of $139,199,000, were used annually in the manufacture of distilled, malt, and vinous liquors. Basing an estimate upon figures of 1909 it may be shown that each barrel of beer brought to the farmer $1.34, and each gallon of whisky 10 cents. The barrel of beer sold at retail for about $30, and a gallon of whisky for about $6.25. In neither case does it seem that the farmer got a square deal.

Excluding molasses and hops, of the farm products generally used in the manufacture of beer and whisky (corn, rye, barley, wheat, and oats) the drink trade used a value of only $61,151,094, whereas the total value of these five grain crops produced in the year was $2,863,761,000. The whole amount used in the liquor business was therefore only a fraction over 2 per cent. In the face of this fact the upholders of the drink traffic have constantly sought to create the impression that the cessation of the use of grains for liquor would be calamitous to the farmer. The absurdity of this claim will be shown later on.

Before Prohibition

Not only has the quantity of grains consumed by the drink traffic been a matter of small importance to the farmer, but, of all the industries, the liquor industry yielded the farmers the lowest percentage of the wholesale price. Of every $100 worth of material used by the agricultural implement industry, for example, the producer of such material received 41 per cent; the clothing business allows the producer 88 per cent; the furniture trade, 45 per cent; the slaughtering and meat-packing industry, 87 per cent; while the drink traffic allowed the producer (the farmer) only 23 per cent.

Another aspect of the relationship between the farmers and the drink traffic presents itself. It has been estimated that the capital invested in the production of liquors was $771,516,000. Was this enormous investment an advantage to the farmer? In 26 leading industries the producer (including, of course, the farmer) received an average of 58.73 per cent of the wholesale value of products. As the drink traffic yielded the farmer but 23 per cent for his grains, as shown above, it follows that it would have been more than twice as advantageous if the drink traffic capital had been invested in any one of the 25 other leading industries.

It was argued by the drink interest during the contest for State and national Prohibition that the adoption of Prohibition meant virtually the confiscation of all property used in the manufacture and sale of liquors, for which there was neither moral nor legal justification. That this was not true has been shown by the fact that substantially all the buildings, trucks, horses, and other property used by distillers and brewers in the manufacture of liquors have been advantageously turned to better purposes, and that, too, without great financial sacrifice. As to the moral perfidy often charged by the drink traffic against Prohibitionists for the destruction of its business, the farmer found justification in the statement of experts that half the crime, one fourth the insanity, a large percentage of the vice, 40 per cent of the pauperism of the country, and

After Prohibition

much of its degeneracy were due to the drink traffic. For the correction or care of all this crime, vice, pauperism, and degeneracy the farmer paid more in taxes than he ever received from the drink traffic. Pertinent to the foregoing observations is the following extract from the "Cyclopedia of Temperance and Prohibition" (p. 173):

The immediate and complete destruction of every manufacturing branch of the liquor traffic would in the aggregate, therefore, not perceptibly diminish the value of farm products, even temporarily. No permanent injury worth considering could be effected, for land devoted to the cultivation of barley, hops, wine-grapes, etc., can at any time be advantageously put to other uses.

On the other hand, the farmer bears his full share of the losses to society occasioned by the liquor traffic. The direct cost represented by the actual cash expenditures for alcoholic drink is estimated by no one to be less now than $800,000,000 per annum in the United States; and probably it is nearer $1,000,000,000 than this figure. [For the year ended June 30, 1916, the U. S. drink bill was about $1,727,175,767.]

The Grange and the Farmers' Alliance

The opposition of the farmers as a class against the drink traffic has been a matter of common knowledge for many years. It began to assume formidable proportions in the seventies of the nineteenth century when the Patrons of Husbandry, popularly known as the "Grange," began to grow by leaps and bounds. This opposition was greatly strengthened by the appearance of the Farmers' Alliance, which grew to very considerable proportions a decade or two later. In this connection the "Cyclopedia of Temperance and Prohibition" printed in 1891 the following remarks:

The anti-liquor movement has always been strongest in the rural sections. The farmers, compelled by circumstances to practice frugality and self-restraint in a sense unknown, or known but imperfectly to laborers in the cities, readily grasp the strong points of the economic arguments against the saloon and manifest comparatively little favor for the plausible pro-saloon arguments that have so much weight with a very large element of the urban population. Living in isolated spots, often removed by miles from towns and hamlets, the farmers are not subject to the temptations that daily and nightly beset the occupants of city tenements; they do not regard the saloon as a club-house, but as an institution which can be patronized by them, their sons or their laborers only at a great expense of time and money, and that works demoralization without yielding even the apparent advantage of social satisfaction.

The organizations and newspapers of the farmers oppose the liquor traffic with practical unanimity and great earnestness. Indeed, the farmers' organizations rank with the churches and special temperance societies as supporters of the Prohibition cause. The representative associations of farmers in the United States are the National Farmers' Alliance and Laborers' Union, and the National Grange. The first-named, in convention at St. Louis, December, 1889, adopted a platform in which was the following plank:

Resolved, That we are opposed to the liquor traffic in all of its forms.

Previously to the St. Louis Convention, the National Farmers' Alliance and the Farmers' and Laborers' Union were two distinct organizations, the former having its chief strength in the North and the latter representing the agricultural classes of the South. The National Farmers' Alliance has been steadfast in opposition to the saloon. At a convention held at Des Moines, Ia., Jan. 11, 1889, it declared:

Resolved, That we recommend the passage of such laws by the National Government as will prohibit the manufacture and sale of all intoxicating beverages within the borders of the United States under severe penalty.

And the convention of the National Farmers' Alliance for 1888 made the following utterance:

Resolved, That we demand such legislation in regard to the liquor traffic as will prevent that business from increasing our taxes, endangering the morals of our children and destroying the usefulness of our citizens.

The National Grange exhibits equal antagonism to the liquor traffic. At its annual Convention for 1889, held at Sacramento, Cal., (Nov. 13), Master J. H. Brigham (head of the organization) said in his address:

Every influence of our Order, financial and intellectual, fraternal and moral, is opposed to the traffic in intoxicating liquor. Unsuccessful efforts have been made during the year to adopt Amendments prohibiting its manufacture and sale in several States. The failures of the year should teach us the great importance of concentrating the influence of those who are opposed to the traffic.

In Nebraska in 1890 a campaign was inaugurated to add Prohibition to the State Constitution. The liquor traffic organized under the misleading title "Business Men's and Bankers' Association." Most of the city papers of the State were supposed to have been bribed by the liquor interest, and the Prohibitionists were in dire straits for a means of publicity. To offset false propaganda which was being given to the farmers through the press, copies of the following address signed by the leaders of 31 agricultural organizations were mailed:

To the Farmers of Nebraska:

We believe that Prohibition of the liquor traffic would benefit the farmer by removing one of the principal causes of crime and thus tending to reduce his taxes, by increasing the demand for food and clothing (the raw materials for which are produced by the farmer) among a large class who now spend their money in the saloons, and by destroying one of the main sources of corruption in politics—the purchasable saloon vote.

A sober people can be more readily brought to consider and right the wrongs of the farmers and other unjustly treated classes than a people a considerable portion of which, owing to the debasing influence of the saloon, can be controlled for private purposes on election day.

We have no faith in the reports which have been circulated that Prohibition is the cause of the depressed condition of agriculture in States that have outlawed the saloon. The causes of depressed agriculture are other and exist in license as well as Prohibition States.

We believe that the farmers of Nebraska can vote for the pending Prohibitory Amendment without fear of injury to their interests, but rather in the belief that good will result to them through this proposed outlawing of the liquor traffic.

These were the sentiments and official declarations of the great national farm organizations before the incorporation of Prohibition into the Federal Constitution, and they doubtlessly reflected the farmer's sentiments 30 or 40 years ago. That these sentiments have not changed much since national Prohibition became an accomplished fact is evideneed by the recently expressed views of agriculturists and others connected with the farming industry.

Recent Views of Farmers and Farm Papers

Not so very long ago Mr. J. H. Larimore, Publicity Agent, of Westerville, Ohio, for some time connected with the Farmers' Bureau in Columbus, communicated with more than a score of the leading farm publications of the country asking for their views with regard to the economic effect of Prohibition. The replies were published by him in a pamphlet entitled "Prohibition and the Farmer," from which the following extracts are taken. Mr. Larimore himself says that his "conclusion is that Prohibition has had a beneficial effect economically on the farming industry." Mr. H. W. Collingwood, editor of *The Rural New Yorker*, thinks that "Prohibition has been a great benefit to all classes, especially the farmers."

Speaking of the matter from a personal standpoint I can say that on my own farm in New Jersey and in our locality, prohibition has had a very good economic effect upon our industry. We have very much less drinking in our township than five or ten years ago. In the former period there were from six to ten chronic drunkards in our neighborhood. We could depend on

their getting drunk every holiday and in betwcen, as often as they could get the money for it. The saloons in our neighborhood were very thick as it is a brewers' district and liquor was largely sold on commission, and the result was that most of our hired help drank up their money faster than they earned it, and put us to great inconvenience in every way.

At the present time, now that the saloons are shut up, we have only one man who may be called a chronic drunkard in our Township.

Mr. Herbert Myriek, editor of *Farm and Home* (Springfield, Mass.) says:

Prohibition has had such good effect upon the farming industry that prohibition should be the permanent policy of the United States. We feel that the great majority of American farmers entertain this view. Further time will prove the correctness of this opinion.

Mr. C. I. Lewis, managing editor of the *American Fruit Grower Magazine* (Chicago, Ill.) says:

Prohibition has affected the fruit business in two ways. It has increased the sale of grapes enormously. For example, this past year California shipped out over 40,000 cars of grapes, principally wine grapes. The grape business throughout the east, too, has gone ahead by leaps and bounds. These grapes are sold very largely to people who manufacture their own wine. It has proved to be a great boon to the grape industry.

The editor of *The Progressive Farmer* (Birmingham, Ala., Memphis, Tenn., Dallas, Tex.) writes: "I think Prohibition has had a tremendously beneficial effect on our farming interests."

Orchard and Farm, a California agricultural weekly, says:

The unexampled prosperity which the farming industry of the United States has enjoyed since prohibition became the law of the land unquestionably has been due, in a large measure, to that beneficent legislation. Thousands of millions of dollars which were worse than wasted in former years, going for a product that was mostly profit and that injured the user morally, mentally and physically, now go to buy food, clothing and other necessities and luxuries. This has enlarged the farmer's market and enabled him to obtain for his produce higher prices than ever before.

Prohibition has made the farmer's labor supply more constant and dependable. It has made possible the diversion of funds formerly spent for intoxicants into legitimate channels of trade, one result of which has been the building of paved highways and another extension of agricultural education.

Not a dissenting note in the vast amount of testimony is enclosed. The nearest approach to a disagreement is found in the reply of Mr. Andrew S. Wing, managing editor of *Farm and Fireside* (New York) who, while frank to state that he is "personally for beer and wine," says, also: "I think that Prohibition has been a boon for fruit men, but that it has had no effect upon staple farm products."

Mr. Larimore cites, also, the views of some "farm leaders." Of these the following are fairly representative:

Harry A. Caton, Master of the Ohio State Grange:

I am sure that Prohibition has been both an economical and a social help to rural life.

C. M. Freeman, Secretary of the National Grange:

It is my impression that millions of dollars go now for farm produce that formerly went for drink.

L. J. Taber, former Master of Ohio State Grange, Secretary of Agriculture for Ohio, and a member of the Executive Committee of the Ohio Farm Bureau Federation:

The farmer has for years looked upon the liquor traffic as not only a moral, but a great economic and social waste. . . . A survey of the attitude of the farmer in Ohio and throughout the United States, reveals the fact that he is more strongly in favor of temperance and law enforcement than he was prior to the adoption of the Eighteenth Amendment.

The National Grange, at its 56th annual session, Wichita, Kan., 1922, adopted the following resolution:

Resolved, That we are opposed to amending the Volstead law, to admit of the sale of wine, and beer containing over one-half of one per cent alcohol, and further demand a strengthening of the enforcement of the Eighteenth Amendment.

W. W. Deal, Master of Idaho State Grange:

Replying to your favor regarding the effect of Prohibition in Idaho, will say that the effects of Prohibition have been for the better, even more than we could have expected or our fondest dreams could have pictured.

An Ohio grape-grower writes:

Since Prohibition grapes have brought more money per ton than before. Grapes have sold readily at $100 per ton and thereabout, whereas in the days of wine they brought anywhere from $12 up.

When Prohibition went into effect there was, contrary to oft-repeated predictions of wet propagandists, scarcely a perceptible change for the worse in the demand for any of the agricultural products. On the contrary, the demand has increased. This is notably so in the case of grapes, other fruits, and milk. Thomas C. Atkeson, Washington representative of the National Grange, says: "The demand for all agricultural products has been increased by Prohibition."

The present attitude of farmers toward the drink traffic is, of course, somewhat the result of what they believe the effect of Prohibition has been on the economic, moral, and social conditions of the country, and on their own condition particularly. The farmer knows, as does every one else who has read and thought about the matter, that the Prohibition law, like other laws, has not been perfectly enforced. He knows, too, that the wanton disregard of the law by tippling social people, and by a number of the rich with cellars well stocked with liquor, has been one of the chief obstacles to the best possible enforcement. Yet in spite of these examples of defiance of the letter and spirit of prohibitory enactments, the farmer has sustained his reputation as a law-abiding citizen, and is disposed to do all in his power to make Prohibition an unqualified success.

It is not contended that farmers have always been, nor are even now, 100 per cent temperate. Nor is it claimed that they all stand for Prohibition; but it is contended that they and their wives have always been, and are now, among the most dependable factors in winning and sustaining Prohibition. It was their efforts, more than those of any other industrial class, that made national Prohibition possible, and it will be largely through their efforts that any and all attacks against the Eighteenth Amendment and Prohibitory laws will be repulsed. That farmers as a class have been stedfast for Prohibition has been proved by numberless elections; and that they are still for Prohibition has been demonstrated in many ways since it became a part of the Federal Constitution.

Farmers are doubtless as susceptible to the material side of the Prohibition issue as any other class; but they see the moral, social, and educational side as well. They know that the discredited drink traffic has not a single valid argument for its support. For that reason it is not likely that farmers will ever be won over in sufficiently large numbers to endanger either the Eighteenth Amendment or laws for its enforcement.

Farmers are now very largely owners of auto-

mobiles. The liquor traffic is a menace to the automobile traffic. A sober man and his family, wet or dry, are not safe with drunken drivers at large on the streets and public thoroughfares. The farmers know that to reinstate the liquor traffic would be to invite a train of unknown evils.

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FARNHAM, MARY JANE (SCOTT). Anglo-American missionary and temperance advocate; born at Newcastle-on-Tyne, England, Nov. 22, 1833; died in Shanghai, China, Feb. 22, 1913. She was educated privately. In 1854 she emigrated to the United States, locating first in Albany, N. Y., and afterward in Brooklyn, N. Y. In 1859 Miss Scott married the Rev. J. M. W. Farnham in Scheneetady, N. Y., and the same year sailed with her husband for China, both Mr. and Mrs. Farnham having been engaged as missionaries by the Presbyterian Board of Foreign Missions. For 54 years they loyally carried on their work, and when Mrs. Farnham died the following appreciative memorial minute was adopted by the Board (March 3, 1913):

The Board learned with the deepest sorrow of the death in Shanghai on February 22nd of Mrs. J. M. W. Farnham, who, with Dr. Farnham have been, in time of service, the oldest missionaries of the Board in China. Mrs. Farnham was born at Newcastle-on-the-Tyne in 1833, was married to Dr. Farnham on May 4th, 1859, and sailed with her husband for China on October 29th of the same year. Since 1859, with only four furloughs in the fifty-four years, she and her husband have carried on their work in Shanghai. They arrived in the midst of the Tai-ping Rebellion, when all the country to the west of Shanghai, and, indeed, up to the very gates of the city, was in commotion, the struggle between the Tai-pings and Imperialists surrounding the buildings of the Mission at the South Gate. Together they founded the Boys' School now known as the Lowrie High School, and began the Girls' Boarding School which has continued its work at the South Gate uninterruptedly ever since. In addition to her own work of teaching and evangelization, Mrs. Farnham taught many classes for women and guided the work of the Chinese Bible women, and helped her husband in his varying work of evangelization and education, in the Press and in the Tract Society. After many years at the South Gate Dr. and Mrs. Farnham moved to the Hong Kew section of the Foreign Settlement, which they made the center of their work in helping the Chinese churches which were growing up, and where their home opened its generous hospitality to all and where Mrs. Farnham's kind and friendly spirit brought good cheer to the Chinese, to the missionaries and to foreign visitors. The Board voted to record its grateful acknowledgment of her long and loving service and to express its affectionate sympathy with Dr. Farnham, and to assure him of its prayer that his remaining years might be filled with blessing as the years that had gone before when he and Mrs. Farnham wrought together.

For more than a quarter-century Mrs. Farnham was active in temperance work. From 1878 to 1882 she was prominent in the Independent Order of Good Templars, at one time holding the office of Worthy Chief Templar. Later she interested herself in the Woman's Christian Temperance Union, which was established in China in 1886, becoming president of the W. C. T. U. of China in 1890, and continuing in that office for more than 20 years. She was indefatigable in her efforts to advance the cause of temperance.

Dr. Farnham, who was a whole-hearted supporter of his wife's temperance efforts, died in Shanghai Feb. 16, 1917.

FARO or **PHARO.** A Belgian beer. See BREWING.

FAROE, or FAEROE, ISLANDS. A group of 22 islands in the North Atlantic Ocean, 170 miles northwest of the Shetland Islands. The group, of which only seventeen islands are inhabited, stretches about 65 miles north and south and about 44 from east to west. The aggregate area is 540 square miles. The population in 1921 was 21,364. The capital is Thorshavn, on Stromöe, the largest island. The Faroe Islands were originally peopled by the Norwegians, but they have been really under Danish control since 1366. By the Treaty of Vienna (1814) they became an integral part of Denmark, of which country they form an *amt* or county. The islanders have a legislature of their own, called the "Lagting," consisting of the *amtmann* and nineteen other members. The *Lagting* elects a representative to the *Landsting*, or Senate, of the Diet *(Rigsdag)* in Denmark; and the islanders choose one to the *Folketing*, or House of Commons. Their chief magistrates are the *amtmann*, who is the commandant, and the *landvogt*, who is the head of the police. In March, 1907, the *Lagting* unanimously passed a local-option law, permitting the parishes to vote out the sale of liquor. The law was approved by King Frederick III, and immediately a vote was taken in each parish. Prohibition carried in every parish, the combined vote being 1,541 for Prohibition to 64 against it. Under the operation of the law, Prohibition became effective throughout the parishes on Jan. 1, 1908. The importation of liquor is not forbidden by the law, but little is imported.

FARRAGUT, DAVID GLASGOW. American admiral; born at Campbell's Station, near Knoxville, Tenn., July 5, 1801; died at Portsmouth, N. H., Aug. 14, 1870. He began his remarkable naval career at the age of nine when, after the death of his mother, he was taken in charge by Captain David Porter, whom he accompanied on the "Essex" during her Atlantic cruise of 1811. He served aboard this frigate during the War of 1812, participating in the capture of several prizes, and receiving his "baptism of fire" in the sanguinary battle of Valparaiso Bay on March 28, 1814, when the "Essex" was captured by the British. He attended school intermittently at Chester, Pa., the home of Captain Porter. From 1815 to 1820 he served on American war-vessels in the Mediterranean, meanwhile pursuing his studies under the tutelage of Chaplain Charles Folsom, who became his lifelong friend. At the request of Folsom, who was appointed U. S. Consul at Tunis in the autumn of 1817, the young midshipman was given a nine-month leave from the navy, which he spent with the Consul in the study of languages and mathematics.

In 1820 Farragut was ordered to return to the United States for his examination, and, having passed, he was assigned to duty two years later in the so-called "mosquito" fleet which, together with some ships of the British navy, rid the Caribbean Sea of the pirates which then infested it. He was commissioned lieutenant in 1825, commander in 1841, and captain in 1855. During this period he made numerous and extended cruises in South-American and Mexican waters, and availed himself of every opportunity to travel in the foreign countries whose ports he visited. His frequent visits to the ports of the

Gulf coast and especially the navigation of the lower Mississippi provided him with a knowledge of these waters which later, during the Civil War, proved of inestimable value to him. He commanded the sloop-of-war "Saratoga" in the Mexican War, but did not participate in any engagements. Attributing this lack of opportunity to "the ill-will" of his commodore (Mathew C. Perry), he asked to be removed from under his command or relieved of the command of the ship, and was accordingly ordered home with his vessel. He states in his journal that his letters "were considered improper by the secretary of the navy." His service ashore, between cruises, and the experience which he derived therefrom, were of scarcely less value than his sea training. He assisted in the compilation of ordnance regulations for the navy, gave lectures on gunnery, and, in conjunction with Lieut. Percival Drayton, conducted a series of experiments at Fort Monroe, to test the various classes of guns used in the navy. In 1854 he was assigned the duty of establishing a navy-yard at Mare Island, in San Francisco Bay, a task which occupied him four years.

Though a Southerner by birth and marriage, (see below), Farragut strongly opposed secession and held firm in his allegiance to the Federal Government, boldly expressing the opinion that President Lincoln was justified in calling for troops to put down the rebellion. At Norfolk, where he was living in 1861, his attitude met with bitter denunciation from his fellow-townsmen, and he was told that a person holding such views "could not live in Norfolk." With characteristic decision he replied, "Well, then, I can live somewhere else," and on the evening of the same day (April 18, 1861) he left the city, with his wife and son, and offered his services to the Government at Washington. For nearly a year he sat on the Naval Retiring Board—a body charged with the duty of eliminating from the service unfit or disloyal officers—and early in the winter of 1862 he was placed in command of an expedition to which was assigned the task of reducing the defenses of New Orleans and taking and holding the city. On Feb. 2 he sailed from Hampton Roads in the steam sloop-of-war "Hartford" (his flagship throughout the War) accompanied by a formidable squadron which included 6 sloops-of-war, 16 gunboats, 21 mortar schooners, and 5 other vessels, carrying in all over 200 guns. These ships constituted the largest naval force which had ever sailed under the United States flag, though not one of them was iron-clad. On April 18 Farragut opened fire on the Confederate forts Jackson and St. Philip, which guarded the approach to New Orleans, forced a passage for his fleet, and destroyed the Confederate fleet which attempted to bar his progress. Proceeding up the river on the morning of the 25th, he silenced the Chalmette batteries, three miles below the city; and New Orleans surrendered on the 26th. This brilliant victory was wildly acclaimed throughout the North, and Farragut's dauntless courage won for him the sobriquet of "Old Salamander."

He was now ordered to move his fleet up the river and attack Vicksburg. He ran by the batteries of that city before daylight on June 28, 1862, joining forces with Commodore Charles H. Davis's fleet of ironclads above the city. Finding,

however, that the capture of the town was impossible without the support of land forces, Farragut was compelled to withdraw, and he descended the river to New Orleans. In July he was commissioned rear-admiral. He remained on the Mississippi until July 8, 1863, when the task of opening the river to navigation throughout its entire length was finally accomplished. During this time he ran by the batteries of Port Hudson with two of his vessels and blockaded the mouth of the Red River, thus cutting off Confederate supplies from this source, and preventing reenforcements from going up to the army of Gen. Richard Taylor. He also assisted Gen. N. P. Banks in the investment of Port Hudson.

Sailing for New York, Farragut arrived there in August, and was given a public welcome by the citizens. After resting five months during the refitting of the "Hartford," he returned to the Gulf and began reconnoitering for his long-planned attack on Mobile, which, since the fall of New Orleans, had been a Confederate port of increased importance. Unwilling to begin operations without monitors with which to oppose the ironclads of the enemy, he waited until the end of July, 1864, when the Government supplied him with the ships which he desired. On Aug 5 his fleet advanced to the attack, and as soon as it was within range of the enemy, heavy and destructive firing began on both sides. In order to see over the smoke Farragut climbed into the port main rigging, mounting higher and higher as the smoke rose. Fearful lest his commander should be wounded and fall to the deck, Capt. Drayton sent a sailor up with a piece of rope with which Farragut was lashed to one of the shrouds. The harbor was thickly mined with torpedoes, and, although a course had been marked for the advance, the leading monitor in her eagerness to engage a Confederate ship, steered outside the course and was immediately sunk by a torpedo. Shortly afterward the "Brooklyn" stopped, and confusion threatened the whole line of Union ships. From his perch aloft Farragut inquired the cause of the trouble. "Torpedoes" was the answer. All the grim determination of his rugged character was evidenced in the order which burst from his lips. "Damn the torpedoes!" he roared. "Four bells! Capt. Drayton, go ahead! Jouett, full speed!" But after the battle, in which the enemy's forts were taken and their ships captured or destroyed, it was said that he cried like a child when he came on deck and saw the killed laid out.

It is an incident in connection with this famous battle which brings the heroic sea-fighter within the scope of the present work. Nothing is said in his biographies with regard to his habits as to drink; but the following episode, which Marsh quotes from a speech by Secretary of State Seward, at Auburn, N. Y., indicates that he was at least abstemious and frowned on the use of intoxicants in the navy:

> Everybody admired Farragut's heroism in clinging to the topmast to direct a battle; but there was another particular of that contest that no less forcibly illustrates his heroic character. "Admiral," said one of his officers, the night before the battle, "won't you consent to give Jack a glass of grog in the morning, not enough to make him drunk, but enough to make him fight cheerfully?" "Well," replied the Admiral, "I have been to sea considerably, and have seen a battle or two, but I never found that I wanted rum to enable me to do my duty. I will order two cups of coffee to each

man, at two o'clock; and, at eight o'clock, I will pipe all hands to breakfast, in Mobile Bay." And he did give Jack the coffee; and then he went up to the masthead and did it (Marsh, "Temperance Recollections," p. 239, New York, 1866).

With this victory Farragut's active service came to a close. The strain of his three years of terrific labor and anxiety had begun to tell heavily on his health, and he was compelled to decline further service and to ask to be recalled. Returning in December, 1864, to New York, he was accorded a magnificent ovation, and was presented with a purse of $50,000 for the purchase of a home in the city. At this time the Government created the rank of vice-admiral, previously unknown in the American navy, and Farragut was promoted to the office. In July, 1866, he was further promoted to the grade of admiral. The next year he was given an honorary assignment to the European squadron, and, with his flag flying from the "Franklin," he made an extended cruise in European waters. No political or naval import attached to this appointment, and the "Franklin," for the time being, was virtually his private yacht. By special permission of the President, Mrs. Farragut and her cousin, Mrs. Pennock, accompanied him. The party visited the principal European capitals and was everywhere received with the highest honors. Returning to America in 1868, Farragut retired to private life, and his death occurred two years later.

He was twice married: (1) In 1823, to Susan C. Marchant, of Norfolk, Va.; (2) in December, 1843, to Virginia Loyall, of the same city, who survived him fourteen years. By the latter union he had one son, Loyall Farragut.

BIBLIOGRAPHY.—*Appletons' Cyclopaedia of American Biography*, ii, 412-419; *Encyclopaedia Britannica*, 11th ed., x, 187-188; Loyall Farragut, *The Life of David Glasgow Farragut* (embodying his Journal and letters), New York, 1879.

FARRAR, FREDERIC WILLIAM. English clergyman, dean of Canterbury, author, and temperance advocate; born at Bombay, India, Aug. 7, 1831; died at Canterbury, England, March 22, 1903. He was the son of an English missionary, and was born in the Fort of Bombay during his father's residence there in the missionary service of the Church of England. He received his early education at King William's College, Castletown, Isle of Man. In 1847 he entered King's College, London, and in 1851 went to Trinity College, Cambridge. In the following year he took his B. A. degree at the University of London. He received the honorary degree of D.D. from Cambridge in 1874. For a number of years he devoted himself to educational work, becoming successively assistant master at Marlborough College, assistant master at Harrow, and in 1871 head master at Marlborough. In the following year he became chaplain-in-ordinary to the Queen. In 1876 he was appointed canon of Westminster and rector of St. Margaret's, Westminster, becoming archdeacon and rural dean of Westminster in 1885. He was appointed dean of Canterbury in 1895. A bold and independent thinker and master of an ornate and winsome style, Dean Farrar early took rank among the foremost preachers of the English establishment; while as an author his fertility was amazing. He wrote on a wide variety of topics, but attained his greatest popularity in dealing with theology and historical Christianity. His famous work, "The Life of Christ," published in 1874, speedily went through large editions and has since continued to be much in demand. Among the best known of his other works are "The Witness of History to Christ"; "The Life and Works of St. Paul"; "The Early Days of Christianity"; "The Bible, its Meaning and Supremacy"; and "Eternal Hope."

Farrar was much interested in social reforms, the temperance reform in particular. His sermons and addresses on the need, the principles, and the methods of the temperance movement occupy a unique place in the literature of the period in which he lived. He was one of the leaders of the Church of England Temperance Society, and his addresses featured the anniversaries and other gatherings of that body. In 1878 Farrar preached one of the special sermons arranged by the National Temperance League, the service being held in Westminster Abbey, and the Crown

VERY REV. FREDERIC WILLIAM FARRAR

Prince and Crown Princess of Germany being among the notables in the crowded audience. At the annual meeting of the British Women's Temperance Association, held in Memorial Hall, London, in May, 1879, Dean Farrar presided over one of the sessions, encouraging the movement with brief addresses. On various public occasions he stated that when he first settled in London he still had faith in the "Moderation" societies then in vogue; but that the general failure of such movements and the horrible ravages of intemperance among all classes of society had forced him personally to the platform of total abstinence, and to use every means in his power to put the drink evil out of the life and customs of society. In 1876 he became associated with the United Kingdom Alliance, and he continued to further its movements to the end of his life.

FARRINGTON, WALTER. American lawyer and Prohibition advocate; born at Poughkeepsie, N. Y., Oct. 17, 1829; died Nov. 24, 1919. He was educated in the public schools and under private

tutors. He taught in various schools for some years, and then studied law, being admitted to the bar in 1857. From that time he resided and practised his profession chiefly in Poughkeepsie. In 1858 he married Miss Sarah Elizabeth Kay.

Farrington was for many years connected with different temperance organizations. In the Sons of Temperance he held several responsible offices including that of Grand Worthy Patriarch of Eastern New York. In 1867 he joined Gerrit Smith's Anti-Dramshop movement. He was, also, a charter member of the Prohibition party of New York, and served for a time as chairman of the State Committee. He was a delegate to the national convention of that party held at Pittsburgh in 1884. At one time he was editor of a local Prohibition paper, and he wrote voluminously on the temperance question in various periodicals. He took a lively interest in all matters pertaining to temperance, even when he was in his ninetieth year.

FARWELL, ARTHUR BURRAGE. An American salesman and Prohibition advocate; born at Leominster, Mass., Oct. 2, 1852; educated in the public schools of his native place. He moved to Chicago in 1869, and two years later went on the road as a dry-goods salesman; changing to the boot and shoe business in 1876, and continuing in that occupation for 30 years. Taking the total-abstinence pledge in 1873, he became identified while still a young man with various movements seeking to restrain the liquor power and to protect the ballot from the frauds perpetrated by that power. In 1874 he helped to organize what is now known as the Armour Mission. In 1878 he was secretary of a citizens' committee which secured the conviction, with penitentiary sentences, of parties who broke open the ballot-box in the old Eighteenth Ward. He married Floretta Woodberry of Beverly, Mass., Dec. 25, 1882. In 1885 he moved to Hyde Park, and took an active part in the movement to secure Prohibition for that district, being made chairman of the finance committee of the Hyde Park Protective Association, which was formed to defend Prohibition from the assaults of the saloon power. The litigation was long and expensive, eleven cases being carried to the State Supreme Court, ten of which were won by the Association. In 1904 Farwell was elected president of the Chicago Law and Order League, an organization which does in the other parts of the city a similar work to that so effectually accomplished by the Hyde Park and Englewood associations. Farwell has also served as a member of the Headquarters Committee of the Illinois Anti-Saloon League. A standard-bearer for more than 40 years, he has had a responsible part in the numerous campaigns which yielded substantial victories and brought about the final triumph.

FAT. (1) An archaic spelling of the word "vat." It occurs in Joel ii. 24, in King James's version of the Bible: "And the floors shall be full of wheat, and the fats shall overflow with wine and oil."

(2) The Swedish term for "cask" or "barrel."

FATHER MATHEW TOTAL ABSTINENCE ASSOCIATION. See IRELAND.

FAULKNER, ARTHUR. English financial manager, alderman, and temperance advocate; born at Derby in 1851; died at St. Albans April 25, 1922. He entered the employ of Thomas Cook and Sons of London, the well-known excursion agents, in 1872, becoming chief accountant of the firm in 1875, and financial manager in 1900, which position he held until his death. In 1896 he removed to St. Albans, where he became active in church work, serving for many years as superintendent of Trinity Congregational Sunday-school.

Faulkner was the son of a pioneer temperance reformer, and at an early age he joined a Band of Hope and became a zealous temperance worker. His church and temperance work brought him into prominence and he was nominated by his temperance friends for member of the city council. Although defeated at first he was elected councilor in 1899, remaining in that office and serving as chairman of the finance committee for over ten years. He was subsequently elected mayor of the city (1908), serving in that office for three terms, and alderman (1909), serving until 1920. While mayor, Faulkner refused to provide any intoxicating beverages at public functions, the money thus saved being given to charities—the St. Albans Hospital and Hertfordshire Convalescent Homes during the first term, and during the second to endow a cot in the Harpenden Convalescent Home, in connection with the National Children's Home.

Faulkner was active in the various temperance organizations of the community, such as the St. Albans and District United Temperance Council, the St. Albans Temperance Union, and especially the United Kingdom Railway Temperance Union, of which he was chairman for fourteen years, becoming president in 1914 and serving until ill health forced him to resign in 1921. When he took office as chairman of the Union it had a membership of 16,892; during his term of office the membership increased to 65,000, and its remarkable success was due mainly to his efforts. He was, also, president of the Hertfordshire Band of Hope Union and a warm friend and subscriber of the United Kingdom Alliance. He was ably assisted in all his temperance and charity work by Mrs. Faulkner. He was throughout life a non-smoker.

He addressed the Twelfth International Congress on Alcoholism, held at London in 1909, on "Alcohol and the Efficiency of the Railway," at which time he made the following pertinent statement:

> . . . that in all civilized countries, those who direct the railway services are awaking to the importance of the fact that alcohol is not conducive to efficiency; . . . The verdict therefore of the railway is, that alcohol is dangerous, and the signals are set against it, for without doubt it impairs the brain power and physique of the workers, and it is essential that it be abstained from by railway men, that they may be as efficient as the service requires and the safety of the public demands.

Faulkner traveled extensively, and was a Fellow of the Royal Geographical Society, of the Society of Arts, and of the Institute of Bankers.

In honor of his memory the United Kingdom Railway Temperance Union endowed beds in the London Temperance Hospital and the Railway Convalescent Home at Herne Bay.

FAUSTIANUM. See FALERNIAN WINE.

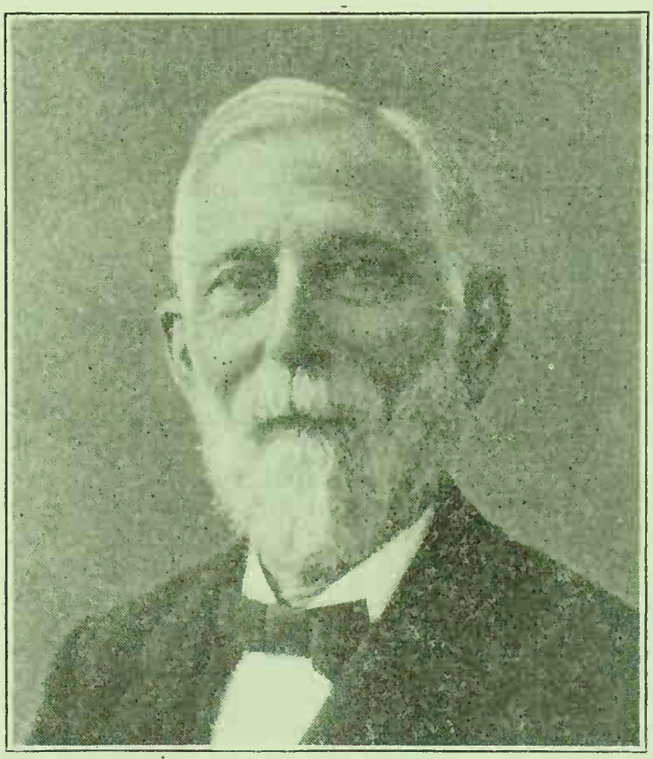
FAVILLE, JOHN. American clergyman and Prohibitionist; born at Milford, Wisconsin, July 7, 1847; educated in the public schools, at Law-

rence College, Appleton, Wis. (B.S. 1871; M.S. 1874), and at Boston University (B.D. 1876; A. B. 1879). He received the honorary degrees of D.D. from Lawrence College, in 1894, and Ph.D. from Boston University, in 1896. He married Louise Thayer, of North Easton, Mass., in 1876. He was ordained to the ministry of the Methodist Church in 1879, and served pastorates in that denomination from 1876 to 1886. In 1886 he accepted a call to the First Congregational Church in Appleton, Wis., remaining in that charge for thirteen years. In 1899 he became pastor of the First Congregational Church in Peoria, Ill., leaving there in 1908 to accept the pastorate of his former church in Appleton, where he remained until 1918. He was elected mayor of Appleton in 1919 and served one term. With his twin brother, the Rev. Henry Faville, he organized the "Men's Sunday Evening Club" movement. He is a trustee of Lawrence College and of Downer-Milwaukee College, and was a director in the Congress of Religions.

Faville joined the Prohibition movement, and, after serving four years as chairman of the Outgamie County Prohibition Committee, he was elected (1894) chairman of the Wisconsin State Convention, and received the party nomination for Congress in his district. In 1898 he became the first president of the Wisconsin Anti-Saloon League, and in 1902-03 he served as first president of the Illinois Anti-Saloon League. He was a member of the Board of Directors of the Illinois Anti-Saloon League for six years and has been a member of the Board of Directors of the Wisconsin League for over twenty years. During 1910-13 he was chairman of the Committee of Temperance in the National Council of Congregational Churches. He is the author of "Christianity and Creed," "The Morals of the Licensing System," "The College and the Saloon," and "The Problem of Authority in Religion." He is, also, a frequent contributor to the *Outlook*, the *Independent*, and similar periodicals.

FAXON, HENRY HARDWICK. American wholesale merchant, real-estate dealer, and temperance leader; born at Quincy, Norfolk County, Mass., Sept. 28, 1823; died there Nov. 14, 1905. His early education was received in the public schools of Quincy, near which city he spent his boyhood days. After sixteen years of farm life, he was apprenticed to a shoemaker, with whom he spent the next five years in learning his trade. When he was 21 years of age, he and one of his brothers commenced the manufacture of boots and shoes, but, after three years of this rather inactive occupation, he tired of the cobbler's trade, and decided to enter the grocery business. In 1848 he opened a retail grocery and provision store in Quincy, which he maintained for seven years, adding a bakery after four years. On Nov. 18, 1853, he was married to Miss Mary B. Munroe (d. 1885). In 1854 he disposed of his Quincy concern, and became a member of the firm of Faxon, Wood & Company, retail grocers in Boston. The name of the firm later became Faxon Brothers & Company, and the nature of the business was changed from retail to wholesale. In 1861, just prior to the outbreak of the Civil War, Faxon retired from the firm and engaged in a number of commercial enterprises, in which he achieved a considerable degree of success. Finally he entered the real-estate business and soon he had accumulated a large fortune, which he wisely invested in homes and commercial houses in Quincy, Boston, and Chelsea.

Faxon was recognized as one of the leading temperance advocates in his part of the country. In the capacity of legal adviser to the temperance legislators of his State, he rendered marked service to the temperance cause. Although he did not care for nor seek public office, he served two terms in the General Court (1864 and 1872), and at one time he was the candidate of the Prohibition party for lieutenant-governor. While a member of the Massachusetts Legislature he was appointed on a liquor-law committee, and, although he was not particularly interested in the question of liquor-selling, he took a stand favoring the restriction of the traffic. During that period he had ample opportunity to study at first hand the wickedness and folly of the iniquitous traffic; and, as soon as he had fully comprehended



HENRY HARDWICK FAXON

the true state of affairs concerning it, he undertook an incessant warfare against the liquor evil, devoting to his new campaign largely of his personal time, energy, and means. The endeavor to bring about more temperate conditions throughout New England became both his business and his recreation.

Faxon's method of attacking the liquor interests was both original and effective. For three consecutive years he assumed the responsibility for the publication of information concerning the positions taken by the individual members of the Massachusetts Legislature on the liquor question, as indicated by their respective votes at roll-call. Temperance members were marked in one way; members who favored a restriction of the traffic, but who still did not advocate complete Prohibition, were marked in another way; those wishing the industry to come to no harm were indicated in a third way; while the members who could be

depended upon to vote in favor of the liquor traffic, no matter what the issue, were also marked distinctively. By this method attention was drawn to the attitude assumed by the various members in such a manner as to render them careful of the position they should take. Faxon had another method of attack. He personally paid for huge advertisements favoring the temperance movement, which were exhibited in all the leading newspapers and thus broadcasted throughout the New England States. In addition to the personal efforts put forth by him in behalf of the cause, he contributed most generously to all sorts of temperance organizations, even though at times he was not quite in accord with their particular methods and aims. It is estimated that during his lifetime he spent in excess of $100,000 for the cause of temperance in Massachusetts. His work along this line was so efficient and thorough that the *Boston Herald*, in an editorial, stated that "There is but one Massachusetts and but one Faxon."

Faxon's most important efforts were those put forth in behalf of the cause in his native city of Quincy, where the violations of the excise laws were so numerous that, in 1881, he asked to be appointed a special constable. His request was granted and he remained in that office for five years, when he was removed through the influence of the liquor interests. After an energetic campaign he was reinstated, and for years Quincy was free from liquor-selling. The following "dedication" by William Frederic Hoehn, of his book, "No License in Quincy," indicates the importance of Faxon's work and the attitude of the townspeople toward him:

> This volume is affectionately dedicated to our valued fellow-townsman and worker in the temperance cause, MR. HENRY H. FAXON, to whom the City of Quincy owes a lasting debt of gratitude for his magnificent labors in keeping our city "clean," to whom the whole State of Massachusetts will long look as its benefactor, and whose life and activities will always remain an inspiration for the cause of righteousness, not only to us, but to succeeding generations. May his life and examples live again in the lives of others who are to follow, and the cause of temperance and righteousness be reopened by a united nation,—north to south, east to west.

In a biographical sketch of Faxon, appearing in 1906, the following statements are to be found:

> He became an ardent advocate of temperance, and soon won the distinction of being, perhaps, the most independent, aggressive, tireless, and practical reformer in the Commonwealth.
>
> He planned political campaigns; he was actively present at caucuses, conventions, and the General Court, insisting upon temperance measures and honest methods. His direct speech in all sorts of meetings, his contributions to numerous reform societies, and his broadsides in the public prints kept up a helpful and tireless agitation.

The Hon. Byron B. Johnson, ex-Mayor of Waltham, made the following statement in an address in Lorimer Hall, Jan. 18, 1906, before a large audience composed of representatives from seventeen Massachusetts temperance organizations, on the occasion of the Henry H. Faxon Memorial Services:

> There is no doubt that Mr. Faxon was actuated by true humanity in putting himself, his fortune, his reputation, and his personal and social comfort into the cause of temperance. He saw the terrible evils of alcoholic intemperance, in the home, in the municipality, in the degradation of families, in the suffering of women and little children, in the promotion of vice and poverty and crime, and he fought it to the end of his life with unflagging ardor and potency.

Faxon was a vice-president of the Massachusetts Total Abstinence Society, manager of the Faxon Political Temperance Bureau (after his death, under the management of Miss EVA M. BROWN), and a member of the Norfolk Republican Club and the New England Free Trade League.

BIBLIOGRAPHY.—*Henry Hardwick Faxon, MDCCCXXIII-MDCCCCV*, privately printed, Cambridge, Mass., 1906; *The Quincy Patriot*, Souvenir ed., July, 1899; William Frederic Hoehn, *No License in Quincy*, Quincy, Mass., 1899.

FEASTS OF GOOD-FELLOWSHIP. In mediæval England, banquets given on the occasion of the reconciliation of enemies. Formerly it was a common practise to make up quarrels under the shadow of the church instead of in the courts of law. Such reconciliations were frequently recorded in the parish books. The earliest register of the parish of Twickenham, Middlesex, contains the following entries:

> The fourth day of Aprell in 1568 in the presence of the hole paryshe of Twycknam was agreement made betwyxt Mr Parker and hys wyffe, & Hewe Rythe and Sicylye Daye, of a slander brought up by the sayde Rythe and Sicylye Daye upon the aforesayde Mr Parker.
>
> The 10 daye of Aprell 1568 was agreement made between Thomas Whytt and James Herne, and have consented that whosoever giveth occasion of the breaking of Christen love and charyty betwyxt them, to forfeit to the poor of the paryshe 3s. & 4d. being dewlye proved.

In "The Inns of Old Southwark and their Associations" (p. 311) reference is made to a feast at St. Saviour's, Southwark, "for Goodfellowship on the occasion of eating Sir Edward Dyer's buck."

The records of the Weaver's Company, London, show that in the year 1691 one John Hall left to the Company a dwelling-house, with instructions to pay out of the rent ten shillings per annum to the churchwardens of St. Clement, Eastcheap, London, to provide on the Thursday night before Easter "two turkeys for the parishioners, on the occasion of their annual reconciling, or love-feast, for the settlement of quarrels or disputes."

Feasts of good-fellowship and reconciliation were popular institutions; and, naturally, drinking was the outstanding feature of such gatherings.

BIBLIOGRAPHY.—William Rendle and Philip Norman, *The Inns of Old Southwark and their Associations*, London, 1888.

FEATHERSTON, ARTHUR MARCH. Canadian life-insurance official and temperance leader; born at Lacolle, Quebec, May 13, 1853; educated at Lacolle Academy. In 1874 he married Amelia Catherine Reay, of Hemmingford, Quebec. From 1874 to 1898 he was engaged in the shoe business, and was president of the Featherston Piano Company, Ltd., at Montreal. From 1898 to 1902 he was manager of the life-insurance department of the Royal Templars of Temperance, at Hamilton, Ont.; from 1902 to 1909 he was manager of The Accident and Guarantee Company of Canada, at Toronto; and since that date he has been managing director of The Policy-Holders' Mutual Life Insurance Company.

Featherston became interested in the temperance cause at an early period of his life. In the course of time he became associated with the Royal Templars of Temperance, and was made Grand Councillor in 1886 and Dominion Councillor of Canada in 1889, holding the latter office until 1898. He is (1924) a life member of the Dominion Council of the Order. From 1915 to

1924 he was a director of the Canadian Bible Society. He is, also, president of the Upper Canada Bible Society and a life governor of the British and Foreign Bible Society of London, England. During the past two years (1923-24) he has been vice-president of The Ontario Equitable Life and Accident Insurance Company.

FEATHERSTONE, CLAUDIUS CYPRIAN. American jurist and Prohibitionist; born in Laurens County, S. C., Dec. 1, 1864; educated at W. J. Lignon's high school at Anderson, in his native State. In 1893 he married Miss Lura Lucretia Pitts, of Laurens, S. C. He is superintendent of the Sunday-school of the First Methodist Church, South, at Laurens, a steward of the Church, and a member of the Board of Trustees of the Laurens graded schools. He practised law at Laurens from 1887 till 1911, when he moved to Greenwood, S. C. For a time he was judge of Greenwood County Court, and is now judge of the Eighth Judicial District of South Carolina.

Featherstone's activities as a Prohibition advocate began in 1885. Three years later he was a candidate for the governorship of his State on the Prohibition ticket, losing the election by about 4,000 votes. That was at the time when the old State dispensary law was in force. He was a candidate a second time for the same office in 1910, and was defeated by practically the same number of votes. Since then he has declined several nominations offered him by his party.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. See NATIONAL TEMPERANCE SOCIETY AND COMMISSION ON TEMPERANCE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

FEDERATED MALAY STATES. A group of four States (Perak, Selangor, Negri Sembilan, and Pahang), which, with the Straits Settlements and the Non-Federated Malay States, make up the Malay Peninsula, all under British protection. Three of the Federated States are situated on the west coast of the peninsula and one on the east coast. The group has a total area of 27,648 square miles and a population (1921) of 1,324,890, including 5,686 Europeans.

The Malay Peninsula contributes a very large amount of raw products to the British Empire, and the Federated States constitute the most productive portion of the Peninsula. Tin, rubber, and copra are its richest products, 176,959 tons of these products being exported in 1921. Total imports in 1920-1921 were nearly $1,000,000,000, and total exports during the same period $165,000,000. Import duties are charged only on opium and spirituous liquors.

The climate is hot and moist, with considerable rainfall. The Peninsula is practically one vast forest, of which probably one half has not been trodden by the foot of man.

The government of the States is administered (under a treaty of 1895) by a British High Commissioner, who is also Governor of the Straits Settlements, with Residents in each State. Native rulers govern the four States under this control; and a mixed force of Indians and Malays, officered by Europeans, polices them.

Perak is on the western side of the Malayan peninsula and has a coast-line of about 100 miles in length. It comprises an area of 7,800 square miles and contains four of the seven principal towns of the federation.

Selangor lies also on the western coast and extends inland to the mountains in the center of the Peninsula. In area it comprises only 3,156 square miles, but it contains the largest city and capital of the federation, Kuala Lumpur, with a population (1921) of over 80,000. It contains, also, another of the principal towns.

Negri Sembilan (signifying "nine states") was originally a confederation of nine smaller States; area 2,550 square miles. It includes one of the principal towns of the federation.

Pahang, on the eastern side of the Peninsula, has about 130 miles of coast-line on the China Sea and an area of 14,000 square miles; but it contains no large town, and large tracts of uninhabited jungle never yet penetrated by civilized man are included.

The Malays were originally Mohammedans, and are for the most part still followers of the religion of Islam. Under it the use of intoxicating drink is forbidden. Up to the time the foreigner penetrated the Malay Peninsula, therefore, the use of spirituous liquor was practically unknown. After the foreigner came and up to 1903, all liquor was secured from foreign lands, chiefly from Europe, and no locally manufactured strong drink was to be found.

Soon after the European brought in intoxicating drink, the Malays became addicted thereto, the practise spreading at an alarming rate. This led to a conference of the chiefs of the Federated Malay States, held at Kuala Lumpur, in 1903, at which the subject of "the use of intoxicants by Malays" was discussed. Among the facts brought out were that the use of intoxicants by the Malays was on the increase, that advice and admonition had little effect, that some kind of legislative action had become a necessity, and that penalties for indulgence should be assessed. The Sultan of Perak finally suggested

> that the difficulty would be best met by the various State councils considering the question and giving the *Kathis* power to fine for certain offenses, which should be clearly defined and the amount of the fine settled in each case.

The Conference adopted this proposal unanimously, but the situation was an extremely difficult one to contend with. Cheap liquor had become plentiful and was within easy reach of every one. In the various social clubs throughout the States it was to be had in abundance. Practically all of the Government officers were habitual drinkers and lent no encouragement to law enforcement; and the rising generation of Malays, especially the domestic servants, office orderlies, club boys, and the like, had already become inured to the drink habit.

The following Malay anecdote describes the influence of strong drink, in spite of religious customs and prohibitions:

> Once there appeared a faithful follower of the Prophet at the door of a *kafir* ["unbeliever"] and asked for something to eat, as he had had nothing either to eat or to drink for several days. The *kafir* placed before him a bottle of *arak* [an intoxicant], a dish of pork, and a woman, and told him that if he would either drink a little of the *arak*, or eat a piece of pork, or commit adultery with the woman, he would give him a sumptuous meal. The follower of the faithful, looking at the three objects in view, thought within himself, "Oh! to commit adultery is heinous; I shall never do it; to eat pork is *haram* [prohibited], how can I eat? To drink *arak* is also prohibited; how can I drink?

Even if I die of hunger, I shall not do that which is prohibited by the prophet!" But as the pangs of hunger and thirst were biting him he thought again, "I shall just have a sip of the *arak*, for it is the least offensive of the three, and thus I will get a meal." So saying he poured a little of the intoxicant and drank, and the effect of it ran rapidly through the veins of his now enfeebled frame. Hunger arose and made him hasten to consume the dish of pork, besides having a lot more of the fatal liquid. After he had eaten and drunk to his satisfaction of the pork and *arak* he saw the woman and committed adultery with her. The *arak* which he thought to be the least offensive was at last found to be the most offensive.

The principal native alcoholic drink is toddy. Licenses to prepare toddy from coconuts in the Federated States are issued under the system known as the "toddy farm." Toddy is consumed in its original state by the coolie class, and is not used for further distilling purposes, as it is in Ceylon. The "toddy farm" yields very little revenue; but there is another institution which yields a large revenue, and that is called the "gambling, spirit, and pawnbroking farm." Under this "farm" the Government sells the right to engage in the liquor business, whether wholesale or retail. This right, or license, is sold every three years to the highest bidder, and means an enormous revenue to the various State Governments.

The value of malt liquors, wines, cordials, and spirits imported into the Federated Malay States, according to the latest reliable statistics obtainable, exceeds £127,000 ($635,000) annually.

FEDERATED WOMAN'S CHRISTIAN TEMPERANCE UNION OF ST. LOUIS. An organization of the Woman's Christian Temperance Unions of St. Louis, Mo. In Missouri each county has its own W. C. T. U. In the city of St. Louis, which is not located in any one county, the district plan of organization was adopted; and the Federated W. C. T. U. is composed of the six unions of the city. It dates its organization from March, 1879, when one of its constituent societies—the Central—was organized in the Methodist Episcopal Church, South, at 11th and Locust Streets.

The Federated W. C. T. U. has about 1,000 adult members, and besides these, it has approximately 150 members in the Young People's Branches. The federation issues annually a yearbook or directory. Monthly meetings are held. These are attended by delegates from the local unions, the superintendents of the various departments maintained by the federation, and the general secretary of the Young People's Branches. The federation, in addition to the usual W. C. T. U. temperance activities, carries on educational, evangelistic, charitable, patriotic, and general reform work.

The officers of the federation are: Miss Fannie D. Robb, president, and Mrs. T. E. Hayward, corresponding secretary, and its headquarters are at 1109 Walton Avenue, St. Louis.

FÉDÉRATION DE LA CROIX-BLANCHE. See SOCIÉTÉ ANTIALCOOLIQUE FRANÇAISE DE LA CROIX-BLANCHE.

FÉDÉRATION DES LIGUES DE TEMPÉRANCE CATHOLIQUES DE BELGIQUE, LA. Belgian federation of Catholic temperance leagues. This organization was formed in Brussels in 1904 by Abbé Joseph Lemmens to give strength and unity to the work of the various Belgian Catholic temperance organizations.

Before the World War (1914-18), conventions of the Federation were held from time to time. The convention of 1913, held in Ghent, adopted resolutions urging that the by-laws of all social organizations should strongly discourage drunkenness and intemperance among members and encourage temperance and, as far as possible, total abstinence from distilled liquors; that alcoholic drinks should be abolished from the sideboard at the places of social and professional meetings; and that drinks other than light beer should be excluded from meetings and entertainments of young people. Other resolutions deprecated the use of liquor-selling places as rooms for meeting, and expressed the view that other means of support than the profits from drinks sold on such occasions, should be secured, so that members might be held free from the obligation to drink at such gatherings. Attention was directed to the importance of providing suitable recreation and amusements as substitutes for the drink-shop. Meetings, lectures, addresses, and personal work were urged among social, labor, and professional groups, as was the inclusion of the alcohol question among other questions to be discussed as social reforms. The use of liquor in connection with elections was condemned, and the cooperation of Catholic philanthropic societies was sought. On the legislative side other resolutions called for continued efforts to secure measures restricting the number and localities of drink-shops. It was recommended that women be encouraged to participate in the antialcohol movement.

Unfortunately the War affected many of the affiliated societies very injuriously as regards both membership and finances, so that in 1921 the only societies remaining in the Federation were Le Bien-Être Social (of Liége), Sobriëtas (of Antwerp), Onthoudersbond (of Bruges), Onthoudersbond (of Ghent), and La Régénératrice (of Namur). In pre-war times the membership of the societies forming the Federation aggregated about 60,000.

FÉDÉRATION INTERNATIONALE DES MAÎTRES ABSTINENTS. See INTERNATIONAL UNION OF ABSTAINING TEACHERS.

FÉDÉRATION INTERNATIONALE DES SOCIALISTES ABSTINENTS (International Federation of Abstaining Socialists). An organization founded in 1921 on the occasion of the meeting of the Sixteenth International Congress Against Alcoholism at Lausanne, Switzerland. Its object is to fight (by Prohibition) against the use of alcoholic drinks, especially by the working classes, and to combat the alcohol capitalists. The Central Committee of the Federation, elected at the general assembly held at Hamburg in September, 1923, sits at Vienna, Austria. Sections of the organization exist in Czechoslovakia, Germany, Hungary, Norway, Poland, and Switzerland; and it has correspondents in Belgium, Bulgaria, Finland, France, Italy, Russia, and the United States of America. The total number of members is approximately 22,000. The president of the Federation is Dr. O. Kurz, Pelikangasse, 16-18, Vienna IX. 2. The following periodicals are issued by the organization: In Austria and

Czechoslovakia, *Der Abstinente Sozialist* ("The Abstaining Socialist"); in Germany, *Der Abstinente Arbeiter* ("The Abstaining Workman"); in Norway, *Verdanlisten;* in Sweden, *Nya Folkets Röst* ("New People's Voice").

At the time of writing the Central Committee is engaged upon the task of drafting new statutes and of clearing up difficulties still existing with regard to the definitive entry of certain groups into the Federation. This, of course, is in addition to its work of propaganda and of liaison between the national federations.

FÉDÉRATION INTERNATIONALE DES SOCIÉTÉS DE TEMPÉRANCE DE LA CROIX-BLEUE. International Federation of Blue Cross Temperance Societies. A European organization with headquarters at Geneva, Switzerland; more briefly termed "La Federation de la Croix-Bleue" (The Blue Cross Federation). It is an outgrowth of the Société Suisse de Tempérance (Swiss Temperance Society), which was founded at Geneva, Sept. 21, 1877, through the efforts of Louis-Lucien Rochat, a young clergyman of that city. Rochat, at that time just returned from a sojourn in England, had brought thence the hitherto strange doctrine of total abstinence, which he advocated as the only true cure for drunkenness. On the date above mentioned the Congress for the Reformation of Morals was in session in Geneva, and Rochat, assisted by another young abstainer, Charles Fermaud, organized a temperance meeting at the Salle de la Rive Droite, and invited the Congress members to attend. Addresses were given by the two young speakers on "Drunkenness and its True Remedy," and their assertions were supported by the testimony of several American and English members of the Congress. A Genevan member surprized all his hearers by declaring himself to have been an abstainer for 50 years. Twenty-seven persons pledged themselves to abstinence and formally organized themselves into a society.

The following year saw the foundation of the first sections of the society in the cantons of Vaud and Neuchâtel, and the opening of the first temperance café at Boudry, in the latter canton. In 1880 a section was formed at Bern, thanks to the support of an abstaining pastor, Arnold Bovet, later a distinguished apostle of the Blue Cross in the Germanic countries. In 1881 the society chose for its emblem a blue cross on a white field (its humanitarian efforts in rescuing the victims of drink having been compared to those of the Red Cross Society in rescuing the victims of the battle-field), and its title was changed to "Société Suisse de Tempérance de la Croix-Bleue" (Swiss Blue Cross Temperance Society). A home for drunkards, in French Switzerland, was opened in 1883, and in the same year the first section in France was founded at Valentigney (Doubs). This was followed by the organization of sections at Strasbourg, Alsace-Lorraine (1884), Charleroi and Liége, Belgium (1885), in the Grand Duchy of Baden, in Wurttemberg, and in Prussia (1885-87).

The movement having thus spread to other countries, a temporary international organization was effected in 1886, and the word "Suisse" was dropped from the title. Finally, in 1890, the active members of the Blue Cross established a permanent international federation which assumed the present title.

National societies were organized in Germany and France in 1892 and 1893 respectively, and new sections were formed in other countries as follows: Hungary, 1894; Denmark, 1895; Austria and the Kongo, 1899; Norway, 1906; Italy (Milan), 1913. In 1919 the Croix-Bleue Ronga (Province of Mozambique, Africa) was admitted to the Federation.

The national societies are made up of "regional groups," and these in turn are composed of local groups or "sections." Each national society is directed by a National Committee, and the Federation itself is managed by the Central Committee, which consists of a "bureau," or executive committee, sitting in Switzerland, and a "council," made up of members appointed by the several national societies. The supreme legislative power of the Federation is vested in the International General Conference, which meets at least once every four years. The Central Committee serves as a link between the national societies, and engages in the promotion and direction of the work in new fields.

The pledge of the Blue Cross Society reads:

> I promise, with God's aid, to abstain for . . . [length of time is given here], beginning to-day, from all intoxicating beverages, religious use or medical prescriptions excepted. I promise, furthermore, to combat the abuse of drink among others.

Each Blue Cross society is composed of "active members" and "adherents." Only the former are eligible to vote or to hold office. All persons may become active members who, in addition to taking the above pledge, can show a record of total abstinence for three months previous. "Adherents" are those members who have taken the pledge, but have not yet complied with the latter qualification.

In its policies the Blue Cross Society occupies a position intermediary between the strict total-abstinence societies (*i. e.*, those which seek to convert everyone to total abstinence while condemning and combating even the moderate use of alcoholic drinks), and the so-called "moderation" societies (which regard moderation in the use of liquor not only as a means to an end, but as the end itself). It is indeed an abstinence society in the sense that it requires the practise of total abstinence by its members and sustains the doctrine that teetotalism is the best and surest cure for drunkenness; but it does not condemn the strictly moderate use of fermented beverages by those who are not members. On the contrary it concedes the right of moderate drinking to those who are not members, and seeks the cooperation of all Christian workers who, regardless of their beliefs, are willing to lend a hand in the salvation of the victims of drink. The society is strictly religious and Christian in character, and nonsectarian, though under certain conditions societies of a denominational character are admitted to the Federation. It is likewise neutral politically.

The work of the Blue Cross was seriously interrupted by the World War and in some of the countries was entirely suspended. The newly organized section of Milan failed to survive, and the Hungarian society was disrupted with the dismemberment of the kingdom. In Italy it is hoped that a reorganization will again be ef-

fected and temperance work resumed with the support of such men as Pastor Giuseppe Chiara, former agent of the Milan section, and Dr. Paolo Amaldi, of Florence, who represents the general temperance movement in his country. Efforts are also being made to establish new national societies in the countries formerly belonging to the Austro-Hungarian Empire. The German Blue Cross has a large enrolment and is at present in a flourishing condition. The French society was able to maintain its organization, though it was grievously affected by the German occupation of territory in which the Blue Cross had shown its greatest strength. Most of the leaders, including the national president, Major Étienne Matter, and many of the members, were in the army. Of these, many gave their lives in their country's service. The reorganization of sections in the invaded territory is again under way, however, in France and also in Belgium.

The offices of the Central Committee are at Place de la Taconnerie 5, Geneva; and a special office is maintained at Zeughausgasse 39, Bern, for the benefit of the German-speaking countries. The president of the Central Committee is Antony Rochat, former pastor, and brother of the illustrious founder of the society.

The accompanying table shows the organization of the Federation in 1917, before the breaking up of the Italian and Hungarian societies.

The activities of the Blue Cross Federation from year to year, together with much other useful information concerning the progress of the temperance movement, are very completely summarized in the Federation's "Annuaire de la Croix-Bleue." The Federation issues, also, the following periodicals: In Switzerland, *Feuille de Tempérance*, *La Croix-Bleue*, and *Das Blaue Kreuz*; in Denmark, *Det Blaa Kors*; in France, *Le Libérateur*; in Belgium, *Le Messager*; in Germany, *Der Herr mein Panier* and *Rettung*; in Hungary, *Ne Csüggedj El*.

See, also, Société Française de Tempérance de la Croix-Bleue; Union de la Croix-Bleue de Strasbourg.

Organization of the Blue Cross Federation in 1917

Countries	Sections	Active Members	Adherents	Total Membership	Former Drinkers Pledged To Reform
Switzerland ..	569	21,305	10,836	32,141	7,143
France					
Europe	109	.....	.....	3,650	681
Colonies ...	11	.....	.....	5,546	?
Germany	790	26,952	6,635	33,587	10,599
Belgium	10	.....	.....	419	104
Denmark	525	30,063	2,803	32,866	3,114 (?)
Hungary	27	724	281	1,005	203
Norway	95	.....	.....	12,020	?
Italy	1	27	92	119	46
Totals	2,137			121,523	

FÉDÉRATION INTERNATIONALE D' INSTITUTEURS CONTRE L' ALCOOLISME. See International Teachers' Federation Against Alcoholism.

FEDERATION OF THE WHITE CROSS. See Société Antialcoolique Française de la Croix-Blanche.

FEHN, LOUIS. German-Swedish wholesale merchant and temperance advocate; born Aug. 5, 1845, in Westphalia, Germany; died at Goteborg in 1922. He settled in the latter city in 1879, and became a successful business man.

In 1891 Fehn joined the Swedish Blue Ribbon Association, and in 1893 was the founder of the West Sweden Blue Ribbon League (*Västra Sveriges Bläbandsförbund*), of which he was president until his death.

FEINTS. See Faints.

FELTON, REBECCA LATIMER. American Senator, lecturer, and temperance advocate; born in Dekalb County, Ga., June 10, 1835; educated in the common schools and at the Georgia Female College, Madison, Ga., graduating in 1852. In the following year she was married to Dr. W. H. Felton, who was afterward elected to Congress and represented the Seventh District of Georgia for several years. The greater part of Mrs. Felton's life has been spent in Cartersville and Dekalb County. After she had attained her seventy-fifth birthday she published "My Memoirs of Georgia Politics," in reviewing which the *Athens Daily Tribune* (Jan. 14, 1912) said:

Mrs. Rebecca Latimer Felton

> In this instance, one woman who became widely and even nationally known as the "private secretary," exercised her influence in a way that made itself felt throughout Georgia and has left its imprint on the pages of history dealing with that period in which she took such an active part, in politically as well as personally aiding her husband.

She had been active in State politics for nearly a half-century when, in her eighty-seventh year, she was appointed (Oct. 3, 1922) by Governor Hardwick United States Senator to succeed Thomas E. Watson until the next election.

Mrs. Felton has been active in temperance work, as lecturer, writer, and organizer, for nearly 40 years. For twenty years she has had a column in the *Atlanta Semi-Weekly Journal*, besides furnishing frequent contributions to other newspapers, on Prohibition and kindred reforms.

She was a popular and convincing speaker, taking part in local and State eampaigns, and everywhere seeuring positive results. In 1895 she appeared before a joint committee of both houses of the Georgia Legislature and made a remarkable appeal for Prohibition. This address was printed in pamphlet form, and 100,000 eopies of it were distributed throughout the State. On the Chautauqua platform and at W. C. T. U. eonventions Mrs. Felton was long a familiar and welcome figure. To-day, although the years have stolen some of her physical vigor, her interest in temperance and Prohibition abides, keen and undiminished.

See, also, FELTON, WILLIAM HARRELL.

FELTON, WILLIAM HARRELL. Ameriean physieian, Congressman, and temperance advoeate; born in Oglethorpe County, Ga., June 19, 1823; died Sept. 24, 1909. He was edueated at Franklin College (now University of Georgia) and Augusta (Ga.) Medieal College. In 1853 he married Rebeeea Latimer (see FELTON, REBECCA LATIMER). Beginning medical practise at Cartersville, Ga., he was eleeted to the Legislature from Bartow County before the Civil War, and again after the War was over, eompleting four terms in all. In 1874 he was eleeted to Congress and served from 1875 to 1881.

A reformer by instinct and a man of strong eonvietions, Felton spoke and voted in the Legislature and in the national House of Representatives for every measure aiming to curb the greed and lawlessness of the liquor men. It fell to his lot to make the elosing speeeh in the exciting and memorable eampaign whieh, for the first time, swept Atlanta into the dry eolumn. Besides partieipating in numerous temperanee eampaigns, he was for many years prominent in State and national polities. The book, "My Memoirs of Georgia Polities," written by his wife about 1911, deals elaborately with eertain important phases of Georgia polities in whieh her husband took a leading part.

FENSTERBIER. A German word denoting literally "window-beer," and applied in the Middle Ages to beer drunk at festivities in conneetion with the eompletion of an additional window in a building. Such festivities were the oecasion of mueh drinking and daneing.

FÉRÉ, CHARLES SAMSON. French physieian; born in Auffay (Seine-Inférieure) in 1852; died in Paris April 22, 1907. In his medical studies at Paris he speeialized in nervous diseases, and he was physieian at the hospital of Bieêtre. Féré is best known in the field of aleohol investigations by his experiments in whieh he subjeeted ineubating eggs (hens') to the vapor of aleohol. The results showed a large pereentage of abnormalities in ehickens hateheđ when thus treated, as eompared with the pereentage in ehiekens hateheđ under normal eonditions. His artieles and reports on the effeets of aleohol ineluded:

"Des Paralysies Alcooliques," in *Progrès Médicale* (June, 1884); "Les Alcoolisables," in *Bulletin de la Société Médieale des Hôpitaux de Lyon* (1886); "Les Épilepsies et les Épileptiques," (Paris, 1890); "L'Ivresse Émotionelle," in *Revue de Médeeine* (1888); "Note sur l'Influence de l'Éxposition Préalable aux Vapeurs d'Alcool sur l'Incubation de l'Oeuf de Poule," in *Compte-rendu de la Société de Biologie* (1893); "Note sur les Différences des Effets des Agents Toxiques et des Vibrations Méchaniques sur l'Évolution de l'Embryon de Poulet Suivant l'Époque où Elles Agissent," in *Compte-rendu de la Société de Biologie* (Paris, 1894); "Présentation de Poulets Vivants Provenant d'Oeufs Ayant Subi des Injections d'Alcool Éthylique dans l'Albumen," *ibid.*, p. 646 (1894); Études Expérimentales sur l'Influence Tératogène Dégénérative des Alcools et des Essences sur l'Embryon de Poulet," in *Jour. de l'Anatomie et de la Physiologie*, etc. xxxi. 161-186 (Paris, 1895); "Recherches sur la Puissance Tératogène de Quelques Boissons Alcooliques," *ibid.*, pp. 455-468 (1896); "Note sur une Paralyse d'Occupation chez un Alcoolique," in *Revue de Médeeine*, xviii (1898); "L'Influence de l'Alcool sur le Travail," in *Compte-rendu de la Société de Biologie*, lii (1900).

FERENS, THOMAS ROBINSON. A British statesman and temperance advocate; born at New Shildon, Durham, May 4, 1847; edueated at Belvedere Academy and at a Bishop Auekland private school. He married Esther Ellen Field, of Hull, in 1873. For 56 years he has been associated with Reekitt & Sons, Ltd., London and Hull, as confidential elerk, manager, and, during the greater part of the time, as direetor. He is also a direetor of the Eagle, Star, & British Dominions Life Assuranee Soeiety. Elected to the House of Commons in the Liberal interest from East Hull in 1906, he held the seat until 1918, beeoming Privy Counеilor in 1912. He served for some time as president of the Chamber of Commerce in Hull.

Long identified with the temperance movement in England, Ferens was made president of the National Commercial Temperance League in 1903, and served until 1923, when he resigned, owing to advaneing years. He beeame treasurer of the United Kingdom Allianee in 1911, serving for five years. Since 1917 he has been treasurer of the National Edueational Prohibition Campaign. As a laborer in the temperanee field for more than a half-eentury he has done a vast amount of hard work and devoted no small share of his time to the various eampaigns and the never-ending problems of finanee eonneeted with the support of the eause.

FERGUSON, FERGUS. Seottish elergyman, edueator, and Prohibition advoeate; born in Glasgow, Seotland, Sept. 6, 1824; died there Nov. 3, 1897. Removing with his parents to Hamilton in early ehildhood, he reeeived the rudiments of his education in the grammar-sehool of that town, and afterward entered Glasgow University (B.A. 1845; M.A. 1857). In 1845 he was ordained to the ministry of the Congregational Chureh, and held the pastorate of Blackfriars (later known as Montrose Street) Evangelieal Union Chureh, Glasgow, until 1897. He was eleeted professor of Hebrew at Evangelieal Union Theologieal Hall, Glasgow, in 1861, and of New Testament exegesis in 1891. He was president of the Evangelieal Union in 1853 and again in 1884, and was the first president of the United Congregational Union and Evangelieal Union (1897). He reeeived the degree of D.D. from Cumberland University, Lebanon, Tenn., U.S.A., in 1874. He was twice married: (1) to Alexy Graee Lang in 1847; (2) to Mary Anne Russell in 1874.

Ferguson's temperanee aetivities began at the time when, a boy of thirteen, he, together with his father and elder brother, took the total-abstinence pledge in a public meeting held in the Blaekswell Congregational Chureh at Hamilton. He was the first total abstainer among the students at Glasgow University in 1838. He beeame identified with the earliest operations of

the Scottish Temperance League, and often spoke at its meetings with such men as John M'Gavin and Robert Kettle. When Queen Victoria visited Glasgow in 1849, Ferguson was one of the speakers at a soirée which the temperance people, taking advantage of the public holiday, arranged.

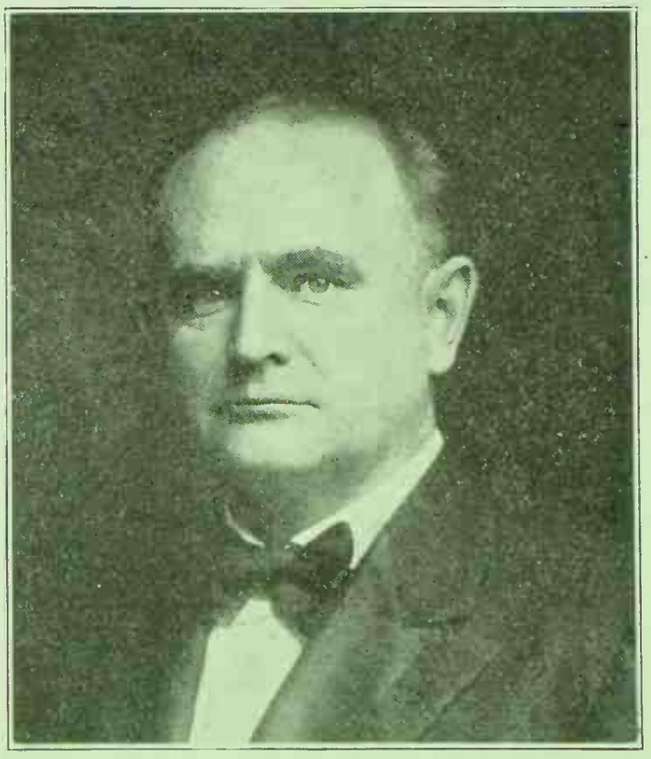
REV. FERGUS FERGUSON

When the Good Templar movement began in Scotland, in 1869, Ferguson was one of the group of earnest men who did the pioneer work and prepared the way for it in many communities. In 1872 the Scottish Temperance League sent him to England to represent the Scottish movement at the meetings of the British Temperance League in Scarborough. This led to annual engagements in that country for many years. He was a frequent writer for temperance and other periodicals. His "Not Found Wanting" and "The Distiller's Daughter," two temperance stories, had a wide circulation. He was honorary vice-president of the Scottish Temperance League and of the Scottish Permissive Bill and Temperance Association.

FERGUSON, THOMAS. Australian temperance worker; born in Edinburgh, Scotland, on March 3, 1840; died in Melbourne, Australia, November, 1904. He emigrated to Australia in 1860, carrying with him and openly advocating the temperance principles which he had adopted in his native land, and became an officer in the Order of Rechabites and a member of the executive of the Victorian Alliance. Early in his Australian temperance career he was made secretary of the Melbourne Total Abstinence Society, in which position he rendered such efficient service for so many years that it seemed almost impossible to conceive of the society apart from its secretary. Not a platform man, and making no pretensions to oratory, Ferguson's work was of the kind that makes public meetings both possible and effective. He was one of the founders of the Temperance Book Depot of Melbourne, from which a steady stream of

temperance literature flows to every part of Australia; and he sought by every means in his power to induce the general public to make a careful study of the temperance question with its many related problems. His own particular field of investigation covered the scientific and physiological features of the subject. After his death a memorial fountain, suitably engraved with his name and a brief record of his services, was erected in one of the principal streets of Melbourne.

FERGUSON, WILLIAM PORTER FRISBEE. American clergyman and editor; born at Delhi, N. Y., Dec. 13, 1861; educated at Walton (New York) Academy (graduated, 1884), Drew Theological Seminary, Madison, N. J. (B.D. 1887), and Texas Wesleyan University, Fort Worth, Tex. (A.B. 1889). He married Lena Grace Hathaway, of Sidney Centre, N. Y., April 5, 1887, and entered the ministry of the Methodist Episcopal Church in the same year. He was assigned to duty in Mexico, and served as pastor and publishing agent of the Methodist Mission in Mexico City in 1887-89. Later he was pastor at Bangall, N. Y. (1889-90), principal of the Mohawk Institute, Utica, N. Y. (1891-92), and pastor of the Presbyterian Church at Whitesboro, N. Y. (1892-96). From 1897 to 1899 he was on the staff of *The Voice*, New York, and during 1899-1902 managing editor of *The New Voice*, Chicago. He then became pastor of the



REV. WILLIAM P. F. FERGUSON

Universalist Church and editor and proprietor of *The Citizen*, Harriman, Tenn. (1904-05), editor and proprietor of *The Defender*, and pastor of the Third Universalist Church, Brooklyn, N. Y. (1905-07), and editor successively of *The National Prohibitionist*, Chicago (1907-11), *The Vindicator*, Franklin, Pa. (1911-16), the *Venango Daily Herald*, Franklin, Pa. (1912-19), and *The News-Herald*, Franklin, Pa., from 1919.

Ferguson has long been an active worker in the cause of Prohibition. Some years ago he declined the honorary degree of LL.D. on finding that the university offering it owned saloon property. He made his first contribution to Prohibition papers in the form of verses published in *The Issue*, Utica, N. Y. in 1880. He was a speaker in the Prohibition Presidential campaign in 1884, contributing at the same time to *The Prohibitionist* (Cincinnati, O.). During the campaign of 1904 he edited *The Citizen*, (see above) in the interests of Prohibition. In 1905 he consolidated that paper with *The Defender*, of New York. In 1907 he purchased *The Home Defender* in Chicago and the remaining subscription list of *The New Voice* and united them with *The Defender* as *The National Prohibitionist*. In 1911 the latter paper was consolidated with *The Vindicator*.

Ferguson is the author of "The Canteen in the United States Army" (1900), and "Prohibition in the United States" (1902), besides numerous pamphlets. He has been very active as a speaker, also, having addressed audiences on Prohibition in at least 40 States of the United States and in Canada.

Ferguson has been a Prohibition party candidate under somewhat spectacular circumstances. In 1914 he made a remarkable run for Congress in the Twenty-eighth district of Pennsylvania, and pushed the winner hard. In 1918 a change of 60 votes would have sent him to the Legislature from Venango County. This was a straight three-cornered fight in which it was conceded that Ferguson lost only from the fact that he insisted upon carrying the whole ticket with him. In 1916, in spite of an announcement in his paper that he would not accept the Prohibition party nomination for the Presidency, about a hundred delegates went to the convention pledged to Ferguson. He released them from their pledges and requested them to vote for Hanly.

FERMENTATION. A word derived from the Latin *fervere*, meaning "to boil." "Fermentation" was originally applied to any chemical action where a gentle "boiling," or effervescence, was observable. From this crude application as a starting-point, the process has been studied until to-day fermentation is known as a decomposition into simpler chemical elements of an organic substance by the chemico-physiological action of microscopic organisms or agents called "ferments." The boiling or bubbling effect is caused by the escape of a gas, such as carbon dioxid, produced in the fermentative process.

This process is closely allied to that of respiration, by means of which living organisms normally utilize free oxygen to oxidize and decompose materials within the body, or by means of which certain plant-forms carry on an intramolecular activity in the absence of oxygen. So-called intramolecular respiration is nothing more or less than fermentation, and is distinguishable from normal respiration only by the fact that the decomposition is less complete and effective. Whereas in normal respiration undesirable carbon compounds are usually oxidized to form carbon dioxid and water, in intramolecular respiration and fermentation poisonous materials are formed, the recomposition usually stopping short with the production of organic acids, or ethyl

alcohol, as end-products. By such incomplete "respiration" growth and life are not supported in the higher forms of plant life.

Certain lower forms of plant life, however, thrive without the presence of free oxygen, and such forms constitute the so-called ferments encountered in the fermentative process. Ferments are of many kinds, the most active being the bacteria and the lower forms of fungi. Bacteria are the most minute vegetable organisms known. They are so small that it would take 1,500 end to end to reach across the head of an ordinary pin. Because of their mobility, they were originally classified as animals; but the power of locomotion is now known to exist in vegetable organisms, also, especially in microscopic ones. Bacteria are endowed with the properties of other living organisms. They nourish themselves from the surrounding media, and they multiply by division and spore-formation. They are found almost everywhere—in the air, in the soil, in the food, in the mouth, in the intestines. When butter becomes rancid, or cheese putrefies, or meat takes on a strong odor, it is because of bacterial activity.

Ferments

Fungi are colonies of low forms of plant organisms which are unable to manufacture food, for which reason they establish absorbing connections with a food supply, either on the surface or in the internal tissues of the host. In suitable media these micro-organisms grow with great rapidity and form colonies which are visible to the eye (as the common mushroom). As micro-organisms, they are not rooted to one spot, but possess considerable mobility, like bacteria.

The most active ferments among the fungi are the so-called yeasts and mucors. Ordinary mucors are the molds found on stale bread, stable manure, or on the outside of grapes. Yeasts *(Saccharomycetes)* are colonies of one-celled fungi which grow abundantly in such a medium as grape-juice or other fruit juices. The growth is exceedingly rapid at a temperature of 23° to 25° C. Below 5° C. the growth is arrested, but the organism is not killed. Moist heat above 75° C., or dry heat above 100° C., kills all ferments, whether fungi, bacteria, or other kinds; and it is because of this fact that it is possible to preserve fruit, after the fashion of the housewife.

1. *Historical Development.* The art of fermentation, as applied especially to beers and wines, has been known from earliest antiquity. Herodotus (5th cent. B. C.) tells of an Egyptian drink made from fermented grain. The Greeks practised the art of brewing seven centuries before the Christian era. Xenophon (5th cent. B. C.) mentions a fermented beverage used by the Armenians (see ARMENIA). Caesar's soldiers used beers and vinegars as ordinary drinks. Tacitus (1st cent. A. D.) speaks of beer-making among the Germans. A mead was made by the early Britons from fermented honey; *kumiss* or *koumiss* by the Tatars; *kvass*, by the Russians; *samshu*, by the Chinese; *pulque*, by the South-Americans; *guarapo*, by the negroes. Most races of mankind have utilized fermented drinks from the earliest times down to the present day.

Fermentation Known to Antiquity

Though the art of fermentation is old, the

science is relatively new. Not till after the middle of the eighteenth century, with the discoveries of the French chemist Lavoisier, was real progress made. Lavoisier (1789) analyzed a fermenting solution as a splitting-up of sugar into alcohol and carbon dioxid, and attempted to determine the relative quantities of each produced. At that time nothing was known of the action of ferments, nor was yeast known to consist of living organisms. Liebig (1803-73) believed that yeast consisted of easily decomposable substances, which communicated their breakdown to the sugar. This theory was similar to a still earlier one, advanced by Stahl and Willis, to the effect that the action of ferments passed on the movement from the active to the inactive substances in the fermenting medium. Even at that period chemists were anticipating the modern theory that the action of the ferment was catalytic, *i. e.* that its mere presence occasioned the chemical reaction; but this theory was not then taken seriously.

Pasteur's Researches

The discovery that yeast is composed of living organisms was made independently and about the same time (1836-39) by Cagniard de la Tour, T. Schwann, and F. Kützing. So great was the authority of Liebig, however, and so ably had his theory been presented, that the important discovery of living organisms as fermenting agents was ignored until Pasteur published his researches (1857-61). It then became established that the process of fermentation was brought about by the presence of living organisms. Pasteur proved, also, that fermentation had many aspects and covered quite a number of processes depending upon the species of organism causing the fermentation. One ferment would break up sugar into alcohol and carbon dioxid; another, into lactic or butyric acid; another, into still other products. The general facts had been previously known, but Pasteur isolated the respective organisms and entered upon a study of the particular reactions caused by each species.

Various theories now came to the fore regarding the manner in which the living ferments brought about the decomposing changes. Nägeli claimed that the action was physical and due to vibrations emanating from the ferments. Liebig insisted that the action was chemical. Traube (1858) put forth the conception that the reaction was caused by the mere presence of an agent, which he called an enzym, produced by the ferment, but acting apart from it. Fischer and Buchner later substantiated the enzym hypothesis. Buchner (1897) subjected yeast to great pressure and succeeded in isolating the fermenting agent, or enzym, which he called "zymase." Since that time it has been established that each particular ferment has its specific enzym, which always produces the same action in the same medium. Zymase is the yeast enzym which causes sugars to change into alcohol and carbon dioxid; invertase is the enzym through whose presence saccharose is changed into glucose and fructose; and so on.

2. *Analysis and Classification.* Coming back to the statement made at the beginning of this article, fermentation can now be more accurately described as the decomposition of an organic substance into simpler compounds or elements through the chemico-physiological action of specific enzyms, produced by so-called ferments in contact with the substance fermented. The fermentative process, akin to respiration, ceases when the ferments have exhausted the "nutritive" elements in the fermenting material, when they have produced a poisonous substance like alcohol (or such a substance is added) in sufficient quantity to inhibit their action, or when the material is subjected to a temperature range deleterious to their growth.

Ferments are said to be either organized or unorganized, depending upon whether they are recognizable living organisms or not. In the latter case, the enzym and the ferment are spoken of as one and the same thing. In the former, the organized ferment is said to produce an enzym through which it works. In either case the characteristic feature of all fermentation is the presence and catalytic activity of enzyms. More than 30 specific enzyms are now well known, while many more have been isolated and their actions studied. Some of the important enzyms, where they are found, the substances they ferment, and the products of the fermentation are given in the accompanying table:

Enzyms

ENZYM	WHERE FOUND	SUBSTANCES FERMENTED	PRODUCTS
Catalase	All living cells	Hydrogen peroxid	Water and oxygen
Cytase	Many plants	Cellulose	Sugars
Diastase	Animals and plants	Starch	Maltose and dextrin
Emulsin	Various fungi	Glucosids	Glucose, etc.
Invertase	Bacteria and fungi	Saccharose	Glucose and fructose
Lipase	Oily seeds	Fats	Glycerin and fatty acids
Maltase	Many plants	Maltose	Glucose
Pectinase	Fruits and leaves	Pectin, etc.	Pectic acid
Trypsin	Pancreas	Proteids	Peptones and aminoacids
Zymase	Yeasts	Sugars	Alcohol and carbon dioxid

Enzymotic activity is characteristic of fermentation, whether recognizable living ferments are involved or not; but it is the organized or living ferments that are ordinarily encountered and that first attracted the attention of scientists. The most important of these, as has been noted, are the bacteria and those species of fungi known as the yeasts and the mucors. These are the ferments encountered in ordinary fermentations, such as beer and wine fermentations, and for that reason are the ones most often discussed and used for classification purposes. Other important factors, viewed from the standpoint of classification, are the principal end-products, such as alcohol or lactic acid, and the processes involved. From the latter angle, fermentations can be grouped as splitting, oxidative, or compound. A splitting fermentation, the most common, is the simple separation of the fermented substance into two or more products, as when sugar is split up into alcohol and carbon dioxid in beer-, wine-, and bread-making. Oxidative fermentations combine free oxygen with the fermented substance to produce new products, as when alcohol is changed into acetic acid and water. Compound fermentations are a combination of the other two, and often involve obscure chemical changes. The yeasts and mucors usually produce splitting fermentations,

Yeasts and Mucors

and bacteria often induce the oxidative type; but this classification, important for some purposes, is too broad for ordinary use.

The most common classification is that made on the basis of the principal end-products of the fermentation. The most important subdivisions of such a classification are the following fermentations: alcoholic, acetous, lactic, viscous, butyric, and putrefactive.

Alcoholic Fermentation usually occurs in sugar solutions, and is the most restricted type. It is produced by any one of several species of organisms, *Saccharomyces, Mucor, Penicillium, Aspergillus*, and others, the most important being *Saccharomyces cerevisiae*, which causes beer fermentation. Other organisms of the genus *Saccharomyces* are also important, as will be shown later.

Acetous Fermentation occurs in liquids that have undergone alcoholic fermentation, its end-result being the formation of acetic acid or vinegar upon the oxidation of the alcohol. The organisms giving rise to the action are *Mycoderma aceti* which occur in two varieties. One variety grows within the liquid into a mucilaginous mass, which is called the "mother of vinegar"; the other form stays on the surface of the liquid, and is called "flowers of vinegar."

Lactic Fermentation occurs in the souring of milk, which is caused by transforming the sugar of milk to produce lactic acid. The organisms causing this change are of several kinds, *Bacillus acidophilus* (occurring normally in the human intestine) being extensively employed of late for medicinal purposes. Various kinds of prepared buttermilk make use of one or another of the lactic-acid bacteria *(Bacterium acidilactici)*.

Viscous Fermentation is of two kinds: In one, mannite is produced and the fermenting substance is converted into a slimy mass; the other occurs in sugar solutions, and brings about the slimy condition without the production of mannite. The action of the latter, due to the bacterium *Leuconostoc mesenterioides*, has received considerable study because of the serious loss suffered thereby by sugar manufacturers.

Butyric Fermentation is responsible for the aroma of butter and results in the formation of butyric acid, for which *Bacillus amylobacter* is responsible.

Putrefactive Fermentation is ordinarily called "putrefaction" and occurs in animal and plant substances containing a high degree of nitrogenous matter, as beef or urine. *Bacterium termo* is responsible for the putrefaction of beef; *Micrococcus ureae*, for the putrefactive fermentation of urine.

3. *Fermentation for Beverage Purposes.* From the classification just given, it will be readily apparent that the fermentations used for beverage purposes all fall within the first of the six types listed, *viz.* "alcoholic fermentation." This group comprehends a number of subdivisions, among which the important ones are beer-making, wine-making, and bread-making.

In all alcoholic fermentations sugar is the principal substance decomposed. To be in a fermentable stage, sugar must be chiefly in the form known as "dextrose" or grape-sugar. Cane-sugar, as such, does not ferment; but by treatment with dilute acids it is changed to invert-sugar, which, like dextrose, is fermentable.

In beer-making, which has been known from the very earliest ages, there has been considerable improvement from time to time until to-day, with the aid of chemistry and bacteriology, it has become an enterprise involving considerable technical skill. Originally, the solution to be fermented was simply exposed to the air, so that whatever ferments might be present could attack the liquid. This naturally produced very uncertain results, depending upon the type of ferment that happened to be present. With the advance of science, the *Saccharomyces cerevisiae* were isolated and cultivated as a pure yeast. After cultivation this pure yeast was added to the solution to be fermented, and precautions were taken to prevent the introduction from the air of certain so-called "wild yeasts," which had been found to produce bitterness and turbidity.

Beer-making

Two processes are involved in modern beer-making. The first of these is malting. This consists in taking grain (barley) and hops and, after moistening with water, allowing it to sprout to develop certain soluble enzyms, chiefly diastase, which convert starch to sugar. The grain is then heated in a kiln to kill the grain plant, in which condition it is called "malt." (See MALT.) The malt is next cleaned, crushed, and mixed with warm water, under which conditions the diastase acts upon the starch and changes it to sugar. The sugar solution is now drained off and comes to be known as the wort. The kinds and proportions of sugar contained in the wort are entirely dependent upon the temperature and other methods employed in the diastase fermentation. One method will produce a different wort than another, and considerable experiment has been made to secure the kind most suitable for a given purpose.

The second process in beer-making is brewing. As has been said, this used to be accomplished by subjecting the wort to the action of whatever ferments happened to be in the surrounding air. Now it is done by the introduction into the wort of yeast which has been specially cultivated. *S. cerevisiae* is most active between 60° and 70° F., and completes its work in three or four days. It works its way to the top of the wort by the production of carbon dioxid gas, for which reason it is commonly called "top yeast." Another variety, *S. pastorianus*, acts at lower temperatures and more slowly; it remains at the bottom of the wort and thus has taken on the common name of "bottom yeast." Two distinct brewing methods have developed from the separate use of these two yeasts (see BREWING). Under either method, three brewing stages are distinguishable. The first is the main fermentation, in which the sugar is decomposed to form alcohol, new yeast-cells are grown, and the wort rises in temperature. The second stage is called "after-fermentation." Here the growth of yeast-cells goes on more slowly, the yeast particles settle, and the mixture clears. The third stage is called "still-fermentation." In this stage all fermentative processes finally come to an end.

In wine-making there are two main phases, also. The first is to prepare the wort, which is the juice of the grapes used. Obviously, different kinds of grapes produce differences in the wort. All wort, however, contains dextrose or grape-

sugar in considerable quantities, the proportion varying from 16 to 24 per cent. The wine ferments are of two varieties: *S. ellipsoideus* and *Mycoderma*. These organisms abound on the grapes and grape-stalks during the harvest-time, and also in distilleries and wine-cellars; but they do not appear in the atmosphere generally as do the beer ferments. The *Mycoderma* form on the surface of the fermenting grape-juice a mold-like growth which is called "flowers of wine." They act at a temperature of from 60° to 70° F. and produce strong, coarse wines. The *S. ellipsoideus* produce a bottom-fermentation at a lower temperature (40° to 50° F.), which is slower, but results in more delicate flavors and aromas. As in beer-making, there are three stages in wine-making: the main, the after, and the still fermentations. In the last stage of wine-making, which lasts several months, care is taken to seal the wine in casks to protect it from invasion by the *Mycodema aceti*, which decompose alcohol into acetic acid, or vinegar. Twelve to 13 per cent is the limit of alcohol developed in wine by direct fermentation. Stronger wines are "fortified" by the direct addition of more alcohol or by distillation processes (see DISTILLATION).

Wine-making

Bread-making is the third important form of alcoholic fermentation, although the amount of alcohol produced in it is insignificant. The art of bread-making was known in earliest Biblical times and probably centuries before. There are three stages in bread-making, also: setting the sponge, kneading, and baking. Fermentation takes place in the first stage. In preparing the sponge any of the various forms of yeast may be used, the usual method being to use a portion of dough set aside from a previous baking and which contains the yeast or leaven in an active stage. The leaven is mixed with flour and water and set in a warm place to rise. The yeast acting on the starch changes some of it to sugar and then decomposes it, just as in other alcoholic fermentations, to produce alcohol and carbon dioxid gas. The gas ascending through the mass causes it to rise and take on a porous appearance. The right temperature range to secure these results is from 70° to 75° F. Below this temperature, fermentation is checked; above 90°, lactic or other acids may form through the activity of acetous ferments, in which case the bread is said to sour. After the loaves are formed, they are again set and allowed to rise or ferment as before. The alcohol formed is practically all driven off in the process of baking, only faint traces of it being found upon analysis in the finished bread.

Bread-making

In so-called salt-rising bread the principle is exactly the same. A stiff batter is made of warm milk and meal which, when exposed to the air, is subjected to the action of the usual organisms present. The mixture ferments and is then used as yeast. The addition of a little salt checks the activity of the acetous ferments.

In addition to the three principal forms of alcoholic fermentation just outlined, it should be noted that any organic solution, whether a fruit juice or an infusion of roots or herbs, will ferment if exposed to the air at ordinary summer temperatures. In fermenting, an alcoholic beverage is formed.

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FERNALD, JAMES CHAMPLIN. American Baptist minister, editor, and temperance advocate; born at Portland, Maine, Aug. 18, 1838; died at Upper Montclair, N. J., Nov. 10, 1918. He was educated in Boston schools, at Harvard University (A. B. 1860), and Newton's Theological Institution. Denison University in 1904 conferred upon him the honorary degree of L.H.D. He was ordained to the ministry of the Baptist Church in 1864 and held pastorates at Rutland, Vt. (1865), and Waterville, Me. (1865-66). In 1866-67 he was in Europe. On his return to America he held a pastorate at Granville, Ohio (1869-72). For the next four years he was in Government services at Washington, and then he resumed ministerial work, holding pastorates in Ohio at McConnelsville (1876-77), Clyde (1877-79), Galion (1879-80), Springfield (1881-85), and Garrettsville (1885-89). In 1889 he joined the editorial staff of the Funk and Wagnalls Company in the city of New York, being engaged on *The Voice* and the "Standard Dictionary of the English Language." He was afterward editor of *The Voice* in New York and at Washington, D. C., and was also, for a time, editor of the *Homiletic Review*. He compiled a number of philological works and abridgments of the "Standard Dictionary."

Fernald was an ardent worker for temperance reform. While in Granville, McConnelsville, and Garrettsville he was active in closing the saloons, and later, when he made his home in Upper Montclair, N. J., he was continually using both voice and pen effectively for the cause of temperance. He was the author of "Economics of Prohibition" (New York, 1890), which had a large circulation.

He was twice married: (1) in 1869 to Mary B. Griggs (d. 1870); (2) in 1873 to Nettie S. Barker of McConnelsville, Ohio, who proved a worthy helper in his temperance work.

FERRARI, PAOLO. Italian chemist and temperance worker; born at Pordenone, Province of Friuli, Aug. 3, 1889; educated in the elementary and technical schools of Como and Milan, at the Royal University of Pavia (Doctor in Natural Science, Section of General and Pure Chemistry, 1913). In 1914 he became chemist and vice-director of the Società Anonima Industria Vernici Italiane, and he is still serving in this capacity at the present time (1924). He has been active in temperance work since 1909. In that year he joined the Neutral Good Templars, and was later appointed secretary of "Labor Lodge No. 1" of that Order in Milan. In the same year he took the life pledge of total abstinence and passed to the second degree of the I. O. G. T. N. In 1910 he was nominated as deputy of Milan Lodge No. 1, and as special deputy of the International Chief Templar for Italy. He was, also, secretary of the Fourth Italian Antialcoholic Congress, held at Milan Oct. 30-31, of that year. He served as organizing secretary of the First Italian Antialcoholic Exposition, held at Milan June 18-July 9, 1911, and as director of the Juvenile Temperance Society (Juvenile Lodges of the I. O. G. T. N.) of Milan, 1911-15. He was collaborator and reporter at the Fifth Italian Antialcoholic Con-

gress, held at Florence Nov. 10-11, 1912, and secretary-treasurer of the Fourteenth International Congress Against Alcoholism, held at Milan Sept. 22-28, 1913. From 1913 to 1916 he served as editor of the antialcoholic journal, *Bene Sociale* ("Social Welfare"). In 1920 he edited

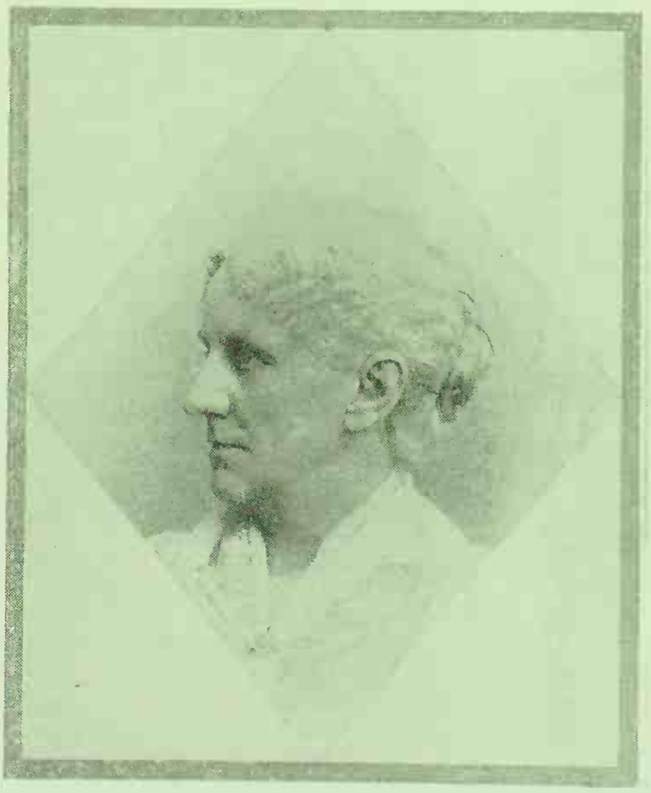
PAOLO FERRARI

the "Proceedings of the Fourteenth International Congress Against Alcoholism" *(Compte-rendu du XIV Congrès International Contre l'Alcoolisme)*. Since 1915 he has been president of the (Antialcoholic) Società Operaia Escursionisti of Milan, and collaborator at the Italian Secretariate Against Alcoholism.

FESSENDEN, SUSAN SNOWDEN. American temperance worker; born in Cincinnati, Ohio, Dec. 10, 1840; educated in the Cincinnati Female Seminary. In 1864 she married John H. Fessenden. Following her graduation from the Seminary at Cincinnati (1857), she became a teacher in that institution, taking active part in church and temperance work. Later she was elected president of the Women's Christian Temperance Union, Sioux City, Iowa. In 1882 she took up her residence in Boston, Mass., and entered the service of the National W. C. T. U. as Superintendent of the Franchise Department. Elected president of the Massachusetts W. C. T. U. in 1890, she served until 1898, when she was appointed lecturer for the National W. C. T. U. In the prosecution of this work Mrs. Fessenden traveled widely in the United States, and also spent two years abroad. Her platform work was of a high order and was carried forward unceasingly until 1910. Since that time she has contributed service as health and strength have permitted. In 1913 she was made a life member of the World's W. C. T. U. She resides with her daughter at Northfield, Minn.

FETCH, WILLIAM ERASMUS. American clergyman and temperance advocate; born at Jefferson, Ohio, Sept. 27, 1862; educated at Jefferson Institute and Allegheny College, Meadville, Pa. He received the honorary degrees of Ph.B. from Taylor University, Upland, Ind. (1901) and D.D. from Mt. Union College, Alliance, Ohio (1911). In 1888 he married Minnie Lloyd, of Jefferson, Ohio. Ordained to the ministry of the Methodist Episcopal Church in 1895, he served, between 1890 and 1916, the following pastorates in Ohio: Kinsman St., Cleveland; Windsor; North Hill, Akron; Girard, First Church; St. Clair, Cleveland; Mingo Junction; Bridgeport; Uhrichsville; and Wesley Chapel, Columbus. During his term at the latter church, a consolidation of the Third St. Church with Wesley Chapel was effected, the two congregations being housed at Wesley Chapel and taking the name "The Central Methodist Episcopal Church." From 1916 to 1920 he was general manager of the McKinley Hospital, Columbus, Ohio. From 1920 to 1923 he held the pastorate of Camp Chase, Columbus.

At eighteen years of age Fetch joined the Good Templars, and he developed a lively interest in the temperance movement which broadened with the years. In 1900 he ran for Representative in the State Assembly on the Prohibition party ticket, and in 1908 the Jefferson County Local Option League elected him manager of the campaign,



MRS. SUSAN SNOWDEN FESSENDEN

with the result that the county voted "dry" by a majority of 1,820 votes. From 1916 to 1920 he was Acting Assistant State Superintendent of the Ohio Anti-Saloon League. During the World War he served as a chaplain in France. Since 1909 he has been one of the trustees of the Ohio Anti-Saloon League. He is also secretary of the Dry Federation of Ohio. In 1921 and again in 1923 he was appointed chaplain of the House of Representatives of Ohio. On Sept. 21, 1923, he became pastor of the Euclid Avenue M. E. Church at Zanesville, Ohio.

FÊTE DES VIGNERONS (The Wine-growers' Feast). A pageant, performed at irregular intervals at Vevey, in Switzerland, by members of the Swiss Fraternity of Wine-growers. This society is believed to have been founded about 1536, but its records were destroyed by fire in 1688, and no authentic information on the point is known to exist. By many, the festival has been thought to be a survival of the Cerealia of pagan times. In 1688 the society consisted of 30 members, whose duty was to superintend the culture of the vines. They inspected vineyards at fixed periods, and had power to eject any proprietor or tenant who neglected his vines for any other form of horticulture. By the eighteenth century the membership had increased to hundreds, and the celebration had attained to national significance. According to the "Encyclopaedia Britannica" the latest two celebrations were held in 1889 and 1905. The festivities were kept up for a whole week, and about 2,000 persons took part in the pageant. The Swiss Guards, in their red and white uniforms, and the members of the Wine-growers Fraternity, some in green hats and small clothes with white waistcoats and stockings, others in Louis Quinze costumes, contributed to the picturesqueness of the procession. Figures of Pales, Ceres, and Bacchus, with their followers, each headed by a high-priest, and accompanied by a band dressed in ancient Roman costumes, were other features of the pageant.

Following Ceres, the goddess of corn, were reapers, threshers, gleaners, and a miller and his wife with a mill in full operation grinding out the flour. The program in the amphitheater ended with the 2,000 performers gathering in front of the president's platform and singing the concluding hymn. Then all filed out and marched through the principal streets.

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FETTLED ALE. Ale sweetened with sugar, spiced with ginger and nutmeg, and heated. Porter is treated in a similar manner. Fettled ale and fettled porter are common beverages in certain rural districts of England.

FETTLED PORTER. See FETTLED ALE.

FEW, BENJAMIN ASBURY. An American Methodist Episcopal clergyman and Anti-Saloon League official; born at Henderson, Rusk County, Texas, Aug. 25, 1859; educated in the Texas public schools, at Hendrix College (Conway, Ark.), Arkansas Methodist Academy, and at Kentucky Wesleyan College, Winchester, Ky. (D.D., 1915). On Jan. 23, 1881, he married Miss Lulu A. Gregory, of Altus, Arkansas. He was elected and elder in the Methodist Episcopal Church, South, on Dec. 6, 1891. Becoming a member of the Little Rock (Ark.) Conference, he served in the following pastorates: Little Rock, Hot Springs, El Dorado, Dorado, Hamburg, Prescott, Magnolia, Texarkana, Arkadelphia, DeWitt, and Smackover, all of which are in Arkansas. He has been four times appointed presiding elder in his Conference, serving four years on the Texarkana District and four years on the Arkadelphia District. For several years he was editor and publisher of the *Journal of the Little Rock Conference*, and on Dec. 24, 1921, he was appointed Conference Evangelist, serving in that capacity until Feb. 18, 1924.

Few has been a zealous advocate of the cause of temperance and Prohibition throughout his entire 35 years of active ministry. He has been identified with the work of the Arkansas Anti-Saloon League ever since its organization in 1899. In 1915 he was appointed secretary of the Arkansas League, becoming at the same time a member of the State Headquarters Committee, under Colonel George Thornburgh. He was also made a member of the National Board of Directors of the Anti-Saloon League of Ameriea as a representative from Arkansas in that same year, serving in that capacity until 1921. Since 1915 he has been a member of the Board of Trustees of the Arkansas League, in which position he has rendered invaluable assistanee to the Prohibition cause. While stationed in the Texarkana District, Few aided in a local-option campaign which drove out 35 saloons, and he remained in active opposition to the legalized liquor traffic in his State until the coming of statutory Prohibition in February, 1915, after which date he devoted himself to securing proper enforcement of the Prohibition law in Arkansas. In the ranks of the temperanee and Prohibition workers of the State, Dr. Few holds a worthy position. At the present time his address is Smackover, Arkansas.

FICK, ADOLF. German physiologist, and one of the first German scientists to join the

ADOLF FICK

movement for total abstinence; born in Cassel, Sept. 3, 1829; died Aug. 21, 1901. He was educated in Berlin and Marburg, and beeame professor of physiology at Zurich (1856), and Würzburg (1868-99). He allied himself to the temperanee movement after reading "Die Alkoholfrage," the address given by Dr. GUSTAVE VON BUNGE in Basel (1886), and became active in arousing the interest of German scientific circles. He attended the Seeond International Congress against the

Abuse of Alcoholic Beverages (Zurich, 1887), and afterward wrote Von Bunge as follows:

> The proceedings made a humiliating impression upon me, for it was very clear that our German-speaking associates are far behind the Anglo-Saxons in the feeling of moral responsibility for the misery of others, and that the desire for personal pleasure is far more powerful in them (Germans) than among the Anglo-Saxons. The latter have a far clearer insight into the causal connection between the great social phenomena and the significance of statistics.
>
> I think you are right in holding that the temperance movement in North America is the most important that is going on in the world at the present time. In fact, for a great nation to free itself from the bonds of alcohol would be an event in comparison with which the greatest and most successful of European wars dwindles into nothing. It is a shame for the German nation that it takes no notice of this immensely important matter.

Fick was anxious to secure discussions of the alcohol question in the press, suggesting to Von Bunge (Aug. 20, 1888) that a joint statement be signed by several German physiologists, hygienists, and other scientists against the teaching that alcohol was a food, and then be published widely through the press. "Upon no profession is it so incumbent as ours to frame such a declaration and collect signatures to it," he said.

But he found it difficult to awaken interest or response among his colleagues. Later, he was one of the nine scientists who signed the declaration headed by MAX JOSEPH VON PETTENKOFER (1899).

Fick was one of the founders of the journal *Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten* (1891), and contributed numerous articles to it. His monograph "Die Alkoholfrage" (1892) shared, with Bunge's work of the same title, considerable influence in developing abstinence sentiment. In it he frankly handled the questions of alcohol as a food and as a poison. "From an exhaustive definition," he wrote, "we shall have to class every substance as a poison which, on becoming mixed with the blood, causes a disturbance in the functions of any organ. That alcohol is such a substance can not be doubted." Concerning its nutritive value he said:

> Alcohol in the human body can not produce working power in the muscular fiber, the nerve-cells, or any of the active tissues. It is not, therefore, a power-producing element, nor is it a nutritive substance in the strict sense of the word . . . One might think that the warmth produced by the burning would be beneficial; but instead of increasing the body temperature it increases the amount given off, and thereby lowers the temperature and by uniting with the oxygen needed for burning proper food, it interferes with proper nourishment . . . Alcohol, taken however moderately, is not to be classed among nutritious substances.

He showed that the feeling of strength caused by alcohol is delusive and due to its lowering of the critical powers of the mind.

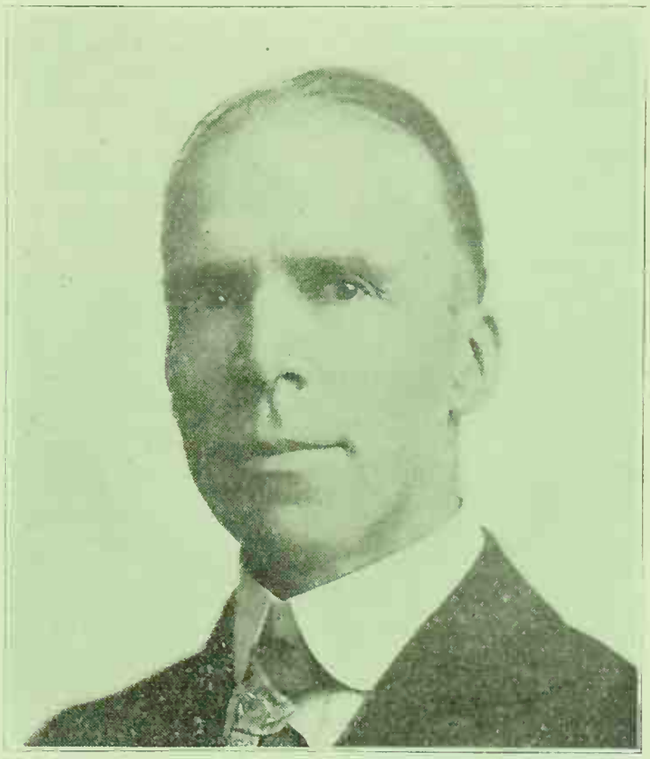
He also pointed out the fallacy in trying to cure the alcohol evil by moderation. "The line," he said, "between the use and abuse of alcohol is so lightly drawn that the admonition to moderation has no settled unequivocal meaning."

When asked by the American COMMITTEE OF FIFTY to what extent he thought it advisable to introduce physiological temperance teaching into elementary public schools, Fick replied (Nov. 3, 1897):

> I consider instruction upon the effects of alcohol very advantageous. I believe that this instruction must lay special stress upon the undeniable truth that alcohol is under no conditions and in no amount beneficial to the healthy body. Whether alcohol can act beneficially under morbid conditions of the body, I do not consider proven ("Physiological Aspects of the Liquor Problem," i. 83, Boston and New York, 1903).

FICKARDT, FREDERICK A. See SONS OF TEMPERANCE.

FICKEL, SAMUEL JACKSON (SAM FICKEL). American editor; born at Lancaster, Ohio, Oct. 30, 1874; educated in the public schools of Des Moines, Iowa, and at Ohio Wesleyan University, Delaware, Ohio. On leaving college he entered the service of the Anti-Saloon League of Ohio, and was assigned to duty in the Cleveland district (1899). Later in the year he transferred his services to the Cincinnati district of the Ohio League. In 1900 he went to Chicago as assistant superintendent of the Chicago District of the Illinois Anti-Saloon League. In 1905 he married Elizabeth Frotz, of Markesan, Wis. In 1906 he withdrew for six months from League work, and



SAMUEL JACKSON FICKEL

became associated with the Chicago Boys' Club. He was also agent of the Citizens' League of Chicago in conjunction with Anti-Saloon League work (1905-06). He was one of the incorporators of the reorganized Citizens' League, which gave particular attention to the enforcement of the Illinois Dram-shop Act. It prosecuted saloon-keepers who sold intoxicating liquor to minors or to drunkards having minor children dependent on them; also, in cases where drunkards encountered accident or death or were incapacitated for work as the result of the use of liquor furnished to them in saloons. From 1907 to 1915 Fickel was editor of the Illinois edition of *The American Issue*, the official organ of the Anti-Saloon League. In the latter year he left the Illinois League and removed to Westerville, Ohio, on his appointment by The American Issue Publishing Company to the managing-editorship of *The American Issue*. This responsible position carried with it the supervision of the several State editions of the *Issue* as well as the prepa-

ration and editing of the national edition of that paper.

Sam Fiekel, as he is familiarly known to all of his friends and associates in Anti-Saloon League work, is, also, a forceful and welcome speaker on temperance and Prohibition subjects. He had a record of most successful platform work with the Ohio and Illinois Leagues, and to-day he is often called on for addresses on field-days and other special occasions.

FIELD, STEPHEN JOHNSON. American jurist, born at Haddam, Conn., Nov. 4, 1816; died April 9, 1899. He was educated in the common schools of Stockbridge and at Williams College, Williamstown, Mass., graduating at the head of his class in 1837. He studied law in the office of his brother, David Dudley Field, in New York, and was admitted to the New York bar in 1841. He was associated in practise there with his brother until 1848, when he removed to California, settling at Marysville in 1849. During the following year he was elected mayor of the village and was also chosen a member of the first State Legislature of California. His legal ability was promptly recognized and he had much to do with shaping the legislation which dealt with property rights under innumerable and frequently conflicting mining claims. In 1857 he was elected a justice of the California Supreme Court, and two years later he became chief justice of that court. On the outbreak of the Civil War, though a Democrat in politics and an advocate of States' rights, he took a firm position in favor of the Union, and denied on constitutional grounds the right of any State to withdraw from the Union. In 1863 President Lincoln appointed him one of the associate justices of the Supreme Court at Washington, where his name became associated with numerous important issues growing out of the Civil War, and later, with far-reaching decisions affecting the right of the States and portions of States to prohibit the liquor traffic. He retired from the Supreme Court in 1897, after thirty-four years and six months of service, the longest in the history of the court. In the case of Crowley *vs.* Christensen (137 U. S. Reports, p. 86) Justice Field wrote and delivered the opinion, all the justices concurring, which dealt with the personal-liberty contention of dram-sellers and dram-drinkers. Following are several exeerpts:

> It is undoubtedly true that it is the right of every citizen to pursue any lawful trade or business, under such restrictions as are imposed upon all persons of the same age, sex and condition. But the possession and enjoyment of all rights are subject to such reasonable conditions as may be deemed by the governing authority of the country essential to the safety, health, peace, and good order and morals of the community. Even liberty, the greatest of all rights, is not unrestricted license to act according to one's own will. It is only freedom from restraint under conditions essential to the equal enjoyment of the same rights by others. It is then liberty regulated by law . . . For the pursuit of any lawful trade or business, the law imposes similar conditions. Regulations respecting them are almost infinite, varying with the nature of the business. Some occupations by their noise in their pursuit, some by the odors they engender, and some by the dangers accompanying them, require regulations. . . . Some by the dangerous character of the articles used . . . require also special qualifications . . . There is thus no inherent right in a citizen to sell intoxicating liquor by retail; it is not a privilege of a citizen of a State or a citizen of the United States. As it is a business attended with great danger to the community, it may, as already said, be entirely prohibited, or permitted under such conditions as will limit to the utmost its evils.

FIELD ALE. Ale drunk in the fields by the ancient officers of the royal forests in England, and by bailiffs of hundreds. Money for the purpose of purchasing such ale was extorted from the people of the district.

FIELDING, JAMES. British company director and temperance advocate; born at Bowlee, near Manchester, in February, 1846; died at Gloucester Oct. 11, 1921. He was joint managing director of Fielding and Platt, Ltd., Gloucester. For many years Fielding was one of the leading citizens of Glouecster, a city alderman, and a county magistrate. He officiated frequently as a lay preacher, and he loved to talk, not only in city pulpits, but also in the open air, and to the inmates of workhouses and county gaols. He was fond of music and frequently sang at his meetings.

Fielding was actively engaged in temperance work for many years. He was a favorite at all temperance meetings and especially in those of Bands of Hope. For a long time he was a vice-president, and from October 1912 to 1916, president, of the Western Temperance League. He died on the eve of his golden wedding. In its obituary of Fielding *The Good Templars' Watchword* (Oct. 27, 1921) said:

> In his passing Gloucester loses one of its most worthy citizens, the poor a most generous friend, and the Temperance Cause a helper whom it will be well-nigh impossible to replace.

FIGGÉ, VICTOR. Danish editor and temperance leader; born at Slaglille, Denmark, Sept. 11, 1861. He became a total abstainer in 1885, and in 1893 publisher and editor of *Agitaboren*, an illustrated temperance weekly. He was the founder of the Scandinavian Free Land Society, an organization which sought to form a settlement in Africa on the principles of brotherhood. He was a member of the executive of the Danish Temperance Society from 1894 to 1904, and manager of the Danish Temperance Societies Central Union from 1903 to 1907. He was also a member of the principal committee of the Seventeenth International Congress Against Alcoholism, held at Copenhagen in 1923.

FIJI. A British archipelago in the Pacific Ocean, lying about 1,000 miles north of New Zealand, between 15° 45′ and 21° 10′ S. latitude, and between 176° E. and 178° W. longitude. The group is composed of some 250 islands (about 80 inhabited), having a gross area slightly exceeding 7,000 square miles. According to "Whitaker's Almanack" for 1925 the population (1921 census) was 157,286, including 84,475 natives, 60,634 Indians, 3,878 Europeans, besides some Polynesians and others. Suva, the capital (population, 12,982), is on the south coast of the island of Viti Levu.

The northeastern islands of the group were skirted by Abel Tasman in 1643. Others were sighted by Cook, in 1773, by Lieutenant Bligh of the British ship "Bounty," in 1789, and by Dumont d'Urville, in 1827. The first comprehensive survey, however, was made by a United States exploring expedition in 1840. According to "Colonial Reports—Annual" (No. 1171, Fiji), Tasman named the group "Prins Wilhelm's Eylanden," which the inhabitants collectively termed "Viti." The Tongans, who could not pronounce the letter "v" designated the islands as "Fiji,"

and by this name the colony has come to be generally known. The entire group was ceded to Great Britain by the chiefs and people of Fiji Oct. 10, 1874. The colony is under the administration of a governor appointed by the Crown, assisted by an Executive Council composed of the colonial secretary, the attorney-general, other official members appointed by the governor, and two nominated members selected by the governor from the elected members of the Legislative Council. Laws are passed by the latter body, of which the governor is president, and which comprises twelve nominated members, seven elected members, and two native members. The colony is divided into seventeen provinces for the purpose of native administration, which is carried on either through superior chiefs or through European commissioners under the governor's supervision. The principal exports of the islands are sugar, copra, banans, trocas-shell, molasses, rubber, maize, hides and pelts, and *bêche-de-mer* ("trepang").

The Fijians, though superior in intellect to most of their aboriginal neighbors in the South Pacific, were formerly accounted among the most savage and brutal peoples of the earth, being especially notorious for cannibalism. This, along with many other heathen practises, has been largely stamped out since their contact with European civilization, in which a preponderating and highly beneficial influence has been the work of the Wesleyan missionaries.

The native drink of the Fijians is an infusion of the roots of the awa plant *(Piper mythisticum)*, and is used by practically all the Pacific Islanders. In Fiji this is called *yaqona*, and elsewhere it is known as KAVA. The beverage is non-alcoholic, and its effect is more nearly analogous to the stupefying action of opium than to the exciting influence of alcoholic liquor. It has now been largely displaced by the commoner intoxicating liquors introduced by the white traders, to the greatly increased demoralization of the natives.

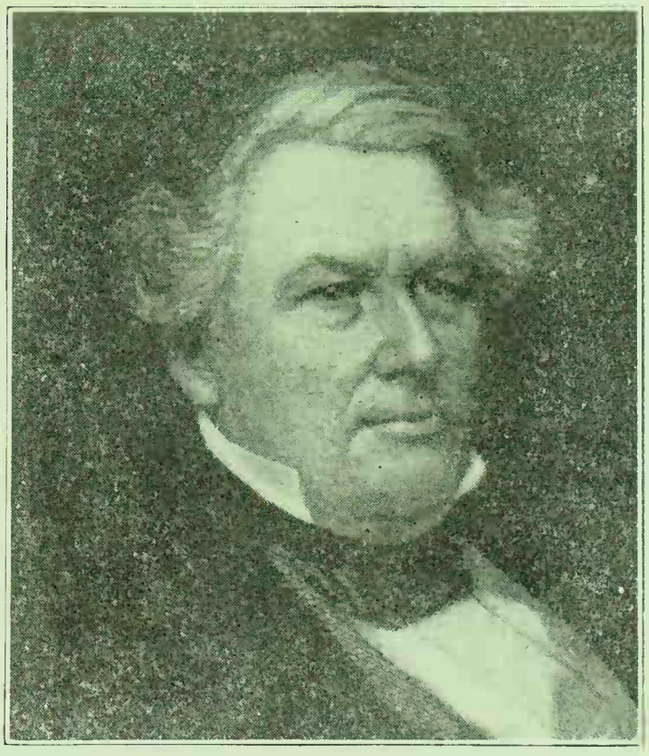
There is a law (Liquor Ordinance 1911, Part II) prohibiting the sale of liquor to natives; but it is poorly enforced, and its principal effect appears to have been to teach natives and liquor-sellers to invent means of deception. Actually, according to Mr. G. A. F. W. Beauclerc (Deputy Grand Chief Templar, I. O. G. T., at Suva), more than £50,000 ($250,000) per annum is spent in the purchase of liquor from the public houses and wholesale spirit-merchants by natives. The rate of consumption by natives gradually increased year by year from about 1s. 6d. (36 cents) per annum at the time of annexation to about 7s. 6d. ($1.80) in 1918; and as the latter figure was for the whole population, men, women, and children, the rate per head of adult males was probably about 30 to 40 shillings ($7.50 to $10.00).

The first temperance effort in the Fiji islands, according to Burns ("Temperance History," vii. 60), dates from 1865, when about 2,000 of the natives were induced (presumably by the Wesleyan missionaries) to abandon all intoxicants, including *kava*. In 1874 Good Templary was introduced by members of the Order on board the British ship "Pearl." The activities of the Good Templars have been intermittent since that time. At two different periods there were three lodges at work

in the islands. At the time of writing there is a lodge existing in connection with the "Grand Lodge of New South Wales and Fiji," to resuscitate which, after a period of inactivity during the World War, endeavors are now being made. The Rev. A. J. Small and Mr. Beauclerc are trustees for the lodge property, which consists of a piece of land (freehold) on which formerly stood a hall. This building was destroyed about 1910 by a hurricane.

Under Liquor Ordinance 1911, mentioned above, licenses are granted for wholesale dealers, steamships, publicans, town and country, booths or stands, the fees ranging from £1 ($5.00) for the last named to £45 ($225.00) for a town publican's license. The penalties for selling liquor without the necessary licenses are £30 to £50 ($150.00 to $250) for the first offense, and £100 ($500.00) with imprisonment for a term not exceeding six months for a subsequent offense. Persons transporting liquor for unauthorized sale are liable to a penalty of £50 ($250.00), and in default of payment, to imprisonment. Other heavy penalties are inflicted for the violation of the license laws, and the license itself may be forfeited.

FILLMORE, MILLARD. American lawyer and thirteenth President of the United States; born on a farm in Cayuga County, New York,



MILLARD FILLMORE

Jan. 7, 1800; died in Buffalo, N. Y., March 7, 1874. His early education was limited, as he worked on the farm for nine months of the year, and attended the primitive schools of the neighborhood for the other three months. At the age of fourteen he was apprenticed to learn the business of wool-carding and dressing cloth. In 1815, with the first money he earned at his trade, he purchased an English dictionary, which he studied while attending the carding-machine. Deciding to become a lawyer he abandoned his trade, and, making an arrangement with a retired coun-

try lawyer by which he was to receive his board in return for his services in the office, in 1819 he began the study of law. Although he taught school part of the time, in 1823 he had advanced sufficiently to be admitted as an attorney by the Court of Common Pleas at Buffalo. He began the practise of his profession in Aurora, N. Y. He was twice married: in 1826, to Abigail Powers (d. 1853); (2) in 1866, to Caroline C. McIntosh (d. 1881).

In 1827 he was admitted as an attorney, and in 1829 as counselor, of the New York Supreme Court. In 1828 he was elected to the State Legislature from Erie County, subsequently serving three terms. In 1830 he removed to Buffalo, where he founded the firm of Fillmore, Hall & Haven, which became very prominent in western New York and continued till 1847. In 1832 he was elected to Congress, serving one term. He was reelected in 1836, 1838, and 1840, declining a renomination in 1842. He was an unsuccessful candidate for the Whig nomination for the Vice-presidency in the campaign of 1844, and in the same year he was defeated as the nominee of that party for the governorship of New York. In 1847 he was elected comptroller of New York. In 1848 he was elected vice-president of the United States on the ticket with Gen. Zachary Taylor as president. On the death of President Taylor (July 9, 1850), Fillmore succeeded to the Presidency.

Becoming President at a time when the country was going through its greatest political crisis, Fillmore attempted to maintain peace and avert war on the slavery question; but his action in approving the various compromise measures and the Fugitive Slave Law cost him the support of the Northern Whigs, and he failed of reelection in 1852. In 1856 he was nominated for the Presidency by the new American party (Know-Nothings), but was defeated by James Buchanan.

After his retirement from the Presidency Fillmore visited Europe in 1855, and again in 1866. At this time he declined the honorary degree of D.C.L. offered to him by Oxford University.

Although not a total abstainer, Fillmore was an advocate of temperance in the use of alcoholic drinks, and was one of the presidents who signed the "declaration" drawn up by Edward C. Delavan, urging abstinence from the use of spirituous liquors. (See PRESIDENTS' DECLARATION; SEWALL, THOMAS.)

FINCH, ARTHUR JAMES. American clergyman and temperance worker; born at Clinton Falls, Minn., Aug. 9, 1871; educated at Pillsbury Academy and the University of Minnesota (A.B.). Ordained to the ministry of the Baptist Church, his first pastorate was at Winfield, Kan., where he soon became aware that even in a Prohibition State, John Barleycorn had a wide range. Desiring a legal adviser of the force and caliber to deal with the situation, he entered into an association with John Marshall, who later became Chief Justice of the Supreme Court in that State. The result was a clean-up so thorough and drastic that the population of the county jail and the State penitentiary was materially increased. From that time Prohibition meant more in southwestern Kansas than it ever did before. Later Finch accepted a call to the Calvary Hill Baptist Church in Denver, where he secured the erection of a magnificent new church building in the heart of the Capitol Hill district.

In February, 1913, Finch was elected State superintendent of the Colorado Anti-Saloon League; and under his leadership the temperance forces in the following year secured the adoption of State-wide Prohibition, reversing the decision of two years before, when it was lost by 41,000 votes. In 1916 the liquor interests initiated a proposal to exempt wine and beer from the prohibitory section of the State constitution; but, after another active campaign, the scheme was defeated by approximately 85,000 votes.

FINCH, JOHN. English iron-merchant and pioneer temperance leader; born in 1784; died Feb. 18, 1857. Little is known of his earlier life, the temperance journals of the period being content to describe him as "the Liverpool iron-merchant and voluntary pioneer of teetotalism." Winskill ("The Temperance Movement and Its

REV. ARTHUR JAMES FINCH

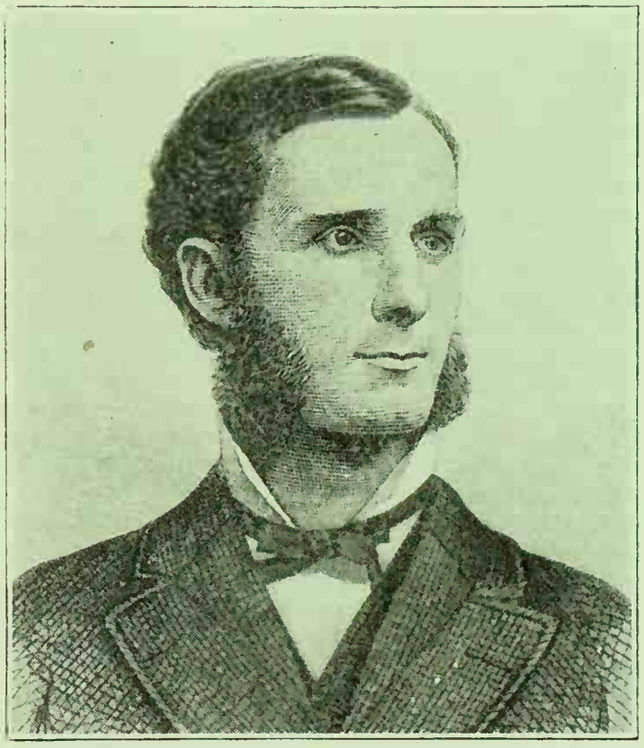
Workers," i.) refers to him as "one of the official members" in the first Liverpool Temperance [*i.e.*, Moderation] Society, established May 12, 1830. Along with Joseph Crosfield, John Cropper, William Rathbone, and others he founded dock-laborers' societies, provided reading-rooms at great cost and labor, and tried in other ways to ameliorate the unhappy condition of the dockers. It is interesting to note that at the outset of his temperance work Finch was not a total abstainer. In 1830, in seeking to collect a debt from THOMAS SWINDLEHURST, of Preston, whose financial difficulties had been occasioned by drink, the two men discussed the whole question, and Swindlehurst agreed to sign the antispirit pledge. On visiting Preston in 1832 Finch found that Swindlehurst had become a total abstainer, whereupon Finch himself became one, also. Finch traveled widely in the prosecution of his regular business through England, Wales, Ireland, and

Scotland, and was constantly lecturing, and founding teetotal societies wherever it was possible to do so. It is conceded that he introduced total abstinence into Ireland (Burns, "Temperance History," i. 214; ii. 424). In December, 1836, he reported meetings held (on his recent tour in Ireland) in 24 places, the establishment of 13 new societies, and the enrolment of 1,600 members. Finch set himself to cure the evil of having the dock-laborers paid in the public houses, and in this interest he appeared (1834) before a Select Committee of the House of Commons. His experience with the dockers had much to do also with his firm stand for total abstinence as the only safe principle. He had established societies, with libraries and reading-rooms for the use of the men; but, as they were allowed to drink "in moderation," the result was that they quarreled among themselves, pawned the books and furniture, and ruined the very societies that had been established among them by friends in order to win them from the companionship and evil influence of those who spent their evenings and their wages in the liquor-shops.

Finch was active with his pen, also. He wrote a "History of Temperance and Teetotal Societies," which was first published serially in the pages of the Liverpool *Albion*, in 1836, and some of the early tracts in the Preston series. One of the most effective and widely circulated of his tracts bore the title "What is a Drunkard?" It may be questioned whether a more incisive and startling portrayal has ever been printed.

FINCH, JOHN BIRD. American lawyer and Prohibition orator; born in Lincklaen Township, Chenango County, N. Y., March 17, 1852; died Oct. 3, 1887. Scarlet fever in infancy left him a puny lad and prevented his attendance at school until he was ten years old. His mother, however, became his teacher, and, on his removal with his parents to the adjoining township, he attended the academy at Cincinnatus, and later taught a district school in the neighboring town of German. During the next seven years he did farm work, taught school, and pursued the study of law at Norwich and Cortland. When nineteen years of age he married Retta L. Coy, and afterward spent several years in teaching at Smyrna and Woodstock. His wife died in 1875, and in the following year he married Frances E. Manchester, at McGrawville, and was also admitted to the bar. He was, however, soon diverted from the practise of his profession by repeated calls to service in the ranks of the temperance reform. At fifteen years of age he had helped to form a lodge of Good Templars in the town of Pitcher, where his family then resided; and his first temperance speech, outside the lodge-room, was made in September, 1873, at a Good Templar picnic at Lyon Brook Bridge, near Norwich, N. Y. From that time onward the claims upon his time and service came with increasing frequency. It was evident that nature had built him for an orator. After filling various important positions in the I. O. G. T., Finch in 1884 was elected Right Worthy Grand Templar, at Washington, D. C., which office he held till his death. In the reunion (1887) of the two divisions of the Order, after their unfortunate estrangement since 1876, Finch was the American leader most largely instrumental in accomplishing that happy result; and he was unanimously elected as the world leader of the reunited Order at Saratoga in May, 1887. He was much in demand in the pivotal States in temperance campaigns; and in the intervals of such contests his pledge-signing campaigns, attended by great crowds, did much to prepare the people for duty at the ballot-box.

Originally a Democrat in politics, Finch became a party Prohibitionist in 1880, and from that time labored incessantly in various State and National campaigns to promote the party interests and elect its candidates. In 1877 he removed to Lincoln, Neb., and continued to reside there until the end of his life. In the fall of 1878 he gave 62 lectures in Omaha in 58 days. In the last year of his life he published a volume containing a number of his addresses, under the title "The People Versus the Liquor Traffic." In



JOHN BIRD FINCH

several notable platform encounters with leading apologists for the liquor traffic Finch established a nation-wide reputation as one of the keenest debaters ever heard on the American platform. While dealing faithfully with every feature of the liquor evil, he had remarkable aptitude in laying bare its political ramifications, and holding up in full view the evidence of its strangle-hold on the civic and political system of every State. The following estimate of Finch, taken from the "Cyclopaedia of Temperance and Prohibition" (1891), commands the general assent of those who knew him best:

> As a platform speaker he possessed superb powers, and the undivided judgment of competent observers pronounced him by far the greatest of all political Prohibition orators, in the same sense that Gough was the greatest of moral suasion advocates.

His end came suddenly at Boston, Mass. Returning from a meeting at Lynn, which he had been addressing, he fell dead, of heart-disease, in the Eastern Railway Station of that city.

FINING. The process of clarifying wine or

beer; also the substance, such as isinglass or gelatin, used in the process.

FINLAND. A republic of northern Europe; bounded on the north by Norway, on the east by Russia, on the south by Russia and the Gulf of Finland, and on the west by the Gulf of Bothnia and Sweden. It has an area of 145,588 square miles, of which about 10 per cent is water. In 1922 the population was 3,402,582, of whom about 3,000,000 were Finns, and the remainder principally Swedes and Lapps. The great industries of the country are lumbering, farming, and fishing, though manufacturing, especially the textile branches, has recently been making rapid progress.

The country which is now Finland is supposed to have been taken from the Lapps by the Finns about the beginning of the eighth century, but the history of the people is very obscure until about the middle of the twelfth century, when, with the introduction of Christianity, they were brought into contact with civilized Europe. In 1157 King Eric IX of Sweden invaded the land, conquered the people, and, through Henry, Bishop of Upsala, began their Christianization. Under John III, in 1528, Finland was made a grand-duchy. After centuries of conflict between Sweden and Russia, during which the Finns suffered greatly from war, famine, and pestilence, the country was united to the Russian Empire in 1809 as an autonomous grand duchy, with the Russian emperor as grand duke. Recognition of Finland's free constitution and fundamental laws was pledged by Alexander I of Russia, and confirmed by successive czars. The close of the nineteenth century, however, saw Finnish liberty endangered by the Slavophil movement and the growing tyranny of the Russian bureaucracy. The "February manifesto" (Feb. 13, 1899) of Nicholas II virtually divested the Finnish Diet of its legislative powers, and precipitated a bitter struggle which culminated in the "national strike" of November, 1905. This strike caused the suspension of practically all the postal, telephone, railway, and steamship services. Public schools were closed, and the only shops open were provision shops. At the end of six days the "strikers" had secured a victory, and the Finns forced the Imperial Government to restore to the Diet the powers which had been abrogated; and when the Diet met in 1906 it proceeded to reform the constitution on the basis of universal suffrage. New attempts were soon made by Russia, however, to curtail the powers of the Diet, and friction between the two governments continued until the general revolution of 1917, when Finland, by proclamation of Dec. 6, became an independent and sovereign State. In 1918 Finland found herself in the throes of civil war, precipitated by the Bolsheviks, who sent arms, troops, and munitions from Russia, ostensibly with the view of helping the Social Democrats. Opposed to the latter were the Finnish bourgeoisie, or Moderates, who were unwilling to see their wealth appropriated by the Social Democrats. Helsingfors, the capital, was seized by the "Reds," and the Finnish Government found it necessary to ask Germany to intervene. With German aid the "Reds" were finally defeated and

Early History

forced into Russia, but not until after thousands of persons of both sexes and of all ages had been slaughtered during the internecine conflict. Following the armistice in the World War, the German soldiers in Finland were returned to Germany, and after various political vicissitudes, Finland declared itself a republic in 1919. It has since obtained the recognition of most of the world-powers.

The national Parliament now consists of one Chamber of 200 members, elected by universal suffrage of both sexes, women as well as men being eligible for election to the Chamber. The President is elected by popular vote for a term of six years, Prof. Kaarlo Juho Ståhlberg (elected July 25, 1919) being the first to hold the office. He was succeeded on March 1, 1925, by Dr. Lauri Kristian Relander.

The Aland Islands, some 300 in number, are situated at the entrance to the Gulf of Bothnia; total area about 210 square miles; population about 17,000. The archipelago had been wrested from Sweden by Russia in 1809 and incorporated into the governmental district of Finland. After the World War the question arose whether the Islands should belong to Sweden or to Finland. The matter was referred to the League of Nations, and on June 24, 1921, the Council of the League awarded them to Finland.

It is noteworthy that Finland was the first country to concede woman suffrage, and also the first to adopt national Prohibition. More than a hundred years earlier, however, the nation had Prohibition forced upon it. In 1709 and 1718, when Finland belonged to Sweden, Carl XII prohibited the manufacture of intoxicating beverages throughout the Kingdom, and in 1756 the manufacture of alcoholic drinks was prohibited both in Finland and Sweden on account of the ruin alcohol had brought to the people.

As regards temperance reform, Finland presents one of the most striking examples in the history of nations. Reckoned a half-century ago as one of the most intemperate peoples of the earth, the Finlanders of the present day, under national Prohibition, are justly entitled to the claim of being among the soberest of nations. To realize the marvelous transformation which has been wrought in the habits of the people and their attitude toward drink, it is only necessary to compare present conditions with those of the middle of the nineteenth century. According to Dr. Matti Helenius-Seppälä, the average annual consumption of whisky alone at that time was about 15 liters per capita (1 liter=1.06 qts.). Women and children as well as men were addicted to intoxicating liquors, and whisky was even mixed with the water in which children were christened. Illustrating the prevalence of drunkenness, Helenius-Seppälä says:

Finland's Drinking-reform

> In one country parish a blue suit was solemnly presented to a young man as a great reward, because he was the only sober youth in the parish. The farmers carried on a solemn discussion in the press on the important question whether the older cows ought not be given spirits as an appetizer, as such had proved to be wholesome for human beings ("Prohibition in Finland," in "Proceedings of the Fifteenth International Congress Against Alcoholism," p. 190).

Much has been said by earlier writers concerning the drinking proclivities of the Finns. Morewood (1838) says:

Without tobacco, beer, and brandy they consider life to be joyless. Old and young possess the same propensity; and, although little acquainted with bodily debility, their excessive use of inflammatory liquors undermines their physical vigor, and often renders them disgusting objects of intemperance and folly. . . . The poor creatures, when reproved for such irregularity, exert all the little intellect and ingenuity they possess to defend the practice. With the greatest self-complacency, they urge as an unanswerable argument, that "brandy is as equally strong, and as equally nourishing as bread, because like bread it is prepared from grain, and bread being the staff of life, brandy which is prepared from it, must be equally nourishing as it is exhilarating;" thus this unfortunate propensity enervates every spring of activity, every incentive to improvement, and every moral sentiment. ("History of Inebriating Liquors," pp. 485-486.)

Such were the conditions before the temperance movement began in Finland.

Legislation Against Drink. Statesmen and patriots had eventually to face the alternative of taking drastic action to curb the liquor evil or of allowing the State to sink to utter degradation and ruin under the domination of drink. The first great blow against alcoholism was struck in 1866, when a law was passed prohibiting home distillation. Theretofore a large part of the liquor consumed had been produced on the farms. There were about 20,000 private stills in operation, and it was thought that the elimination of these would work a satisfactory solution of the alcohol problem; but this measure proved only a palliative, for industrial distilleries and breweries soon began to spring up throughout the land, supplanting the home distilleries, and not only supplying the demand for liquor, but stimulating it.

Home Distillation Prohibited

Temperance workers, who had hitherto gone no further than the advocation of "moderation," now began to abandon the idea of accomplishing anything by halfway measures and came out openly for total abstinence. The first total-abstinence societies were formed in 1877, and from that time forward they exerted a powerful influence in molding public sentiment for prohibitory legislation. In 1883 the first general Finnish Temperance Conference, at Åbo, declared national Prohibition to be the goal of the temperance movement. In this year the government passed an act giving to the rural districts a measure of local option, and to the town councils power to adopt the Gothenburg system. Under this law the spirit traffic was practically driven out of the rural districts. In 1900, out of the 422 parishes in Finland, only 9 remained wet, and the per capita consumption of intoxicants for the entire country was reduced to about one tenth of what it had been 50 years earlier. The average annual consumption of liquor in the towns, under the Gothenburg system, was 1.84 liters for the years 1891-95, and 2.2 liters in 1900 (Woolley and Johnson, "Temperance Progress in the Century").

Beginning of Local Option

The remarkable revulsion of sentiment in regard to drinking which a few decades had brought about is thus illustrated by Helenius-Seppälä:

In 1906 . . . no single laborers' association throughout the country would have tolerated the selling or consuming of liquor or beer on their premises. The refreshment rooms, both of the National Theatre and the Students' House in Helsingfors, were completely free from alcoholic drinks. Not one of the political newspapers edited in the Finnish language published any advertisements about intoxicating drinks. Even in the restaurant of the New Parliament no alcohol was served, and no public dinners among the members of Parliament included alcoholic drinks on the menu.

When the general franchise came into effect all political parties save the old Swedish party had Prohibition planks in their platforms, and the first elections (April, 1907) resulted in the election of an overwhelming majority of temperance men and of nineteen temperance women to the Diet. Upon the assembling of the Diet in May, 1907, among the first bills to be introduced was one for the prohibition of the importation, manufacture, and sale of intoxicating liquors, the only exceptions being for medical and technical purposes and for the use of Russian troops stationed in Finland. The measure was passed by the Diet almost unanimously, but, owing to objection on the part of the Finnish Senate, it was not signed by the Grand Duke of Finland, the Russian Czar, and therefore failed to become operative. On Nov. 15, 1909, another Prohibition Act was passed by the Finnish Parliament, but this, also, was vetoed by the Czar. In both cases the defeat of Prohibition was attributable in large measure to the French Government, which brought strong pressure to bear on the Finnish Senate in behalf of the treaties favoring the introduction of French wines into Finland, and charged that Prohibition would involve a violation of these treaties. Indeed, France went so far in her protests against Finnish Prohibition as to refuse a State loan unless the Finnish Senate would guarantee the defeat of the Prohibition Act of 1907. As this was impossible, the loan was arranged in England.

Prohibition Thwarted by Russian Czar

In 1914, by a vote of 123 to 38, and again in 1916, by a vote of 126 to 62, the Finnish Parliament petitioned Nicholas II to confirm the Prohibition Act, without avail. During the World War, however, the restrictions placed upon the production and sale of alcoholic liquors virtually brought the country under Prohibition for the period of the War. When Finland, after the Russian revolution in 1917, obtained her independence, the Parliament was unanimous in favoring the confirmation of the Prohibition Act. This confirmation was granted by the Russian Interim Government on May 29, 1917. The law went into effect June 1, 1919, and on the twenty-sixth of the following month the Parliament passed a new law strengthening its provisions. The Prohibition law, thus reinforced, became effective immediately after approval by the President. It totally prohibits the manufacture, importation, sale, transportation, and storing of all substances containing more than 2 per cent of ethyl alcohol by volume, unless used for medical, technical, or scientific purposes. The manufacture of alcohol for the latter purposes is monopolized by the Government, the monopoly being under the management of the Temperance Section of the Ministry for Social Affairs, which was organized May 7, 1919. This department, in conjunction with the Finnish temperance societies, supervises temperance educational work, also. The country has been di-

Prohibition Goes into Effect

vided into districts, each district having its own temperance instructor who goes from one parish to another, lecturing and holding conferences with the municipal authorities, including the police, and instructing these officials in the operation and enforcement of the Prohibition law.

Conditions under Prohibition. Statistics obtained by the Rev. David Ostlund, representative of the World League Against Alcoholism in the Scandinavian countries, show that in Helsingfors, which was long known as the most drunken city in Finland, there is much less drunkenness than before the World War. The following figures show the number of arrests for intoxication for each year from 1911 to 1923.

YEAR	ARRESTS	YEAR	ARRESTS
1911	18,142	1918	2,928
1912	22,727	1919	5,488
1913	23,266	1920	12,307
1914	13,121	1921	13,769
1915	4,446	1922	13,082
1916	4,290	1923 (first 9 months)	13,562
1917	5,133		

The result of Russian war-time Prohibition is plainly manifest in the great decrease in arrests from 1914 to 1919, though it is probable that the low figures for this period are partly due to the laxity with which public records were kept during the War. Obviously, however, conditions were abnormal during these years, and the only fair or useful comparison is between the pre-war and the post-war years. During the wet years 1911-1914 inclusive the number of arrests for drunkenness reached a total of 77,256; during the dry years 1920-1923 (3 years and 9 months) they totaled 52,720. One very important fact bearing on these statistics must be taken into consideration: in 1923 the police were much more strict in enforcing the laws than formerly. Before Prohibition it was customary to arrest only those intoxicated persons who were disorderly or troublesome; now, it is said, the slightest evidence of intoxication is sufficient cause for arrest. It is generally admitted, even by the enemies of Prohibition, that conditions with regard to drunkenness are found at their worst in the capital. In most parts of the country, however, the sight of a drunken person is extremely rare. It is significant that the "knife fights," for which the Finns were formerly notorious, are now of rare occurrence.

Comparative Figures on Drunkenness

Both before and after the enactment of Prohibition the wets attempted to make capital of the rather frequent protests of the French Government against the Scandinavian temperance measures, declaring that Prohibition was endangering the commercial relations between France and Finland. It is true that just before the passage of the Prohibition law in 1917, and again in 1919, the French consul in Helsingfors protested against it in the interest of the French wine-growers, but in spite of this, Finland was able, in 1921, to conclude a very advantageous trade treaty with France. This treaty, ratified by the French Parliament, placed no obstacles whatever in the way of Prohibition.

Prohibition and Foreign Commerce

Smuggling, always a serious problem for the North-European countries, has presented special difficulties in Finland because of her thousands of islands where liquor can be landed from Esthonia or Germany with comparatively slight danger of detection. Yet Sweden, Norway, and Denmark, which are not Prohibition countries, are harassed by the liquor-smugglers to no less a degree than Finland. The smuggling evil was the subject of a special conference held in June, 1923, by Norway, Sweden, Denmark, Germany, and Finland, at the invitation of the Norwegian Government. Resolutions were unanimously adopted at this conference, looking toward the prohibition of exports of pure alcohol and spirits from all harbors, including free ports, by small vessels without a special permit, and then only under conditions indicating that the transportation is for legal purposes. Another resolution recommended that all consigners be required to return within a certain stated time a certificate showing that the alcohol or spirits had in each case legally reached the consignee. Mutual notification measures between customs officials were agreed upon, and the conference declared the desirability of a continuance of international cooperation against smuggling.

Smuggling

The Finnish Prohibition Law is weak with regard to the power which it gives for the control of smuggling. Indeed, the ordinance is subject to the general criticism that it does not provide sufficiently heavy penalties for violation, and that the penalties provided have not been applied with sufficient strictness.

The provision in the law for the sale of alcohol for medicinal purposes has been seriously abused. Since Oct. 1, 1922, physicians have been required to use special receipt-blanks when prescribing alcohol. The Government now furnishes these blanks in books of 100, each blank being printed in duplicate, so that a record of each prescription is retained in the book by the issuing physician, who must return each book to the Government as soon as the last blank in it has been issued. During the year ending Sept. 30, 1923, not less than 699 physicians ordered prescription-books, and 45 did not apply for them. The large number of books used by some practitioners furnishes ample ground for the suspicion that the privilege of writing prescriptions has in many cases been grossly abused. During the year 1923, whereas 580 physicians ordered from 1 book to 10 books, one physician ordered no fewer than 66 books (!).

Abuse of Medical Prescriptions

Finland has 159 licensed veterinarians. Of these, 72 ordered from 1 book to 10 books, while 5 ordered from 41 to 80.

The law is manifestly weak in the respect that no restriction is placed upon the quantity of spirits which a physician may prescribe, and an effort is being made to so amend the Prohibition Act as to limit the amount of liquor prescribed, according to the American system.

A study of the political situation as regards the composition of the Finnish Parliament affords strong grounds for the belief that Prohibition in Finland is secure. The Socialists and the Farmers' party, which together control more than three fifths of all the parliamentary votes, are solidly for Prohibition, and there are Prohibitionists in all the other political parties. In the nation at large the sentiment is undoubtedly overwhelmingly in favor of Prohibition.

A fierce fight has, however, been waged against Prohibition by the Swedish National party, which constitutes about one eighth of the Finnish Parliament. Although a minority of the population, the Swedes have for centuries occupied an important position in national affairs, and the Swedish language has had the same official standing as Finnish and Russian. Since the separation from Russia, Finnish and Swedish have been the only official languages. Many Finns, in fact all of the educated Finns, have had to learn Swedish. In Helsingfors the Swedish element predominates to such an extent that a knowledge of the Swedish language is everywhere sufficient. The largest newspaper and the most influential cultural medium of the country is the Swedish *Hufvudstadsbladet*. This journal has at all times vigorously opposed Prohibition, and has gone so far as to condone violations of the Prohibition Act, claiming it to be unjust and impossible of enforcement. Although the majority of the Swedish population in Finland is wet, the great masses of the people are for Prohibition. The Swedish National party, controlling, as stated above, one eighth of the votes in Parliament, or 25 out of 200, has time and again declared against the dry law. In 1920 all of the Swedish votes were anti-Prohibition with one exception. In 1923, however, four of the Swedish members of Parliament were solidly dry.

Swedish Party Opposes Prohibition

In 1923, after the International Congress Against Alcoholism at Copenhagen, a group of delegates from ten different nations visited Finland, among other European countries, for the purpose of studying and reporting on conditions relating to the alcohol problem. Miss Cora Frances Stoddard, a member of the group, and a careful observer, made the following observations on the visit:

> The great difficulties of Finnish Prohibition, as of American, lie in the cities. The great hope for Finland is that 85 per cent of her population is rural. Visitors to the cities judge of Prohibition, therefore, without knowing the earlier drink conditions and observe its operation among only 15 per cent of its population. The *Savon Sanomat*, a Farmer-Labor paper, (Sept. 1, 1923) in an editorial welcoming us to Kuopio, expressed the hope that we would clearly understand that the Prohibition law is not supported merely by "a few fanatics," but that "the laboring classes, especially the farmers, are steadfast for Prohibition."
>
> Our attention was called to the fact that Finland had been under local option since 1863, had had a definite educational program for thirty years; hence the contrast of conditions under Prohibition would not be as great as in a formerly wet country.
>
> Dr. Laitinen [see LAITINEN, TAAVETTI] said that a whole generation should pass before we could expect to measure the benefits. Personally he did not begin to take account of them before 1922. Professor Soininen, who has been a close observer of conditions for years, said there was unquestionably a great improvement in conditions over ten and twenty years ago. . . . Many individuals spoke of the quieter streets and (at night) clubs, both of "gentlemen" and working men.
>
> The country is getting onto its feet as an independent nation. The value of its money is improving; its foreign trade balance last year was the best in its history. Problems there are; but this far-northern nation holds promise of hope for all the nations of Europe in working out freedom from alcohol, as it has achieved its national independence.

On Nov. 26, 1924, the Finnish Parliament rejected by 123 to 36 votes a bill proposing to abrogate Prohibition.

The Temperance Movement. One of the earliest instances of temperance propaganda in Finland was a translation of Dr. Benjamin Rush's well-known American pamphlet, which in 1795 appeared in one or more Finnish newspapers. In 1816 and 1819 two prize essays against distilleries were published by the Finnish Home Society, and in 1829 a tract against drinking was published at Åbo. Another tract, called "The Punishment of Drunkenness" was published in Finnish at St. Petersburg in 1833. A temperance society was formed at Jamsa, in 1846, by K. A. Arvelin, and one at Jywaskyla by P. Smirnoff. A few years later a Russian professor at the University of Finland, named Baranoffskij (frequently spelled Baranowjky), together with J. W. Snellman, organized a committee for the publication of temperance literature. This committee became a temperance society in 1860, and in 1883 a total-abstinence department was organized. Credit for organizing the first total-abstinence society is given to a preacher by the name of Broady who, on his return from a visit to England, founded a society at Wasa in 1877. In 1881 a temperance society was formed at Åbo, which began the publication of a temperance journal in 1883. Temperance workers organized a society in Helsingfors in 1882. A temperance work, published in the latter city in 1883, was widely read and led to a revival of the old society, Kohtunden Ystäwät (October 14, 1883), which commenced to organize branch societies and changed its name to RAITTIUDEN YSTÄWÄT ("Friends of Temperance"). The Finnish Woman's Christian Temperance Union was organized at Helsingfors in 1895.

Early Temperance Workers

One of the most significant events in the course of the Finnish temperance movement was the so-called "antialcohol strike" of 1898-99. On March 6, 1898, two workmen of the city of Kotka called a meeting for the purpose of announcing publicly that a strike was to be organized against the use of alcoholic drinks, beginning May 1, 1898, and continuing for a year. Persons participating in the strike were pledged to strict abstinence from all kinds of intoxicants. Through the efforts of Dr. Konrad Relander and other reformers, this movement grew from local to national importance, making great headway, especially among the industrial classes. Meetings were organized throughout the country, and the doctrine of total abstinence was widely agitated in public lectures and temperance tracts. It was estimated that 70,000 people joined in the crusade; and while many of these did not continue total abstainers, the temperance cause was brought before the nation more forcibly than ever before.

An "Antialcohol Strike"

In recent years the FINLANDS SVENSKA NYKTERHETSFÖRBUND ("Swedish Temperance Alliance of Finland"), organized in 1905, has been one of the most powerful forces against the drink evil in Finland. The Good Templars, also, have been active in the movement. In 1922 an organization known as the "National League for Christian Temperance Work" was established on the pattern of the Swedish Anti-Saloon League. The League comprises only the Swedish Church organizations in Finland, chiefly the Free religious denominations, which are, as a rule, in favor of Prohibition. They are: The

Temperance Organizations

Woman's Christian Temperance Union of Finland, the Youth of the Church, the Association of Churches, the Methodist Episcopal Church, the Baptist Church, the Swedish Temperance Alliance of Finland, the Free Mission Church, the Christian Endeavor Union, and the Sunday-school and Young People's Association of Finland. The chairman of the League is the Rev. Tor Krook, of Gamla Karleby, and the secretary is Mr. H. Ingo, of Vasa.

Among the several temperance organizations of the Finnish-speaking population, the Raittiuden Ystäwät, previously mentioned, is the largest. There is no regular church temperance federation of the Finnish-speaking people. A need of such an organization has been felt, and some good work has recently been done toward its creation.

In 1919 the Prohibition Law League *(Kieltolakiliitto)*, consisting of various social organizations and municipal councils, was formed. This is a law-enforcement body, with a membership of about 500,000 persons. Its president is Santeri Alkio; its secretary is Vihtorio Karpio; and its headquarters are at Ludviginkatu 6, Helsingfors. It publishes a weekly journal, *Kieltolakilehti* ("Prohibition Law Journal") devoted especially to the defense of the Prohibition Law.

Other Finnish temperance societies are the Finnish Antialcoholic Bureau *(Suomen Raittiustomisto)*, the League of Abstaining Workmen of Finland *(Suomen Työväen Raittiusliitto)*, comprising about 300 societies and 58,000 members, the Finnish Society of Abstaining Railway Employees *(Suomen Rautatieläisten Raittiushdistys)* and the League of Abstaining Finnish Women *(Suomen Raittiusnaistenliitto)*. There is also an antialcoholic division of the Social Ministry *(Sosialiministerion Raittiusosasto)*.

The Finnish Government appropriates annually for temperance work the sum of 1,500,000 Finnish marks ($40,000), a large portion of which is turned over to the Prohibition Law Federation for distribution among the several societies. In November, 1923, a "Temperance Week" was celebrated in Finland, during which meetings were held by societies and churches throughout the country. President Relander is a declared advocate of Prohibition.

See, also, HELENIUS-SEPPÄLÄ, MATTI.

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FINLAND'S SVENSKA NYKTERHETSFÖRBUND (Swedish Temperance Alliance of Finland). An organization founded at Borgå, province of Nyland, Finland, in 1905. It operates in the Swedish parts of Finland, and in 1924 had approximately 17,000 members. It promotes the cause of temperance by publishing temperance books, the delivery of lectures, and the maintenance of a Band of Hope *(Hoppets Här)*. The president is Mr. Johannes Klockars, and the secretary is Mr. Herman Ingo, both of Vasa. The headquarters of the Alliance are at Handelsesplanaden 23, in the same city. The Alliance issues a weekly publication, *Fram*, and an annual, *F. S. N.'s Årsskrift*.

FINLAYSON, WILLIAM FYFE. Australian statesman and temperance advocate; born at Kilsyth, Scotland, Aug. 12, 1867; educated in the public schools of his native place. He was employed in the grocery business from 1881 to 1887, after which he emigrated with his parents to Australia. Locating in Brisbane, the father and sons established a large wholesale business as fruit- and produce-merchants, which they carried on for many years.

Throughout his life Finlayson has been active in temperance work, having joined the Good Templars in Scotland as a boy of nine, and taking a leading part in the work of the Order. After locating in Brisbane he resumed his association with the Order, and his worth was quickly recognized in that city. He filled in turn every office in the Subordinate Lodge, District Lodge, and Grand Lodge, serving as Grand Chief Templar of Queensland (1894-1912) and of Victoria (1920-21). His services in the temperance cause were of great value to the State, and in 1910 he was selected as a temperance candidate in the Labour interest to represent the city of Brisbane in Parliament, opposing the sitting member, who was of Cabinet rank, but opposed to temperance. He was supported in this election by a number of church voters, and was returned by a large majority, gaining a great victory for the temperance movement. He was reelected at three successive elections, serving until 1919. While in Parliament he distinguished himself by his unremitting devotion to all matters of social reform and for the welfare of the people. He devoted untiring efforts, although unsuccessful, to obtain Prohibition for the Northern Territory of Australia, where the liquor traffic was carried on by the Government. He married Emily Scott Sharpe, of Adelaide, S. Australia, May 12, 1923.

Finlayson founded the Australian National Prohibition League, serving as its first president. He was the originator of the phrase "Prohibition a National Remedy for a National Disease," which was adopted as a slogan by the League. He became industrial organizer of the Victorian Anti-Liquor League in 1920, and in 1924 was appointed director of the same society. He assisted in the temperance campaign of 1922 in New Zealand, and in 1923 he visited America and Europe for the purpose of studying Prohibition as it affects industrial conditions. During his stay in Scotland he assisted in the temperance campaign in that country.

FINNISH NATIONAL BROTHERS TEMPERANCE ASSOCIATION, THE. An American society of Finns, founded at Republic, Mich., Jan. 19, 1888, on a total-abstinence basis. In 1919 it had about 3,000 members, but in 1924 the number had decreased to 1,000. Its operations covered the States of Michigan, Minnesota, Wisconsin, Illinois, Ohio, Pennsylvania, New Hampshire, and Montana, as well as the Canadian province of Ontario; and it has disbursed in benefits since its formation about $30,000. It has always given special attention to the education of its members, and has sought, by means of lectures and suitable literature, to keep them posted on the questions of the day. Many members who

could neither read nor write English have been taught American ideals through the work of their lodges, conducted in the Finnish language. The Association issues a monthly organ, *Koitto* ("Dawn"), a summer publication, *Kesäjulkaisu*, and a temperance calendar, *Raittiuskalenteri*, besides many timely leaflets. Its headquarters are at Ishpeming, Mich.; the president (1924) is Matt Manner, of Hancock, Mich.; and the secretary is Mrs. Hilma Hamina, also of Hancock. The Finnish name of the Association is *Suomalainen Kansallis Raittius Veljeysseura*, popularly shortened to "S. K. R. V.-Seura." At one time some Swedish-Finns were members of the Association, but, owing to difficulties arising from the use of more than one language, they were asked to form an organization of their own (see SWEDISH-FINNISH TEMPERANCE ASSOCIATION OF AMERICA).

FINOT, JEAN. French author and journalist; born in 1856. He is director of the *Revue*, and is the author of numerous articles in French and foreign periodicals as well as a number of well-known books which have been widely translated into foreign languages, among others: "Philosophie de la Longévité," "Préjugé des Races," "Le Préjugé des Sexes," "Progrès et Bonheur," 2 vols., "Science du Bonheur," and "Civilisés contre les Allemands." Soon after the beginning of the World War, when it was revealed that the efficiency of the French was being seriously impaired by alcoholism, Finot headed the agitation against the use of spirituous liquors, which resulted in the war-time prohibition of spirituous drinks to soldiers, women, and minors. As president of the ALARME, an organization for combating alcoholism, he is waging a determined campaign against the use of distilled beverages. In addition to many articles on alcoholism, he has published three books which have attracted much attention: "L' Union Sacrée contre l'Alcoolisme," "L'Ennemi de l'Intérieur," and "Le Roi-Alcohol." He advocates, as steps in eliminating the drink evil, increased taxation of the liquor trade, reduction of the number of drinking-places, and curtailment of the hours of sale.

FIREY, MILTON JACOB. American clergyman, legislator, and temperance advocate; born at Clear Spring, Washington County, Md., Aug. 16, 1839; died in Philadelphia, Pa., Dec. 27, 1908. He was educated at Wittenberg College, Springfield, Ohio, and received from that institution the honorary degree of D. D. in 1882. In 1863 he married Cynthiana Criley, of Springfield, Ohio. He was ordained to the ministry of the Lutheran Church, and served pastorates at Sandusky (1863-66) and Mansfield, Ohio (1866-69). In 1871 he removed to Kansas, and established a residence at Emporia, where he was elected to the State Legislature and took an active part in promoting the legislation which led the way to constitutional Prohibition. Resuming the pastorate, he served charges successively at Springfield, Ohio, Altoona, Pa., Akron, Ohio, Pottsville, Pa., and Springfield, Ohio. The positive temperance note ran through his ministry in all his pastorates, and his organization work began with the Francis Murphy movement. He was one of the founders of the Prohibition party in Ohio, and he took a leading part in the conventions held at Crestline and Mansfield in 1869. He was pastor of the Lutheran Church in the latter place at that time, and he personally rented the hall in which the convention met to nominate candidates. His zeal in the Prohibition cause knew no abatement until death claimed him.

FIRKIN. A measure of capacity, usually the fourth part of a barrel of any size. Formerly, a firkin of beer consisted of 9 gallons; one of ale, 8 gallons. At a later period the English ale and beer gallon was 9 imperial gallons, or 10.8 United States gallons. The older firkins were of much greater capacity. By an English statute of 1423 the firkin was fixed at 84 gallons. An Irish firkin was half a barrel, or 100 lbs.

FIRST-FOOT. (1) In the British Isles the first person to step across the threshold on Christmas or New Year's Day. According to William S. Walsh ("Curiosities of Popular Customs," *s.v.*), in some of the English counties it was considered unlucky for any one to leave a house on New Year's Day until some one had entered it. In Lancashire light-haired men were so unlucky that dark men used to hire themselves out for liquor and money to "take the New Year in."

In Scotland, according to the same author, the first-foot was regaled with "hot pint" (spiced ale or spirits) and cakes. In the course of time the hot pint was superseded by whisky.

(2) In Scotland the winner in the race known as "running the braize," an old wedding custom. On returning from the kirk, after the wedding ceremony, some of the young men would race home, and the one who arrived first was presented with a bottle of whisky and a glass. With these he returned and met the marriage procession, the bride being entitled to the first drink from the bottle. Compare ATHOL-BROSE.

FISCHER, GOTTLIEB. German clergyman and temperance advocate; born at Homburg, near Frankfort-on-the-Main, in Prussia, Germany, May 30, 1852; educated at the Gymnasium of Kreuznach, near Bingen, Rhenish Prussia, and at the theological seminaries of Leipzig and Tübingen. After finishing his high-school education, he remained in Kreuznach until 1871, with the exception of an interval in 1870, when he served for several months as a field-hospital assistant with the Red Cross Society during the Franco-Prussian War. In 1871 he went to Leipzig to study theology. He completed his theological training at Tübingen, in southwestern Germany, and in 1874 was sent as assistant vicar to Gladenbach, near Biedenkopf, Hesse-Nassau. Two years afterward he became second pastor at Breitenbach, Prussia, where he first attempted to organize the work of rescuing drunkards. In 1879 Fischer went to Herbern, Rhenish Prussia, where he carried on similar rescue work until 1891. In 1878 he married Miss Amelia Bender.

While residing at Herbern, Fischer chanced to meet Pastor Arnold Bovet, of Bern, Switzerland, then president of the German Central Committee of the Blue Cross. Bovet persuaded Fischer to become a total abstainer and also induced him to take up the work of the Blue Cross Society in Germany. Owing to strong opposition in Herbern, some of which came from his brother clergymen, he was unable to accomplish much for the society there, but in May, 1891, he removed to Barmen, in the Rhine Province, where he founded

a branch of the organization, starting with a nucleus of seven members. The membership of the Barmen branch grew to 700, and in 1898 the Society obtained a building for its work. He attended the Fifth International Congress Against Alcoholism, held at Basel, Switzerland, Aug. 20-22, 1895. In 1897 he went to Essen, an industrial city in southwestern Prussia, where among the many employees of the famous Krupp Gun Works he found ample opportunity to practise his temperance principles. While here he became president of the Central Committee of the Blue Cross, after the death of Col. von Knobelsdorff. In 1903 he attended the Ninth International Congress Against Alcoholism, held at Bremen, as the official representative of the Blue Cross Society of Essen. He remained at Essen until 1924, when he retired from active service in the church, and became traveling agent for the German Evangelical Blue Cross Society.

FISCHER-COLBRIE, AUGUST. Hungarian Roman Catholic bishop, educator, and temperance advocate; born at Zseliz, Bars County, Hungary, Oct. 16, 1863; educated in the schools of his native place, the gymnasium of Gran (Esztergom) Hungary, and the University of Vienna (D. Theol. 1888). He was ordained priest in 1886, and upon the completion of his education he was appointed Court Chaplain to the Royal Palace Church of Vienna. Later he became director of the Higher Theological Seminary for Augustinian Priests, also in Vienna. For a number of years he was director of the Pazmaneum, a finishing-school for advanced theological students intending to enter the ranks of the Hungarian clergy, in Vienna.

Interested in temperance from youth, in 1902 Fischer-Colbrie became a public advocate of temperance. During the time that he was director of the Pazmaneum he lectured to his students on the different aspects of the alcohol question, and he also encouraged his students to write articles thereon. While in Vienna he helped to arrange for lectures on the alcohol problem to be given before the Catholic organization Jugendbund ("Juvenile Society"), some of which he delivered himself. In 1903 he assisted in making possible the sending of a Hungarian clergyman to the Ninth International Congress Against Alcoholism, held at Bremen, Germany, and throughout the first decade of the nineteenth century he contributed generously to the support of the Austrian Catholic League of the Cross Against Alcoholism. Early in 1905 he was appointed Suffragan-bishop of Kaschau (Kassa), Hungary, in which office he soon won the distinction of being the first bishop in Austria-Hungary to take a public stand against alcohol.

Since 1909 the Bishop has been a total abstainer, and has organized the abstinence movement in the diocese of Kaschau, especially for the young, many thousands of whom have joined the movement and practised abstinence at least until eighteen years of age. He has delivered many temperance sermons and addresses, written newspaper articles on temperance, and attended numerous temperance gatherings, such as the Tenth International Congress Against Alcoholism, held in Budapest (1905), at which he read a paper on "The Church and the Alcohol Question" *(Kirche und Alkoholfrage)*. On May 22, 1905, he delivered a lecture on "Alcoholism" before a practical sociology class in Komern, Hungary. At a time when any type of temperance reform was obnoxious to the Austrian and Hungarian people, he had the courage to advocate boldly the abolition of the alcohol evil. His interest in temperance matters has continued unabated.

FISHER, IRVING. American political economist; born at Saugerties, N. Y., Feb. 27, 1867; educated at Yale University (A. B. 1888; Ph. D. 1892). He studied, also, at Berlin and Paris (1893-94). In 1893 he married Miss Margaret Hazard of Providence, R. I. From 1890 to 1893 he was tutor in mathematics, from 1893 to 1895 assistant professor in political economy, and from 1895 to 1898 professor in the same subject at Yale. He spent the years 1898 to 1901 recuperating his health in Colorado and California. From 1896 to 1910 he was editor of the *Yale Review*. He has held a large number of appointments on prominent committees including the chairmanship of the Committee of 100 to Promote Public Health and to Advocate Establishing a National Department of Health. He is the author of a large number of important works on economic subjects (listed in "Who's Who in America") and is a Fellow of the Royal Statistical Society.

Fisher has made some important contributions to the study of the effects of alcohol. He discussed these in the Report of the Commission on National Vitality (1909) and in the work "How to Live" (with Eugene Lyman Fisk, in collaboration with 73 members of the Hygiene Reference Board of the Life Extension Institute), and in numerous articles and addresses before various welfare organizations. He was chairman of the Subcommittee on Alcohol of the Council of National Defense (1917). He resides at New Haven, Conn.

FISHER, SYDNEY ARTHUR. Canadian agriculturist, statesman, and temperance advocate; born in Montreal, June 12, 1850; died at Ottawa in 1922. He was educated in the public schools, McGill College, Montreal, and Trinity College, Cambridge, England (B.A. 1871). Adopting farming as a vocation, he settled at Knowlton, Quebec, and, while engaged in the scientific study and practical pursuit of his chosen calling, was elected (1882) to the Canadian Parliament as a representative of County Brome. He was reelected for five additional terms. In 1896 he became a member of the Privy Council and Minister of Agriculture, holding that position until 1911, when he retired from public office, devoting himself to his farming operations and the more energetic advocacy of the temperance cause, which he had promoted all through his official life. Fisher was president for many years of the Brome County Temperance Alliance, and a vice-president of the Quebec Branch of the Dominion Alliance. In 1884 he seconded the motion in the House of Commons for total Prohibition in Canada, and supported various other similar motions. While Minister of Agriculture he introduced and passed through Parliament a measure to submit the question of total Prohibition in Canada to a plebiscite of the people. In his advocacy of temperance and Prohibition he traveled much and took a leading part on the platform and in the work of organizing the various campaigns. As a Member of Parliament and in the

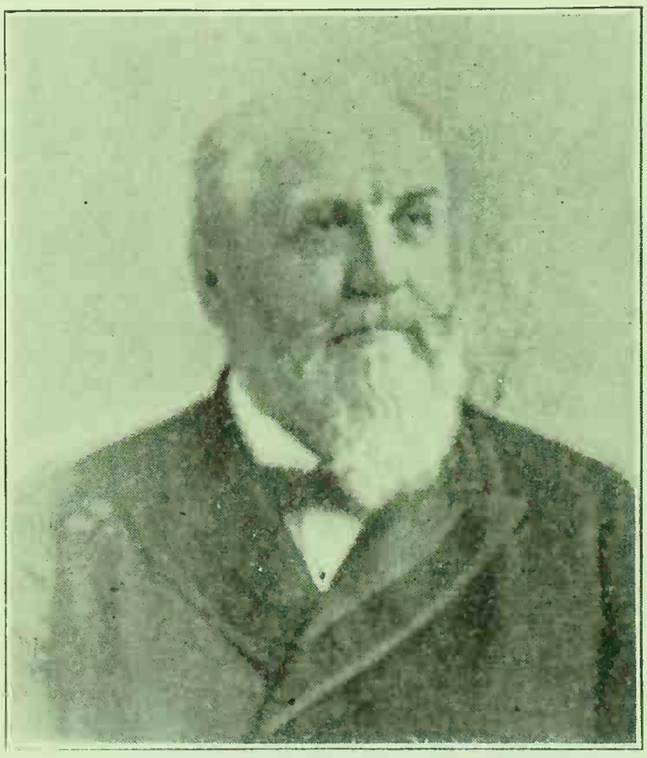
Privy Council he wielded great influence for temperance and kindred reforms; so much so that all the power of the drink traffic and its political henchmen was consolidated against him. The liquor interests contrived to defeat him twice; yet, despite all their opposition, from 1882 to 1911—a period of 30 years—he was almost continuously in Parliament, and for half that period a member of the Government. After being defeated at a by-election in the county of Chateauguay in October, 1913, he retired from public life. He witnessed a great advance in temperance sentiment during his official career, and had no small part in promoting that advance.

An agricultural enthusiast and a recognized authority on matters relating to that industry, he was much in demand for addresses at local and national conventions of farmers, and he acquired fame even in other counties. He was first vice-president of the International Institute of Agriculture which met at Rome in 1908.

FISHER, WILLIAM. British sea captain and temperance advocate; born in the south of England; died in Tasmania in 1882. He went to sea when quite a boy, and by indomitable energy worked his way from the position of a common hand before the mast through the various responsible posts until he became master. He was captain of the first steamer plying between Hobart and Melbourne; afterward becoming ship-owner and engaging in mercantile pursuits on shore. He was a member of the Legislative Council of Tasmania at the time of his death. His long experience on shipboard and in the ports of various countries led him in his young manhood to realize that drink is the seaman's worst enemy. He resolutely became a total abstainer, and for the rest of his life actively exerted himself to recommend the same course to others. He was a valued leader of the temperance forces in Tasmania.

FISK, CLINTON BOWEN. American general, philanthropist, and Prohibition leader; born at Clapp's Corners (now Griggsville), N. Y., Dec. 8, 1828; died in New York city, July 9, 1890. He was the son of a blacksmith, and in early childhood removed with his family to Lenawee County, Mich., where he was apprenticed to a farmer. Two years later, following the death of his father, the boy secured his release and worked for wages on various farms, meanwhile devoting his spare time to study. He obtained a teacher's certificate and taught school until 1846, when he became a merchant's clerk at Manchester. Two years later he entered the employ of L. D. Crippen, merchant and banker, at Coldwater, Mich. In 1850 he married his employer's daughter and became a member of the firm of L. D. Crippen & Son. He removed to St. Louis, Mo., in 1859 where he became western financial agent of the Aetna Insurance Company. On the outbreak of the Civil War he entered the Union Army as a private. His promotion was rapid, and early in the War he was made colonel of the 33d Missouri Regiment in the National army. At the close of the War, in 1865, he held the rank of brevet major-general of volunteers, and was appointed assistant commissioner under General O. O. Howard in the management of the Freedmen's Bureau in Kentucky and Tennessee. He was active in founding (1867) Fisk University at Nashville, Tenn., for the training of colored teachers; and the institution was named after him. He was the author of "Plain Counsels for Freedmen," a booklet of 80 pages which had a large free circulation. Later he brought out "Rules for the Government of the Freedmen's Courts," a little manual which did useful service. In 1874, by appointment of President Grant, he became a Commissioner of Indian Affairs, and later he was elected president of the Indian Commission. He served in this position to the end of his life.

Fisk was very prominent in the councils of the Methodist Episcopal Church. He was a member of several General Conferences, and served for years on the Book Committee, which has charge of the publishing interests of the denomination. In politics General Fisk was a Republican from 1856 to 1884, when he joined the Prohibition party. In 1886 he was the Prohibition candidate for governor of New Jersey; and two years later he was nominated by the same party for President of the United States. One of his last business activities was in connection with the founding of the town of Harriman, Tenn., an industrial community on a Prohibition basis. He was an able man on the platform, and had been identified with the temperance reform since his early manhood.



CLINTON BOWEN FISK

FISK, EUGENE LYMAN. American physician and hygienist; born in Brooklyn, New York, Jan. 1, 1867; educated at Trinity School, New York, and at New York University (M.D. 1888, with honors). He married Emma Louise Sweet of Brooklyn, June 3, 1889. He practised medicine in Brooklyn until 1891, when he began to specialize in personal and public hygiene problems. Today he is recognized as an outstanding leader in preventive medicine in the United States. From 1891 to 1898 he was in charge of a medical division for the Equitable Life Assurance Society, making a careful study of physical disabilities

disclosed in the course of thousands of physical examinations. From 1898 to 1910 he was medical director of the Provident Savings Life Assurance Society of New York, during which period he organized the first periodic health examination and educational service established by any life-insurance company. Since 1910 he has greatly extended these activities, first with the Postal Life Insurance Company and more recently as medical director of the Life Extension Institute, organized in 1913 by a group of public-spirited citizens, of whom Ex-President William Howard Taft, Prof. Irving Fisher, of Yale, and Harold A. Ley were the leaders. Fisk is now vice-president of the Institute. Through published articles, public addresses, and a thorough study of health work in life insurance, he has come to stand more and more clearly for the principle of periodic physical examinations, to discover physical impairment in its incipiency, and for the education of the public in health ideals and personal hygiene. As the work of the Institute has grown, covering in 1923 about 300,000 medical examinations, he has come to devote himself to the application of this work to public health needs.

During the World War (1914-18) Fisk acted as a member of the Committee on Alcohol of the Council of National Defense; and, also, as an expert attached to the Medical Section of the Council, he served as a "dollar-a-year" man in the work of reclaiming registrants declined in the draft. His book on "Alcohol: Its Relation to Human Efficiency and Longevity," 1916, has been widely read in the United States and other countries.

Among his other works are: "Food—Fuel for the Human Engine," 1916; (with Prof. Irving Fisher) "Health for the Soldier and Sailor," 1918; "Health Building and Life Extension," 1923; and (with Prof. Irving Fisher) "How to Live," 1915, which has become an authoritative text-book extensively used by the general public and by many schools and colleges. The last-named book has gone through sixteen editions and has been translated into many languages, including Chinese and Japanese.

Dr. Fisk is a Fellow of the American Medical Association, the New York Academy of Medicine, and a number of other learned societies. His work may be summarized as a devotion to the task of arousing the public to a clear sense of disease prevention, through the early discovery of preliminary symptoms, and of the possibilities of increased longevity and vitality through proper hygienic measures. Among such hygienic measures, total abstinence from the use of alcohol has come to hold a recognized place.

FISK, WILBUR. American clergyman, educator, and temperance advocate; born at Brattleboro, Vt., Aug. 31, 1792; died at Middletown, Conn., Feb. 22, 1838. He was educated in the Grammar School at Peacham, Vt., and at the University of Vermont (A.B. 1815). In 1829 he received the degree of D.D. from Brown University. After beginning the study of law, he came under the influence of a religious revival in Vermont, and the whole current of his life was changed. In 1818 he entered the ministry of the Methodist Episcopal Church, and soon became noted for a saintly type of piety and for success in his work. His talents were of a very high order. In 1823 he was made presiding elder of the Vermont district, and in the following years was solicited to undertake the supervision of the educational interests of the Methodist Church in New England. He assisted in the removal of the Academy at Newmarket, N. H., to Wilbraham, Mass., and in 1826 became its principal. His success in these initial movements was remarkable; and when Wesleyan University was opened at Middletown, Conn. (1831), he was chosen as the first president of that institution, retaining that position until his death. Recognized as one of the greatest preachers of American Methodism, an able administrator, and exceedingly popular with his students, he refused a number of invitations to other positions. He was twice elected bishop: once by Canadian Methodism in 1828, and once by the General Conference of his own church in 1863. He declined the position in both cases, influenced in part by his lack of robust health. In declining the office on the latter occasion he wrote: "If my health would allow me to perform the work of the episcopacy I dare not accept it, for I believe I can do more for the cause of Christ where I am than I could do as a bishop."

In his opposition to the liquor traffic, Fisk was regarded as a radical in that early day, and overcautious friends sought to restrain him from promoting legislation in the General Conference to refuse membership in the church to rum-sellers. The following extracts are from a public address which he delivered in 1832:

> My Christian brother, if you saw this trade as I believe God sees it, you would rather beg your bread from door to door than gain money by such a traffic. The Christian's dramshop! Sound it to yourself. How does it strike your ear? It is doubtless a choice gem in the phrasebook of Satan! But how paradoxical! How shocking to the ear of the Christian! How offensive to the ear of Deity! Why, the dramshop is the recruiting rendezvous of hell! And shall a Christian consent to be the recruiting officer? . . . Say not, if you do not sell, others will. Must you be an ally of Satan and a destroyer of your race because others are? Say not, if you do not sell, it will injure your business and prevent your supporting your family. It was said by one that "such a statement is a libel on the divine government." Must you, indeed, deal out ruin to your fellow-men, or starve? Then starve! It would be a glorious martyrdom contrasted with the other alternative. . . . The Church must free herself from this whole business. It is all a sinful work, with which Christians should have nothing to do, only to drive it from the sacred enclosures of the church, and, if possible, from the earth.

FITZGERALD, JAMES NEWBURY. American lawyer, Methodist Episcopal bishop, and temperance advocate; born in Newark, New Jersey, July 27, 1837; died in St. Louis, Missouri, in 1907. He was educated at the Trenton (N. J.) Law School, Ohio Wesleyan University (D.D. 1880), and Hamline University, St. Paul, Minn. (LL.D. 1889). For a number of years he studied law under the guidance of Frederick Theodore Frelinghuysen, the famous American lawyer and statesman. He was admitted to the New Jersey bar in 1858, and for the next three years he practised law in that State. In 1861 he was converted, and in the following year he gave up his law practise and entered the Methodist Episcopal ministry, becoming a member of the Newark Conference. In January, 1864, he married Miss Mary Eliza Annin. After holding various pastorates in New Jersey, he was appointed secretary to the Newark General Conference in 1870, which position he held until 1881. During this time he became presiding elder of the Newton District, and later (1880) of the Newark District. He was a del-

egate to the General Conference in 1876, 1880, 1884, and 1888. In 1881 he was elected recording secretary of the Missionary Society of the Methodist Episcopal Church, and in 1888 was made bishop.

In 1872 Fitzgerald alined himself with the Prohibition party, and from that time until his death he used his voice and influence in advocating the principles of that party. By means of his numerous articles in the public press he persuaded countless numbers of Christians to vote for the Prohibition ticket, and drew considerable criticism upon himself from his own denomination for the cause. He was a prolific writer and an eloquent speaker, and, as the holder of the highest position in his church, was one of the foremost advocates of Prohibition in America. For years he was a regular contributor to the New York *Christian Advocate*.

FIVE CIVILIZED TRIBES. See ABORIGINES OF NORTH AMERICA.

FIZZ. (1) A popular term for champagne.

(2) An effervescent drink; for example, gin fizz or whisky fizz.

FJELLÄNDER, CARL FREDRIK. Swedish soldier, constable, prison official, and temperance advocate; born at Kristiansand in 1849; died in 1899. At the age of twenty he enlisted in the army as an artilleryman, and later he became a constable in Goteborg. In 1881 he was appointed keeper of the prison at Landskrona.

In 1882 Fjelländer joined the Good Templars, and later devoted much time to the temperance reform. He was a forceful speaker, and succeeded in enrolling several thousand persons in the Independent Order of Good Templars.

FLAGON. A vessel, holding two quarts, used in serving liquors. Usually it has a spout, handle, and lid. In the churchyard scene in Shakespeare's "Hamlet" the *First Clown* says:

> A pestilence on him for a mad rogue! a poured a flagon of Rhenish on my head once. This same scull, sir; this same scull, sir, was Yorick's scull, the King's jester.

The term occurs also in the Song of Solomon, ii. 5, (A. V.), II Sam. vi. 19, and elsewhere.

The French form of the word, *flacon*, is sometimes met with in early English literature.

FLAIG, JOSEF FRIEDRICH. German clergyman and temperance advocate; born at Köngen, Württemberg, Aug. 30, 1875; educated at the Real-Lyceum, Nürtingen, the lower schools of divinity at Maulbronn and Blaubeuren, and the higher school of divinity *(Evangelisches Stift)* and the University at Tübingen. He received the degree of Ph.D. from the University of Jena (1912). He married Helene Sauter of Schramberg, Württemberg, Nov. 21, 1910. After making a study of Protestant theology and of philosophy he became curate and assistant clergyman in various places in Württemberg; and later (1906-08) he was second secretary of the Deutscher Verein gegen den Missbrauch geistiger Getränke ("German Society Against the Abuse of Spirituous Drinks"), now the Deutscher Verein gegen den Alkoholismus ("German Society Against Alcoholism") at Berlin. From 1908 to 1910 he was pastor in Württemberg; and from 1910 to the present time he has been secretary of the above-mentioned society at Berlin-Dahlem. Since 1921 he has also been associated with the Deutsche Reichshauptstelle gegen den Alkoholismus ("German Headquarters Against Alcoholism"). Flaig is the author or translator of several temperance pamphlets, and a contributor to various antialcoholic, social-hygienic, and general periodicals. He attended the Fourteenth International Congress, held in Milan in 1923.

FLANNEL, YARD OF. See EGG-FLIP.

FLAPDRAGON. See SNAPDRAGON.

FLECKED. An obsolete term for "intoxicated."

FLETCHER, ALEXANDER BEVERIDGE. Canadian editor, municipal official, and temperance leader; born at Masstown, Nova Scotia, March 17, 1831; died at Truro, in the same province, July 28, 1919. He was educated in the common schools and by private tutors. He was for some years a farmer in the vicinity of Masstown and then removed to Truro, where the remainder of his life was spent, and where, during its later period he was official registrar of births and deaths. He was for some years editor of the Truro *Guardian*. He married Mrs. Margaret McLean in 1873.

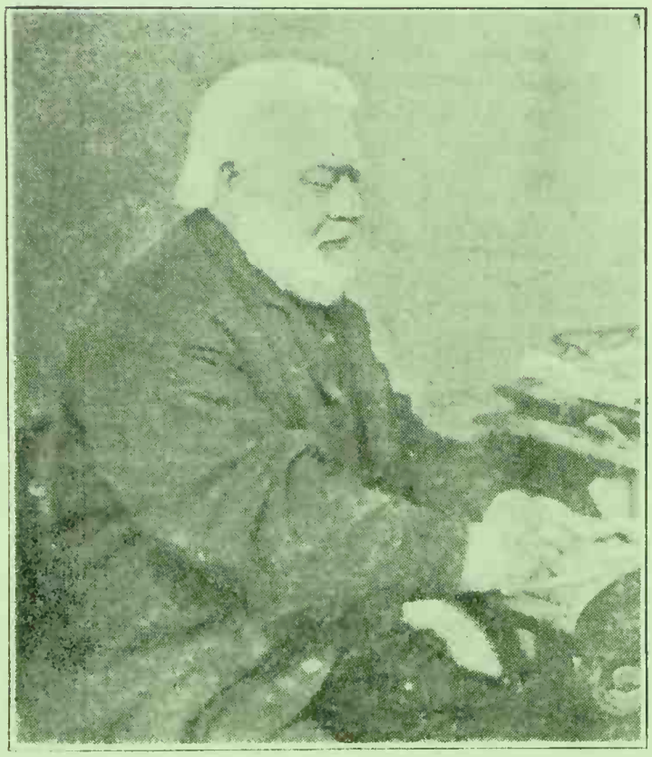
Fletcher was for a long time a leader in the temperance work of the community and the province. Uniting in his young manhood with a local order known as "The Watchmen," he was active in the movement which closed five illegal drinking resorts in the vicinity of his village. At a later period he became associated with the British Templars, the Sons of Temperance, and the Independent Order of Good Templars. In the latter body he filled various important offices, and in 1877, after the disruption of the Grand Lodge of Nova Scotia, he was made Grand Chief Templar of the Grand Lodge. He did much to bring about the reunion some ten years later. For a number of years he was Grand Secretary and also editor of the *Templar*, the official organ of the Grand Lodge of Nova Scotia. A very effective public speaker, and wise in administration and leadership, his long life was a blessing to the temperance reform movement in a wide area.

FLETCHER, JOHN JOSEPH KILPIN. British Presbyterian clergyman and Prohibitionist; born at Bedford, England, June 10, 1862; educated in the Bedford schools, and at Hackney College, London. He was ordained to the ministry of the Presbyterian Church in 1885, and married Edith Augusta Miller, of London, Jan. 1, 1886. In the same year he became pastor of a church at Davyton, Jamaica, West Indies, where he remained until 1897, subsequently serving pastorates at West Pittston and Pittston, Pa., U. S. A., 1897-1905, in the Canal Zone, Panama, 1906-07, again in Jamaica at Mt. Fletcher, 1911-13, in Western Canada, 1914, Spencer, West Virginia, 1915-16, Taos, New Mexico, 1917-20, again in Jamaica at Kingston, 1920-24, and at Spanish Town since 1924.

Fletcher was a member of a Prohibitionist family and early adopted Prohibition principles. He was trained in the Bunyan Meeting Band of Hope in his native Bedford, and began lecturing for temperance at the age of seventeen in Frome, Somerset. He has always been active in temperance work in the various communities in which he has been pastor, serving as president of the

Pittston city Anti-Saloon League, and of the Luzerne county, Pa., Anti-Saloon League, 1901-05, which opposed the granting of nearly 1,000 licenses in four years, winning 95 per cent of the cases. He has been secretary of the Jamaica League against Alcoholism since 1920. In 1922 he was appointed a member of the General Council of the World League Against Alcoholism. His best work for Prohibition since 1920 has been done with his pen, in maintaining a steady combat against wet propaganda from other countries. He is known throughout Jamaica as "Prohibition Fletcher."

FLINT, BILLA. Canadian legislator and temperance leader; born at Brockville, Ontario, Feb. 9, 1805; died at Ottawa, Ontario, June 15, 1894. His aversion to intoxicants began in early life when merchants, including his own father, carried a stock of liquors beside the other goods on



BILLA FLINT

their shelves. In the summer of 1827 two preachers from Montreal visited Brockville and formed a temperance society of three men, young Flint being one of the three. Two others joined them, but withdrew when the first political campaign opened, so as to be able to "treat" as usual. Two years later Flint moved to Belleville, where he assisted in forming a temperance society which prospered and exerted a wide influence. Elected to the Dominion Parliament, he became a leader in organizing temperance sentiment in that body, and was frequently referred to as "the Neal Dow of Canada." He was one of the sixteen members of the House of Commons who, in 1875, issued a call for a prohibition convention to be held at Montreal. In response to the appeal 280 representatives from the different provinces assembled in the city, and they were fortunate in securing the presence and assistance of Neal Dow himself and John N. Stearns, of New York. Out of this convention grew the DOMINION ALLIANCE FOR THE TOTAL SUPPRESSION OF THE LIQUOR TRAFFIC. The years multiplied upon Flint, but he showed little sign of waning vigor, and none at all of lessened interest in the temperance reform movement. He was still busy with his parliamentary duties at Ottawa, when death overtook him in his ninetieth year.

FLINT, THOMAS BARNARD. Canadian attorney, legislator, and temperance advocate; born at Yarmouth, Nova Scotia, April 28, 1847. He was educated at Mt. Allison University, Sackville, New Brunswick, Canada, and at Harvard University, Cambridge, Mass., U. S. A. He married Mary Ella Dane, of Yarmouth, in 1874. He had been admitted to the Supreme Court bar of Nova Scotia in 1871; he was made Commissioner of the Supreme and County Courts and in Admiralty in 1873; and in 1884 he became high sheriff of the county of Yarmouth, retaining that position until he was made Assistant Clerk of the Provincial Assembly in 1887. In 1891 he was elected to the Canadian House of Commons and was reelected until 1902, when he was made Clerk of the House, which position he still retains. A stedfast advocate of total abstinence and Prohibition all through his official career, as well as in private life, Flint's name is connected with the earlier struggles, often baffled and repeatedly renewed, to give the people the right to deal directly with the liquor traffic. In 1899 he introduced in the House of Commons a resolution in favor of enacting total Prohibition, and took a leading part in the debate, prolonged through twelve hours, but could not secure a vote. During the next session he again introduced his Prohibition measure, which was debated from time to time for several months and then defeated. The supporters of the cause, however, secured the passage of the following resolution:

> But inasmuch as it is desirable that legislation be enacted having in view the further restriction of the liquor traffic, it is, therefore, expedient, in the opinion of this House, that the Canada Temperance Act be enlarged in its scope and the provisions for its administration be perfected.

FLINTSHIRE TEMPERANCE ASSOCIATION. A Welsh organization, formed at Flint in 1909, the first officers being: F. Llewellyn Jones, J.P., coroner for Flintshire, chairman; John Williams, treasurer; and the Rev. Thomas Morgan, secretary. In 1917 the name of the society was changed to FLINTSHIRE TEMPERANCE UNION.

FLINTSHIRE TEMPERANCE UNION. The new name adopted by the FLINTSHIRE TEMPERANCE ASSOCIATION at its reorganization in 1917. The operations of the Union extend throughout the county of Flint. Effective work is done in reducing the number of licenses, in addition to the work of promoting total abstinence through the churches. Its officers (1924) are: President, C. L. Williams, J.P., C.C.; chairman of committees, Joseph Forker, J.P., C.C.; treasurer, W. D. Forker, J.P.; secretary, Rev. Henry Rees, Arwel, Mold.

FLIP. A beverage compounded of the yolk of an egg, brandy, or port, or sherry, spiced and sweetened and drunk hot. The mixture was heated with a hot iron, called a "flip-dog," which gave it a burnt taste. Brandy flip, often partaken of cold, was very popular in the North-American colonies.

FLOAT. A rule, generally 36 inches in length,

having a large piece of cork, about an inch thick, at the bottom. By dipping it into a vessel or utensil the exact contents can be ascertained.

FLOORING. A process in malting consisting of spreading and turning the grain on the malting-floor.

FLORIDA. The most southern of the Atlantic States of America; bounded on the north by Georgia and Alabama, on the east by the Atlantic Ocean, on the south by the Strait of Florida and the Gulf of Mexico, and on the west by the Gulf of Mexico and Alabama; area, 58,666 sq. miles, of which 3,805 sq. miles are water; population (1920) 968,470 (638,135 whites; 329,487 negroes; 518 Indians). It was admitted to the Union in 1845; it seceded in 1861; and was readmitted in 1868. The capital is Tallahassee (pop. 5,637). The principal cities are: Jacksonville (pop. 91,558), Tampa (pop. 51,608), and Pensacola (pop. 31,035).

The earliest settlements in Florida were made by the Spanish in the sixteenth century. Its discovery is generally ascribed to Ponce de Leon, who is said to have sailed thither in the year 1512 in search of the fountain of perpetual youth. Whatever the nature of its waters they were certainly not *aqua vitae*, for there are no records showing that at this period the Florida natives were acquainted with intoxicants. Throughout the sixteenth century various Spanish explorers traversed Florida, generally returning to the coast after more or less disastrous adventures. Ponce De Leon, who had sailed with Christopher Columbus on his second voyage and who later had been governor of Porto Rico, received a royal grant to discover and settle Bimini, an island reported to contain the fountain of eternal youth. He explored the coasts and believed the region to be an island, to which he gave the name "Florida" (Flower Land). His attempt to form a settlement there failed and his men were driven out by the Indians, he himself receiving a fatal wound.

The next attempt was made by Panfilo de Narvaéz, who sailed from Cuba with a force of 600 men in 1527, landed near the present site of Pensacola, and remained there for six months, when his force was wiped out by hunger, disease, and attacks by the hostile natives. Of this force only four men survived, and these made their way to the Spanish settlements in Mexico. In 1539-40 Hernando de Soto traversed a part of Florida, and in 1559 Tristan de Luna explored the country and made a settlement, but was forced to abandon it in 1561.

Attempts to settle Florida were made by the French also. In 1562 Jean Ribaut led a band of Huguenot settlers thither and was followed two years later by another band under René de Laudonniere. In the year 1586 there was published in Paris a "Histoire Notable de la Florida" by Laudonniere, which was translated into English by Richard Hakluyt. The story of Laudonniere's wanderings among the Indians contains an interesting passage, which may refer to a species of intoxicant or narcotic. Speaking of the Indian customs the writer remarks:

> The king . . . commandeth *cassine* to be brewed, which is a drink made of the leaves of a certain tree. They drink this *cassine* very hot; he drinketh first, then he causeth to be given to all of them, one after another, in the same bowl, which holdeth well a quart measure of Paris. They make so great account of this drink that no man may taste thereof, in this assembly, unless he hath made proof of his valor in the war. Moreover this drink hath such a virtue that as soon as they have drank it they become all in a sweat, which sweats being fast it taketh away hunger and thirst for twenty-four hours after. When a king dieth they bury him very solemnly and upon his grave they set the cup wherein he was wont to drink.

The French and the Spaniards came into collision, and both sides indulged in unusual atrocities. In 1523 a Spanish force under Pedro Menendez landed in Florida, attacked the French settlements, and murdered the Huguenots. He then founded St. Augustine and other forts. In 1568 a French force retaliated by executing the Spanish settlers at Fort San Mateo. Finally Spain acquired forts on the St. John's River and at St. Augustine. For the next 150 years there was a constant warfare between the Spanish settlers in Florida and the English settlers in Carolina and Georgia, which culminated in the cession of Florida to England in 1763, in exchange for Havana. In 1781 the British Government granted to the colonists a local parliament. It is said that at this time the chief source of revenue was liquor licensing. In 1783, as a result of the Treaty of Paris, Florida was again ceded to Spain; and as Spanish occupation offered no religious liberty to the English settlers, the latter departed *en masse*. In 1819 Florida came into the possession of the United States by purchase from Spain, and, as stated above, it was admitted to the Union as a State in 1845.

Under Spanish rule there were no restrictions on the sale of liquor. When, in 1819, the territory was ceded to the United States Maj.-Gen. Andrew Jackson became governor of the provinces of the Floridas. Exercising the powers of captain-general, he issued an ordinance of civil government. Section vii of which read:

> All innkeepers, grocers, and other retailers of liquors are by this ordinance expressly prohibited from furnishing or selling any liquor or ardent spirits whatever to any soldier in the service of the United States of America under the penalty of nineteen dollars for each offence and to stand committed to the common jail until the said penalty and costs are paid.

The decree is dated Pensacola, July 18, 1821. Among subsequent ordinances issued by Jackson, the fourth appointed provincial county courts of five justices of the peace, and gave (Sec. xii) them powers,

> of granting and recalling licenses or commissions for innkeepers, retailers of liquor of every description, and keepers of billiard tables, and to require of them such surety as they may deem proper, and impose such price for such license as in their opinion may be reasonable.

When the first white settlers reached the southern coast the Indians knew little about intoxicating drinks. Among some tribes certain herbs were decocted to make a kind of drink for religious use. The early settlers in Florida, as in the other colonies, brought their customs with them, and soon introduced the drinking of intoxicating liquors to the Indians, among whom it spread very rapidly. Early legislation in that State followed the trend it had taken in the other colonies, and was directed against the evil of drunkenness and not against alcohol itself. Liquor was a profitable article of trade with the Indians and at first restrictions were imposed only to regulate the trade with them. The later efforts of the colonists to reduce and finally to prohibit the trade

in liquor with the Indians were the result of the evil it produced in the natives, drunkenness being the cause of many of the difficulties and misunderstandings between them and the white settlers.

The revenue act of the first Legislative Council of Florida imposed on tavern-keepers or persons selling spirituous liquors a tax of $20 in cities and one of $5 in the country. This law was modified in 1829 to the requirement of a fee of $5 everywhere. The next year a law against the adulteration of liquor was passed, providing for a maximum penalty of $100. In this year, also, it was declared that drunkenness was no excuse for crime. In 1832 the first law prohibiting the trade in liquor with the Indians was enacted. By its provisions it was forbidden to sell, barter, exchange with, or give to any Indian rum, whisky, brandy, or other spirituous liquor, under a maximum penalty of $200 fine for each offense or a maximum of 39 stripes. In 1833 a license law was enacted providing that applications for licenses should be signed by a majority of the registered voters in the election district where the application was made.

The year 1834 marked the commencement of negro legislation, the penalty for selling liquor to slaves without their owner's license being fixed at a maximum fine of $100. Eight years later the fine was reduced, but the principle was extended to free negroes and mulattoes. In 1852 negroes were forbidden to buy more than a quart of liquor at a time. In 1855 a great advance was made. For the first time all persons of color were prohibited from drinking alcoholic liquors, the only exception being when a slave received such from his master.

In 1840 the license fee was raised to $25 for the retailer, who was required to give a bond of $100 for keeping an orderly house. The penalty for selling without a license was a maximum fine of $500 or three months imprisonment.

After Florida became a State the first General Assembly enacted a license bill making the fee for tavern-keepers $10, and for retailers of spirituous or vinous liquors in quantities of less than one quart, and all bars and restaurants a tax of $30 (later reduced to $20). In 1848 a provision was added requiring every retailer or barkeeper to file a bond, payable to the governor, for $400 that he would maintain an orderly house. In 1852 the retailer's license was raised to $200 and the penalty for violation to $500, which was modified in 1858 to a fine of from $50 to $500. The license fee was again changed in 1859 to $100. In 1862 the operation of distilleries was prohibited under the penalty of a fine of $1,000 to $5,000 or three to twelve months' imprisonment. The next year it was made unlawful for any person to distil any spirituous liquor from any grain, sugar, molasses, or sirup made from sugar-cane, potatoes, or from any other articles of subsistence, except the fruits of the country. This permitted the making of native distilled brandy. The reason for these stringent laws of 1862 and 1863 was the necessity of maintaining and utilizing all food supplies, owing to the blockade of the southern ports. The law of 1862 coincided with the first stress of the Secession period. After Florida was readmitted to the Union, in 1868, the first Assembly under the new constitution fixed the retail license fee at $50. Drunkenness was now recognized as a crime and punished with a fine of $5 for the first offense and $10 or three months' imprisonment for the second. In 1869 a law for the incorporation of cities gave power to the city and town councils to regulate the liquor traffic.

FLORIDA

The new constitution of 1868 had, by its recognition of drunkenness as a crime, given proof of its recognition of a new state of affairs.

In 1881 a local-option bill was introduced in the General Assembly, which passed the House but was defeated in the Senate. In the same year the high-license system was begun, the fee for retailing and distilling being raised to $300. This soon was raised to $400 and then to $500. As far back as 1869 city and town officials had received powers to impose an additional fee, and in 1893 the fees for federal, State, county, or town licenses amounted to $775, a sum which precluded the less reputable class of saloon from engaging in business at all.

The year 1883 marks the first real legislation in the direction of temperance. The following synopsis of provisions shows that in this year an indirect form of local option was instituted:

Chapter 3416, No. 4, Section 2, provides that any person or firm wishing to sell wines, liquors, or beer shall make application for a license to the Board of County Commissioners, which application must be signed by a majority of the registered voters in the election district. Section 3 provides that no collector of revenue for a county shall issue a license without a permit from the county commissioners. Section 4 prohibits the sale of liquors to any minor or intoxicated person. Section 5 empowers the county commissioners to suspend any license on the affidavit of two reliable citizens to the effect that the licensee has infringed the above sections. [This law did not apply to sellers of domestic wine made by the vender.]

Chapter 3457, No. 45, prohibits the sale or distribution of liquor on election day. All barrooms within two miles of the election precinct must be closed. The maximum penalty for infringement of this law is $500 fine or six months' imprisonment.

The difficulty of obtaining the necessary number of signers to an application for the granting of a license threw a great obstacle in the way of liquor-selling, and many precincts closed up their saloons because voters would not sign the petitions. Year by year more stringent legislation was enacted. In 1885 a new constitution, containing a local-option clause, was adopted. This clause received the largest majority ever voted in the State, and contained the provision for local Prohibition by counties. Under this article on application of one fourth of the registered voters of any county the county commissioners were to order a special election to decide whether or not liquor should be sold; said election to be held within 60 days of the date of application, but not within 60 days of any State or national election, and not to be held more than once in two years. Under this and other powers given by the constitution the Legislature of Florida built its many excise and restrictive laws. Two years later a law was enacted carrying out the above provisions of the constitution, and this enforcement law was elaborated and perfected in 1891.

From this time forward more strenuous legislation was enacted to control the liquor traffic. Under the Act of 1889 a full retail license was fixed at $400, and distillers and brewers were charged $100. Towns, counties, and cities were authorized to impose an additional fee not to exceed 50% of the State license. In 1891 it was

provided that persons selling liquor on a boat must take out a State and county license for each vessel, and if they sold to others than passengers and crew at a stopping-place they must have a license there also. The sale of liquor on Sunday was made punishable by a maximum fine of $1,000 or six months' imprisonment. In this year 26 illicit stills were destroyed in the State. In 1893 the saloon license fee was raised to $500 for a year or any part of a year, and liquor solicitors were to be regarded as dealers. The penalty of selling contrary to this law was a fine of $50 to $1,000 or imprisonment up to six months. The same law made the holding of a Federal liquor tax receipt *prima facie* evidence of selling, and required State attorneys to get lists of the Federal licensees and lay them before the grand juries. By an act of 1897 the penalty for selling in a county under Prohibition was a fine of $500 to $1,000 and three to twelve months' imprisonment. Persons renting property where liquor was sold in a Prohibition county or precinct were declared equally guilty with those who sold it, and the penalty was fixed at a maximum of $500 or six months' imprisonment. A vigorous search-and-seizure provision was added, empowering sheriffs, deputies, or constables to enter any suspected place; and, if liquor was found in sufficient quantities, it was presumptive of sale.

In 1899 the outrages of drunken persons outside of police protection stirred the Legislature to further action. Sales within four miles of a school or church outside of an incorporated town or village were entirely forbidden, which practically drove the saloon out of the entire rural districts of the State. In order not to interfere with the tourist business, incorporated clubs and hotels of 25 rooms and over were exempted, and certain other exemptions were provided for. The punishment for illegal selling was augmented to imprisonment for not more than one year, and it was provided that applicants for licenses must be "21 years of age, sober, law-abiding and of good character."

By the Act of 1901, incorporated towns received powers to enact local laws more stringent than State laws against illegal sales in their territory. It was declared unlawful for any agent to solicit orders for future delivery in Prohibition areas under penalty of a fine of $200 or three months' imprisonment. In 1903 the law was further strengthened to head off the "jug trade." It was enacted that any person shipping liquor into Prohibition territory without having a bona-fide purchaser was made subject to a fine of $500 or imprisonment for six months. The Act raised the license fee to $750, one third of which went to the county. Cities and towns were required to exact an additional $250 which made the total license fee $1,000, at which figure it remained until licenses were abolished.

In 1905 laws were passed prohibiting sales of liquor to Indians. By 1906 Florida had 27 counties under Prohibition as a result of county local option, and in 1909 the number was increased to 35. At this time there were 355 licensed saloons in the State, but there were 748 "retail liquor dealers" and "retail dealers in malt liquor," according to the books of the Collector of Internal Revenue for this district. These figures indicate that there were at least 393 "blind tigers" in the State, or 38 more blind tigers than lawful saloons. Jacksonville had 88 saloons and 64 blind tigers; Tampa and West Tampa had 70 licensed and 53 unlicensed saloons; and Key West had 26 saloons and 21 illegal places; and these three license cities furnished 138 of the total 393 blind tigers, showing that in Florida as in the other Southern States the blind tigers flourished mostly in license territory.

In 1910 the liquor business in Florida amounted to $20,000,000, and in Jacksonville alone it was $6,000,000. According to the reports of the Interstate Commerce Commission, Jacksonville shipped out into dry territory 1,500,000 gallons of liquor a year.

A State-wide election was held in November, 1910, to vote on the Prohibition amendment to the constitution which had passed the State Legislature the previous year. The amendment was defeated by a majority of 4,674, the four counties of the State having the largest negro vote recording a majority against the amendment of over 4,900. The majority of the white vote was for Prohibition.

By 1912 the number of dry counties in Florida had increased to 37. In this year, during a street-car strike in Jacksonville, the mayor ordered the saloons of the city closed, with the result that there was no mob violence and there were few arrests for drunkenness during this period.

Previous to 1913 the liquor forces had succeeded in defeating almost every effective temperance measure proposed to the Legislature, or in securing the addition of provisions to those adopted which tended to make them ineffective. In that year, however, the Legislature passed an antishipping and "blind tiger" search-and-seizure law, the operation of which greatly decreased the illicit shipment of liquor within the dry territory of the State. In 1915 a law was enacted which prohibited in saloons treating, drinking, free lunches, screens, blinds, tables, and chairs, and also compelled the closing of saloons from 6 P. M. to 7 A. M. During this year four new counties were added to the Prohibition list, making a total of 41 dry counties.

In 1917 Florida, by some additional provisions, strengthened the antishipping and search-and-seizure law enacted in 1913. In the next year the Legislature submitted a Prohibition amendment to the vote of the State with the result that at the election held in November it was adopted by a majority of 8,242, every county in the State giving a Prohibition majority. In this year, also, the Florida Legislature ratified the National Prohibition amendment to the Constitution of the United States, being the fifteenth State to ratify. The vote on ratification was 61 to 3 in the House, and 25 to 2 in the Senate. Prohibition went into effect in Florida Jan. 1, 1919. On Nov. 24, 1919, Governor Catts said:

> Prohibition has had a splendid effect in Florida; crime has decreased about half. There is no wide increase of unrest, crime, Bolshevism, etc., in the State of Florida, and a drunken man is hardly ever seen now.

The Prohibition enforcement law, passed by the Legislature at a special session called by the Governor, provides for a fine of $500 or six months' imprisonment, or both, for the first of-

fense, and a fine of $3,000 or three years in jail, or both, for the second offense.

The temperance reform in Florida has been largely spontaneous. The past as well as the existing organizations against alcohol have never been very strong or very active. There has generally been a Prohibition party ticket in the field, but no systematic campaign has ever been waged in its interest.

The real "Prohibition agitators" of Florida have, however, been the saloons themselves; for these have made drunkards of the ignorant negroes, who ran amuck with knife, revolver, and torch, burning and shooting, and ravishing the innocent and unoffending. Every outrage of this sort was a "Prohibition argument" that the people could see and know. There was little temperance sentiment in Florida as "temperance sentiment" is known in the North. Prohibitory sentiment has always been in advance of total-abstinence sentiment in Florida because of the large element of negro population. This population is uneducated and unreliable, and with the free use of whisky is dangerous. The long arm of the law has been relied upon almost wholly to put down the traffic that had previously been licensed by law. Practically all of those who were at all active in denouncing the saloon evil were party Prohibitionists. Their continuous "hammering," added to the outrages of the saloon itself, has done much toward redeeming Florida from the drink evil.

The Prohibition party was organized in Florida previous to 1888 and made its first fight that year, polling 423 votes. It made but little increase until the campaign of 1900, when it gave John G. Woolley 2,234 votes for President. This was 6 per cent of all votes cast, the largest proportional vote cast in any State that year for that party. A reorganization of the party took place in 1907 and an active campaign was conducted the following year by means of literature and personal correspondence, when the Prohibition vote for President reached 1,356. The party took a prominent part in the fight for the constitutional amendment in 1910, which was defeated by a small majority. At that time the members of the Prohibition party National Committee in the State were John P. Coffin, of Eustis, and Francis Trueblood, of Bradentown. John P. Coffin was also chairman of the State organization of the party and F. P. Coffin was secretary.

The Anti-Saloon League was organized in Florida in 1908, at Ocala, by the Rev. W. A. Lambert. In 1909 Brooks Lawrence was made superintendent of the League in connection with his work in Alabama. Associated with him in the work were the Revs. C. L. Collins and W. P. Thompson. In 1911 the Rev. C. W. Crooke became superintendent and at once instituted a continual series of county local-option fights which gradually reduced the ranks of the liquorites and the number of saloons until, when the State voted dry in 1918, there were but two counties remaining in the wet column.

The Rev. C. W. Crooke is still (1925) State Superintendent, and the Executive Committee consists of: N. C. Bryant, president; W. G. Tilghman, treasurer; J. S. Blitch, secretary; E. C. Stuart; and H. A. Spencer.

Among the other organizations in the State that were active in working for the temperance cause were the churches, the Order of Good Templars, and the Woman's Christian Temperance Union.

The Woman's Christian Temperance Union was organized in 1880 as a result of a visit to Florida of Miss Frances E. Willard, the president of the National Union, since which time it has been in the front of the battle in molding public opinion and influencing legislation for the temperance cause. Its first officers were: President, Miss Minnie E. Neal; corresponding secretary, Mrs. Lillian R. Perkins; recording secretary, Mrs. Helen M. Dodge; and treasurer, Mrs. Clara M. Anthony.

It was due to the efforts of the W. C. T. U. that the attempt of the liquor interests to secure the establishment of the dispensary system in the State was defeated. This scheme was an attempt to divert the local Prohibition movement into another channel and, at the same time, provide machinery for marketing the products of the brewery and the distillery. In 1882 the Union introduced a petition in the State Legislature for a local-option law, which was enacted a few years later.

The Florida Union was represented at the Centennial Temperance Conference, held at Philadelphia in 1885, by Mrs. A. L. Loder, of Sanford. The present officers are (1925): President, Miss Minnie E. Neal; vice-president, Mrs. J. T. Franklin; corresponding secretary, Mrs. Lottie M. Smith; recording secretary, Mrs. Mabel Perkins-Dean; treasurer, Mrs. Nellie Hawley-Doig; and editor, *Florida Good News*, Mrs. M. P.-Dean.

In 1924 the total membership of the Florida Union was 3,310.

FLOURNOY, JOSIAH. An American cotton-planter and pioneer temperance leader; born in Dinwiddie County, Virginia, March 17, 1789; died in Putnam County, Georgia, June 4, 1842. When a mere lad he removed to Georgia, where he prospered, eventually becoming the owner of a large plantation. In 1808 he married Martha D. Manly. The low estate of the temperance cause in Georgia aroused his deepest solicitude. "Moderation" societies had gone by the board, and total-abstinence societies were inactive. Having worked with these various agencies for years, a number of earnest souls, together with Flournoy, realizing the need of putting forth special effort to reawaken interest, called a meeting of the citizens of Putnam County in 1839, and issued an address to the people of Georgia. Appended to the address was a petition to the State Legislature asking for the abolition of the liquor traffic. A committee was appointed to circulate this petition in all the counties of the State. In this canvass Flournoy took the lead, addressing public meetings in every section and driving in his buggy day after day for months to solicit signatures. The effort came to be known as the FLOURNOY MOVEMENT, which at length reached such proportions as to alarm a number of politicians, and they took measures to inaugurate a counter-movement, alleging that the temperance petition had been conceived in the interest of certain candidates for office, who sought control of the State. In this way the enthusiasm of many people was chilled; factions arose, and the Legislature refused to take the desired action against the sa-

loons. Flournoy experienced the keenest disappointment, and did not long survive the miscarriage of this most promising effort to rid the State of the license evil. Though failing of its immediate object, it is allowed on all hands that no other pacific movement ever so stirred the people of Georgia; and the leader of it has been styled "The South's first martyr to the Prohibition cause."

JOSIAH FLOURNOY

FLOURNOY MOVEMENT. A temperance agitation, receiving its name from its leader, JOSIAH FLOURNOY, and originating during the spring of 1839 in the State of Georgia, U. S. A. The primary object of the movement was to secure, through action of the State Legislature, the abolition of the liquor-license laws then in effect in Georgia. The agitation was the direct result of a wave of drunkenness and crime which swept over the southern portion of the United States between 1835 and 1845. Following the introduction (1836) into Georgia temperance circles of a new teetotal pledge, a split occurred in the temperance ranks between the extreme conservatives and the radical progressives, the result of which quarrel was the withdrawal of various leaders from some of the older organizations, thus hindering the societies from functioning in an efficient manner, and even causing some of them to disintegrate entirely. For a number of years following 1836 there was no active work along the line of temperance reform carried on in the State, and as a result of the lack of a restraining influence drunkenness raged rampant throughout the country, accompanied by its usual concomitants—crime, accidents, and misery. The evil influence of the legalized liquor traffic grew until it had corrupted even the political offices of the State. Elections were generally swayed or controlled entirely by the liquor interests, and public sentiment began to turn against such corruption.

The people of the South were especially bitter against the practise, followed by a number of the local politicians, of electioneering by treating in spirituous liquors and by barbecues at public meetings. The grand juries of Georgia came out decidedly against this distressful state of affairs in the State and demanded that efforts be made to inaugurate a movement for temperance reform. About this time there came to the front of the temperance ranks a leader in the person of one Josiah Flournoy, a wealthy cotton-planter, whose deep convictions on the subject of temperance caused him to view with apprehension the great decadence of temperance sentiment and the alarming increase in drunkenness and its attending miseries. The idea occurred to him, as it also did to some others of similar convictions, of striking at the root of the evil by suppressing, or at least restricting, the license system. He was of the opinion that if sufficient pressure could be brought to bear upon the State Legislature, that body might be compelled to repeal or change the Georgia license laws. To think was to act with this enthusiastic and intrepid planter, and he at once threw himself into an energetic campaign to awaken the people to a realization of the dangerous crisis they were facing. Early in the spring of 1839 Flournoy was appointed a member of a committee, composed of citizens of Putnam County (of which county he was a resident), which, on March 21, 1839, issued an appeal to the people of Georgia, calling upon them to remedy the evils then afflicting the State, evils brought about by the practise of retailing intoxicating liquors. The plan was to present to the next State Legislature a memorial, a portion of which read:

> Against the influences of these retail shops the law frowns with indignation. The keeping of a tippling-house for the encouragement of drinking is an offence against our laws, and punishable with loss of liberty or property, and yet these same laws license the community to retail the intoxicating spirits which are there drank. Drunkenness is made no excuse for crime, and yet we make it lawful to retail the intoxicating draught which turns reason from her throne, and while in that overthrow crime is perpetrated. Could we ask a stronger argument for our cause than that which your own laws furnish? Look around you, fellow citizens, and see how many objects of charity have been made by frequenting these retailing shops; how many widows and orphans penniless and helpless, whose husbands and fathers were the too frequent visitors of them. Look at these things and answer candidly to yourselves whether the evil ought not to be exterminated. Massachusetts and other States of the North and East have adopted a similar course. Our sister and adjoining State, Tennessee, has acted likewise. Other Southern States are now moving in the matter. The ball is rolling onward, and gaining at every turn, and though we can not claim the high gratification of having first put it in motion, let us, fellow citizens, participate in the pleasure, as well as the honor, of having added to its revolutions and its magnitude.
>
> Your fellow citizens,
>
> THOMAS COOPER, JOHN C. MASON,
> JOHN E. DAWSON, JOSIAH FLOURNOY,
> MYLES GREEN, JAMES A. MERIWETHER,
> Committee.

The committee of Putnam County residents attached to the above appeal a petition to the Senate and House of Representatives of the State of Georgia for 1839, which they intended to circulate throughout the State for signatures, and which read in part as follows:

> The undersigned, citizens of this State, believing that the retail of spirituous liquors is an evil of great magnitude among us, come to the Legislature by petition, and ask you, in your wisdom, to pass such a law as will effectually put a stop to it. . . . Your petition-

ers come with the more confidence because several States in this Union have already passed such a law, as to make penal the retailing of intoxicating drinks. Surely, a traffic which is full of evil, and only evil, should be banished by law, if it can not be done otherwise. Let it be done, and your petitioners, as in duty bound, will ever pray, etc. . . .

—*Christian Index* for March, 1839.

For the purpose of securing signatures to this petition, and also to campaign for this new reform movement, Flournoy began a canvass of the State, and in a short time had secured many thousands of names for the petition, and had aroused so much interest and enthusiasm for his cause that the success of the undertaking seemed assured. In this canvass for signatures to the petition, Flournoy drove in his buggy through nearly every section of the State, visiting the various counties of the Commonwealth, arousing the people from the lecture-platform to active participation in the movement for temperance reform. As time went on his zeal increased, and the "Flournoy Movement," as the agitation came to be called, stirred the State as perhaps no other question of a similar nature had ever done before. Public meetings were called everywhere, and the matter was discussed with much feeling by both sides. In the meantime the movement had attained such gigantic proportions as to alarm the liquor interests and their political henchmen, who began to seek ground on which to base a counter-movement. They finally inaugurated a defensive campaign by charging that the petition for license reform was nothing more or less than a clever scheme on the part of a number of dry politicians in the State, who hoped by such a move to gain office on the vote of the temperance organizations.

Wherever he went, Flournoy was harassed and hindered; he was exposed to such indignities as having his buggy destroyed, his mule shaved and painted, and his meetings broken up by deliberately planned disturbances. Annoying as were these methods of restricting his work, they in themselves could not check the impetus with which the new movement was growing. It remained for another agency to do that. It soon became apparent to the leaders of the Flournoy Movement that the members of the next State Legislature were not intending to act upon the memorial when it was presented to them, if the attitude of the party politicians was any indication, so Flournoy and his colleagues decided to nominate independent legislative candidates in order to secure action on, or at least recognition of, their petition. This move alarmed the political parties of the State, who were at that time in the midst of a close contest between the Union and the States Rights parties, and both parties were afraid of losing the backing of the liquor interests. Both parties, in an effort to curry favor with the liquor element, charged that their opponents were responsible for the Flournoy petition, and as a direct result of this action the members of the State Legislature made great haste to clear themselves of all connection with a movement which might damage their own political prospects. Although the majority of them claimed to be temperance advocates, they declared that public sentiment was not yet ready for such a drastic step in the direction of "no license." When Judge Dougherty, the States Rights' candidate for governor, was defeated by a small majority, his opponents claimed that his defeat was due to no other cause than that he had signed the Flournoy petition. The members of the Dougherty faction denied any connection with the petition, but the denial was not proved; and both the defeated party and the petition movement lost prestige as a result. Some of the most bitter of the petition's enemies claimed that it was unconstitutional, while others doubted its expediency just at that time. Some newspapers in the State, especially the *Columbus Enquirer*, charged that the circulation of the Flournoy petition had done more harm than good to temperance and good morals, and that drunkards and grog-shop keepers were much bolder after its circulation than they had been six months before. The temperance reformers had advanced ideas too radical for the approval of the public, and, by attempting to fight against the two strong political parties in the State, had antagonized the Legislature and thereby won for themselves powerful enemies. As a result of this "defect of judgment" the drunkards and grog-sellers found themselves reinforced by many good men who were opposed to the temperance petition. In the course of a few weeks, opposition to the Movement had become so strong that the people forsook it and returned to their respective political parties. Party politicians who had taken up the petition in hopes of winning the support of the temperance element in the State dropped it, and in a very short time the candidates sponsored by the Flournoy party saw their followers fade away. When the election returns were finally counted, in the fall, it was found that the Flournoy candidates had all been badly routed, and the temperance agitators were compelled to admit defeat.

From that time on the popular movement was checked, and the Legislature refused to pass any act which had reference in any way to the liquor question. A number of temperance measures were introduced, but all of them were defeated by large majorities. Enemies of the Flournoy petition freely charged that it had set back the temperance cause by many years, and politicians throughout the State washed their hands from all connection with temperance matters. Flournoy was bitterly disappointed by the defeat of his movement and the petition. He had given up his own business, and during his absence his estate suffered very heavily from the neglect. At the end of the campaign he found himself in very poor physical and financial circumstances, and his death, which occurred soon afterward, was attributed to disappointment over the defeat of his cause.

The Flournoy Movement was one of the first temperance agitations conducted along political lines in America. If it assumed political aspects, its author was not to be blamed for it. It had been announced at the outset that all parties and all creeds were to be represented in the campaign. Flournoy was merely unfortunate in arousing the opposition of the two political parties as well as that of the liquor interests.

FLYING ARTILLERY. See DASHAWAYS.

FLYING SQUADRON FOUNDATION, THE. An American organization founded at Indianapolis, Indiana, July 14, 1915. Its present purpose is to carry on propaganda in favor of the enforcement of the national Prohibition amendment and

for general civic reform. It was the successor of the Flying Squadron of America. The latter body had closed on June 7, 1915, at Atlantic City, a remarkable campaign. Three groups of three speakers each, with musicians and song-leaders had, under the direction of former Governor J. Frank Hanly, swept back and forth across the country, speaking in 255 places, including the capital of every State. The disbandment of the Squadron would have meant the dissipation of its influence and the disintegration of its constituency. The need of such an organization was evident, and of that need and as an outgrowth of the Flying Squadron of America, the Flying Squadron Foundation was born. The first president was Ex-Governor Hanly; the vice-president was the Hon. Oliver Wayne Stewart, and the treasurer and general secretary was Hallie McNeal.

The new body was chartered in July, 1915, by the Commonwealth of Indiana. It has since rendered most valuable aid in campaigns in South Carolina, Ohio, and numbers of other States. It has distributed tons of literature free of charge. Its work is supported through voluntary contributions.

Coincidently with the establishment of the Foundation, the *National Enquirer* was founded, Messrs. Hanly and Stewart being the editor and associate editor respectively. In its first announcement it stated that it would fight for a Prohibition amendment to the Constitution; that it would fight the beverage liquor traffic all the time and everywhere; that it would fight to enfranchise womanhood, and for clean government in every city and every State.

The work of the Foundation and the *National Enquirer* has not been confined to the United States. In 1919 Messrs. Hanly and Stewart spent successively some months in France among the soldiers of the American Expeditionary Forces, telling them why America had gone dry and enlisting their support for the law and its enforcement after their return.

The present officers are: President, Hon. Oliver W. Stewart, Indianapolis; treasurer, Edward E. Mittman, Indianapolis; secretary, James A. Tate, Shelbyville, Tennessee. The headquarters of the Foundation are at 1200 People's Bank Building, Indianapolis.

FLYING SQUADRON OF AMERICA, THE. A group of speakers organized in 1914 for the purpose of conducting an intensive, nation-wide campaign for Prohibition in the United States. The movement was entirely independent of any political party, society, league, sect, or other organization, being managed by its own members, and conducted for the unification of all forces opposed to the liquor traffic, with a view to strengthening the support of the various Prohibition organizations already in the field. The Squadron was headed by Governor J. Frank Hanly, of Indiana, who was seconded by Daniel A. Poling as secretary. Others of the personnel were: Clarence True Wilson; Charles M. Sheldon; Wilbur F. Sheridan; Clinton N. Howard; Eugene W. Chafin; Mrs. Ella A. Boole; Mrs. Culla J. Vayhinger; Oliver W. Stewart; Ella S. Stewart; Dr. Ira Landrith; Dr. Carolyn E. Geisel; John B. Lewis. The speakers were accompanied by six musicians and song-leaders. Funds for the campaign were raised entirely by voluntary subscription, John B. Lewis contributing $10,000 and acting as secretary throughout, in addition to his duties on the platform.

The Squadron began its drive against the saloon interests at Peoria, Ill., the stronghold of the liquor barons, on Sept. 30, 1914, traveling thence to the Pacific Coast and then recrossing the continent in one of the most spectacular and inspiring campaigns which the country has ever witnessed. The time was ripe for such a movement, and in many parts of the nation the winning temperance forces needed only the daring, brilliant stroke which the Squadron was able to execute, to ensure a complete victory. The Squadron participated in campaigns in four States on the Pacific Coast, and only one of these States voted to retain the saloon. The campaign, which closed at Atlantic City, N. J., June 7, 1915, occupied 255 days of traveling and speaking, without the omission from the planned schedule of a single date or place. Two mass meetings were held every day, afternoon and evening, and sometimes two cities were visited by each group in one day. Each place was visited by three groups, making a continuous three-day meeting, and thus on each day three cities received the message. In all, 255 cities were visited and the speakers were hard by over 1,000,000 persons. The important aid rendered by the Squadron to the progress of the Prohibition movement was justly acclaimed by the churches and temperance organizations throughout the United States.

See FLYING SQUADRON FOUNDATION, THE.

FOLK, EDGAR ESTES. An American Baptist clergyman, editor, and temperance advocate; born in Haywood County, Tennessee, Sept. 6, 1856; died at Nashville, Tenn., Feb. 27, 1917. Shortly after the termination of the Civil War, the Folk family removed to Brownsville, Tenn., where Edgar attended the local schools. He received his later education at the Brownsville Academy, and at Wake Forest College, North Carolina (A.M. 1877; D.D. 1895), and graduated from the Southern Baptist Theological Seminary, Louisville, Ky., in 1882. Soon after his graduation he was ordained to the Baptist ministry, and the next year he answered a call to the Murfreesboro (Tenn.) Baptist Church (1883-85). His other pastorates were: Millersburg, Ky. (1885-86), and First Baptist Church, of Albany, Georgia (1886-88). Returning to Tennessee in the early part of 1888, he married, on March 6, Miss Lizzie Handly, of Nashville. Later on in that same year he purchased the *Baptist Reflector*, of which publication he became the editor. In 1889 that paper was consolidated with the *Baptist*, a Memphis, Tenn., publication, under the title the *Baptist and Reflector*, and the office of the combined papers was removed to Nashville. Associated as editors with Dr. Folk were Drs. J. R. Graves, J. B. Moody, and O. L. Hailey, but in 1891 he bought out their interests and became the sole proprietor of the paper, which came to be recognized as the leading publication of the Baptist denomination in the State of Tennessee. Folk continued to be its editor for the rest of his life. From 1895 until his death, Folk was president of the Southern Baptist Press Association, of which organization he was the founder.

In 1912 Folk became a member of the Commit-

tee on Temperance of the Southern Baptist Convention, which position he held until his death. He was for a time (1899-1911) president of the Anti-Saloon League of Tennessee, and, together with Bishop E. E. Hoss and Dr. Ira Landrith, directed the work of the Anti-Saloon League in that State for a number of years. In addition to his clerical and editorial duties, Dr. Folk wrote several books, some of which were "The Mormon Monster," 1901; "The Plan of Salvation," 1907; "Baptist Principles," 1909; and "A Southern Pilgrimage in Eastern Lands," 1912.

REV. EDGAR ESTES FOLK

FOLK, JOSEPH WINGATE. American attorney, ex-governor of Missouri, and temperance advocate; born at Brownsville, Tennessee, Oct. 28, 1869; died in New York city May 28, 1923. He was educated in the common schools of his native town, and graduated in law from Vanderbilt University, Nashville, Tenn. (LL.B. 1890). He also held the honorary degree of Doctor of Laws from six universities. Following his graduation he returned to his home town, where he was admitted to the bar in the same year and where he practised law for four years. In 1894 he removed to St. Louis, Mo., where he practised in the civil courts and soon built up a large and prosperous business, becoming deeply interested in political and public affairs. On Nov. 10, 1896, he married Miss Gertrude Glass, of Brownsville, Tenn.

Always a Democrat, Folk took the stump for the Democratic ticket in 1896 and again in 1900. In the latter year a great street-car strike paralyzed the industries of St. Louis, and just when the situation seemed hopeless, he was appealed to by the strikers and succeeded in settling the dispute. As a result of the popularity thus gained he was elected circuit attorney for the city of St. Louis in 1900 on the Democratic ticket. During the four years of his term in that office he won national fame by relentlessly prosecuting bribery in elections and other forms of municipal

corruption. In spite of the bitterest legal and political opposition, he succeeded in cleaning up the city government, after which he turned his attention to State matters. As a result of his uncompromising prosecution, the lieutenant-governor of the State was forced to resign, after a confession of corruption which involved Senators and Representatives. During this eventful period Folk also secured a treaty between the United States and Mexico with reference to bribery, which was a national good.

In 1904 Folk was elected governor of Missouri, receiving 50,000 more votes than other candidates on the ticket. In his new office he succeeded in breaking up an alliance between the crooks and the police departments of the great cities of the State, closed up all wine-rooms and gambling-dens, and forced through the General Assembly more good legislation than had previously been adopted in a quarter of a century. During his administration the value of real estate in the State increased 40 per cent, and the population increased at a rate never known before. The following extract is fairly typical of the current commendations of his administration:

> Although he and his policy were opposed by many of his own party in both chambers of the Legislature, he succeeded in having laws passed against bribery, horse racing, and gambling. He rigidly enforced the State Sunday-closing law in St. Louis and Kansas City.
>
> Concerning him District Attorney Jerome made the following statement: "There are four men today upon whom the attention of the United States is riveted—Roosevelt, La Follette, Governor Deneen, and Governor Folk."
>
> Folk is by far the most attractive personality which the Democratic party has at this moment. As a reformer he has done more than Tilden or Cleveland.
>
> —*The World Today*, June, 1905.

JOSEPH WINGATE FOLK

—*Copyright, Murillo Photo*

In 1908 he was a delegate at large from Missouri to the Democratic National Convention at Denver, Colorado. During 1909 and 1910 he made a lecture-tour of the United States. In the spring

of 1912 he was a rival contestant with Champ Clark for the Democratic Presidential nomination, but when William Jennings Bryan proposed that the two Missouri men should divide the delegates from their State, Folk withdrew from the contest and urged his friends to give Mr. Clark the united support of Missouri.

On Sept. 22, 1913, he was appointed solicitor for the United States Department of Labor by President Wilson, which position he held until March 1, 1914, when he became chief counsel of the Interstate Commerce Commission. In this capacity he conducted investigations of the New Haven and Rock Island railways, and also appeared before the courts in many important cases for the Commission. In 1918 he was the Democratic primary nominee for United States Senator for Missouri. At that time he was general counsel for the St. Louis Chamber of Commerce, with offices in St. Louis, Mo., and Washington, D.C. At the time of his death he was practising law in both cities.

The friends of temperance reform have reason to be grateful to Folk for the good accomplished by him while he was governor of Missouri, and indeed throughout his life. His fearless and uncompromising attitude toward the liquor interests left its impress on the State, and furnished a splendid example worthy of emulation.

FONDATION SUISSE POUR LE DÉVELOPPEMENT DE SALLES ET DE MAISONS COMMUNALES. A Swiss foundation established jointly, in 1918, by the Zurich Women's League for Temperance Restaurants (ZÜRCHER FRAUENVEREIN FÜR ALKOHOLFREIE WIRTSCHAFTEN) together with the Swiss Society of Public Utility. The title, literally translated, signifies "Swiss Foundation for the Development of Community Halls and Houses." The purpose of the Foundation is to establish, wherever possible, public halls and social centers free from the influence of intoxicating liquors, and to raise the social, moral, and material standards of the people. It seeks to attain its objects by carrying on an active propaganda, by advising and assisting local committees formed for instituting community establishments, and by giving financial support for their creation or maintenance. Under the by-laws, no intoxicating drinks may be served in the community restaurants. Tipping is prohibited, and the prices of food or other commodities are based on the actual cost of operating, without profit. Places under the control of the Foundation may not be used for political or sectarian ends.

The initial endowment for the purposes above outlined was 60,000 frs. ($12,000). This fund is non-transferable and may be increased by sums raised by the council of the Foundation or by donations. The revenues therefrom are to be used primarily to defray the operating expenses of the central office of the Foundation, but any surplus remaining may be used for carrying out the actual projects in hand. Other financial resources for the execution of the program consist of special funds, subsidies from public and private welfare organizations, legacies, etc. Money is also raised from time to time by public drives.

The Foundation is governed by a council *(Conseil de la Fondation)* which must be composed of at least fifteen members, chosen for three years. The executive body, the *Comité de Direction*, consists of five to nine members, named by the council every three years. All temperance organizations operating public halls, community houses, restaurants, or sanitariums which conform to the program of the Foundation may affiliate with it, and these are grouped for this purpose into regional associations which must render annual reports and financial statements to the Foundation. Three fifths of the council members are elected by the founders, and two fifths by the regional associations. The headquarters of the organization are at Zurich. The present statutes were approved by the assembly of delegates of the Swiss Society of Public Utility at Bern, Oct. 8, 1918; and by the Zurich Women's League for Temperance Restaurants, April 30, 1918.

Schweizerische Stiftung zur Förderung von Gemeindestuben und Gemeindehäusern is the legal title of the Foundation: it has the same signification as the French name.

See, also, ORELLI, SUZANNE (RINDERKNECHT).

FOOTE, ANDREW HULL. An American rear-admiral and temperance advocate; born in New Haven, Conn., Sept. 12, 1806; died in New York city June 26, 1863. He was entered as a midshipman in December, 1822, on Commodore David Porter's squadron, which was sent to the West Indies in 1823 to locate and destroy the piratical ships infesting the waters of that vicinity. He was commissioned lieutenant in 1830, and in 1849 was appointed captain of the brig "Perry," in which he sailed for two years along the African coast in search of ships engaged in the African slave-trade. In 1856 he was made commander of the sloop-of-war "Plymouth" and sent to China to protect American property during the hostilities between the Chinese and the British. In the port of Canton he was fired on by the Chinese forts, and, when he demanded an apology and was refused, he attacked the forts, being assisted by the "Portsmouth" and the "Levant," and carried them by storm.

At the beginning of the Civil War in America Foote was given the rank of commodore and appointed to the command of the western flotilla. In 1862, in connection with the land forces under General Grant, he moved upon Forts Henry and Donaldson—two memorable engagements, one on the 6th, the other on the 14th of February, which gave him enduring fame in American naval annals. In the latter fight he received a wound in the ankle, which for a long time compelled him to go on crutches. Resigning his western command on this account, he received the thanks of Congress and was made a rear-admiral. On June 4, 1863, he was appointed to succeed Rear-Admiral Dupont in command of the fleet off Charleston, S. C.; but, while on his way to his new command, he was taken severely ill and died a few days later.

A total abstainer for many years, a platform speaker of more than average attractiveness, Foote did much to induce the men under his command to sign the pledge of total abstinence and join with him in protesting against the continuance of the spirit-ration in the navy. At the tenth anniversary of the American Temperance Union, Dr. John Marsh (see his "Temperance

Recollections," p. 141) read the following letter:

Cheshire, 10th May, 1846.

MY DEAR SIR: I regret exceedingly that orders to the Boston Station, and suffering from ophthalmia, will prevent my being present and making some remarks at the Temperance Anniversary. I hope that the friends of temperance will petition Congress until the whisky-ration shall be abolished, as this must be the basis of any permanent reform in the service.

The frigate Cumberland, during her late cruise, fairly tested the experiment, and conclusively proved, that discipline, efficiency, good morals, and everything requisite to render a man-of-war creditable to a nation, at home and abroad, are only to be secured by the discontinuance of intoxicating drinks. Some officers of the Navy are, no doubt, still opposed to abolishing the whisky-ration, for a large portion of the crew of the Cumberland, at the outset of the cruise, regarded it as impracticable; but experiment changed the sentiment entirely when the commissioned officers and two hundred and fifty of the crew petitioned Congress for the abolishment.

Respectfully and truly yours,

A. H. FOOTE.

Dr. Marsh, commenting on Foote's death, pays the following tribute (*ib.* pp. 339-341):

He was the hero of Fort Henry and Fort Donaldson; but preeminently the Christian hero and friend of temperance. He was one of the first to introduce the principle of total abstinence from intoxicating drinks into the navy; and during his cruise in the flag-ship Cumberland, in the Mediterranean, he induced the entire crew to abandon liquor, and personally engaged in their religious instruction. I have already had occasion to speak of his labors, at home and abroad, on the platform, and in abolishing the spirit-ration in the navy. But too high a monument could not be erected to Rear-Admiral Foote.

* * * * * *

Temperance in the navy, through the decision of Admiral Foote and others, had become a fixed fact—a wonderful revolution for the nations to contemplate. The spirit-ration removed, flogging abolished, good order and great valor were constantly exhibited. So long on the water, the men knew but little of the temptations of the grog-shop, and were not often its victims.

FOOTING or **FOOTING-ALE.** A sum of money, usually spent for liquor, paid to fellow workmen or fellow students upon first entering a new place of employment or upon admission to a society. Compare BIENVENUE; BROTHERING; ENTRY; GARNISH.

FORBES, HENRY. British temperance pioneer. Although the temperance historians Burns, Couling, and Winskill all agree that the introduction of the temperance reform into England was due to Forbes, none of them gives any information concerning his parentage, birth, or death. All that is known of him is that he was "a Scotchman, carrying on business in Bradford, Yorkshire"; that in November, 1829, he visited Glasgow, where he became a convert to temperance principles; and that on his return to Bradford he founded (Feb. 2, 1830) the Bradford Temperance Society, which was the first of its kind in England. In 1831 the Society sent out as lecturer the Rev. J. Jackson, who spoke at Preston, among other places, and whose work there led to the formation of the PRESTON TEMPERANCE SOCIETY. See, also, SEVEN MEN OF PRESTON.

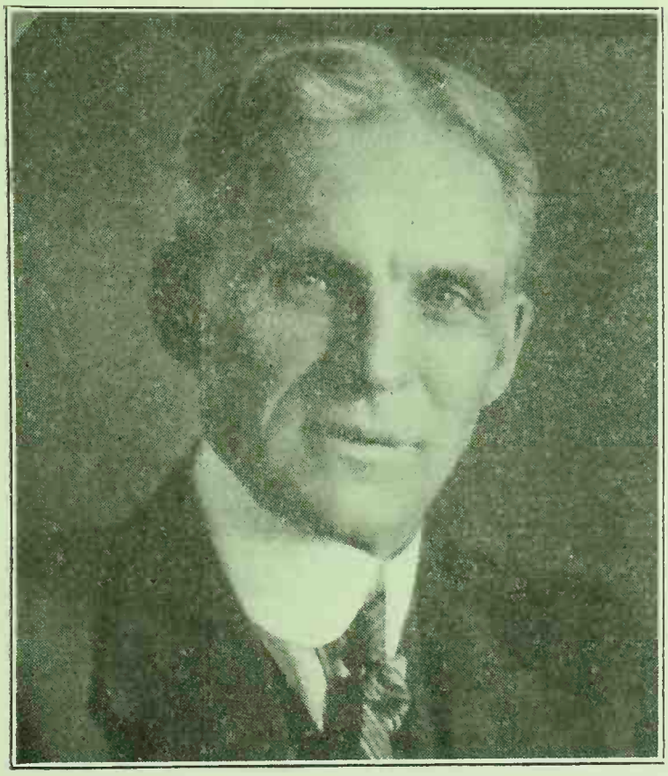
FORBES MACKENZIE ACT. A Scottish temperance measure, notable in temperance history chiefly by reason of the fact that it closed all of the public houses in Scotland on Sundays, excepting those licensed as hotels. This bill, which became law on Aug. 15, 1853, and went into operation on June 4, 1854, was the outgrowth of several years of agitation for temperance reforms, which took definite form under the guidance of the Scottish Association for the Suppression of Drunkenness. The organization was the first in Scotland to marshal public opinion effectively in favor of Sunday closing, at the same time molding the legislation necessary to accomplish this end. The Act took its name from Mr. William Forbes MacKenzie, who piloted it through the House of Commons. It was actually framed, however, by Lord Kinnaird, and is sometimes called after him.

FORD, HENRY. American automobile manufacturer; born at Greenfield, near Detroit, Michigan, July 30, 1863; educated at a Scotch settlement school, at the Springwells Township school at Greenfield, and at Goldsmith's College, Detroit, Mich. Most of his boyhood was spent on his father's farm, where he became so adept in the handling of his father's tools that he was often called upon to fill the position of general handy man by the neighboring farmers. He early interested himself in mechanics of various sorts, and when he was but fifteen years of age he had constructed a steam-engine which worked successfully. While a youth he attended the Episcopal Church in Dearborn, Mich., and he was confirmed by the bishop there at the age of fourteen. In 1877 his mother died, an event which changed conditions in the Ford home, and Henry decided to leave the farm as soon as he had finished school. He completed the eighth grade at the Greenfield school, at the age of seventeen, and the next year he went to Detroit to look for a job. His first employment was in a machine-shop, where he soon mastered the details of machine manufacturing. He worked for a time with the Flower Brothers, manufacturers of steam-engines and steam-engine appliances, which concern operated one of the largest factories in Detroit. On April 11, 1888, he married Miss Clara J. Bryant, of Greenfield.

During the early nineties Ford became manager of the mechanical department of the Edison Illuminating Company. Before entering the employ of the Edison Company he had planned to manufacture a cheap watch in large quantities to be sold at a very low price, and had even decided to build a factory. His means at this time were not very limited, as he owned an eighty-acre farm, and three sawmills, the income from which was considerable, in addition to his salary from the Edison Company. However, his mind was diverted from the watch idea one day when he saw a steam fire-engine on the streets of Detroit. He at once decided to invent a self-propelling road vehicle instead of a cheap watch, and he worked industriously for two years on the model for his "horseless buggy," devoting to it most of his spare time outside of working hours at the Edison Company. In 1892 his efforts were crowned with some degree of success, and he brought out a small vehicle with a crude steering apparatus, which was driven by a small one-cylinder engine operated with a pulley clutch.

It was not long until Ford had convinced others that his horseless vehicle would be a commercial success, and a company was organized in Detroit with Ford as the chief engineer. This company, later the Cadillac Motor Company, made but little progress in perfecting the new machine at the end of the first year, however, and Ford resigned as chief engineer and took the plans of his car with him. About 1900 Ford organized another company, with himself at the head, but this venture also proved a failure. Not

discouraged by his two failures, Ford decided to perfect a racing-car, and sold his original machine. Friends residing on farms around Springwells and Dearborn financed the building of this racer, which defeated Alexander Winton at the Detroit Driving Club track in 1901. A short time later he won another race on the ice of Lake St. Claire, beating the world's record by making one mile in 39 1/5 seconds. As a result of these two successes the Detroit Automobile Company, organized one year before, was reorganized as the Henry Ford Company, and in 1902 a two-cylinder automobile was invented. In June, 1903, the Ford Motor Company was capitalized at $100,000, and this was the beginning of what is now the largest automobile manufacturing plant in the world.



HENRY FORD

Ford's original factory was quite a small frame building on Mack Avenue, Detroit, but he turned out $195,000 worth of products the first year. A lawsuit, brought by George B. Selden, of Rochester, New York, tied up production of the new company for about seven years, but the Ford Company finally won out. Since 1909 the growth of the Ford Motor Company has been phenomenal. In July, 1919, the Ford Motor Company was reorganized with an authorized capitalization of $100,000,000. Up to the close of the year 1924 more than 11,000,000 Ford automobiles had been produced. The Highland Park plant, Detroit, the headquarters of the company, covers 278 acres, of which 105 are under roof. The number of men on the pay-roll runs between 60,000 and 70,000, and there is an office force of about 700 men and women. In connection with the plant there was organized in 1916 the Henry Ford Trade School for the benefit of boys whose circumstances compel them to leave school at an early age and go to work. Every student entering the school is given a cash scholarship, ample for his support and payable every two weeks. There are more than

700 students and 45 instructors. The instruction alternates: a week in the schoolroom and two weeks in the shop. The plant at River Rouge, Mich., has an area of over 1,100 acres. This plant may, in many ways, be regarded as the backbone of the Ford industries, for here raw materials in their crude state are transformed into finished products with the least possible waste or loss of time. Through the recent opening to navigation of the River Rouge the plant has become a Great Lake port with more than one mile of dock frontage. The Detroit, Toledo & Ironton Railroad, belonging to Mr. Ford, runs directly from Ironton, Ohio, to the storage bins at River Rouge.

On. Feb. 4, 1922, the Ford Motor Company acquired at a receiver's sale the Lincoln Motor Company. This was reorganized in the following month with an authorized capitalization of $15,000,000. It is now known as a division of the Ford Motor Company.

Lack of space prevents any description here of the numerous ramifications of the Ford industries. Branch establishments for the sale of Ford products are now to be found in practically every country. Information concerning these, as well as interesting accounts of the various processes carried on at the Ford plants, is given in a volume entitled "The Ford Industries" (Ford Motor Company, Detroit, Mich., 1924). In 1924 the total output was:

Ford cars and trucks	1,993,419
Tractors	83,010
Lincoln motor cars	7,116

In April, 1925, Ford established an airplane express service for his company between the main plant at Detroit and the Chicago branch. This was the pioneer commercial airplane in America. The first machine, which was named "Maiden Dearborn," made the trip in less than two hours, and carried a ton of freight with ease.

Not content with his record as a manufacturer, Ford has startled the world with his economic theories. In January, 1914, he announced that in the future a certain percentage of the Company's net profits would be distributed in the regular pay-envelope of his employees. The share of profits that each employee received was to be distinct from his wages and in inverse ratio to his wage rate. This plan involved the distribution of from 10,000,000 to 30,000,000 dollars per year to his employees.

During the World War Ford attracted world-wide attention by his peace projects. In November, 1915, he announced that he was going to conduct a peace mission to Europe and that he would have all of the troops out of the trenches by Christmas of that year. He chartered a ship at his own expense, invited about 160 guests, newspaper, and "movie" men, and sailed from New York on Dec. 4, 1915. Disagreements among the peace delegates occurred during the trip over and Ford was the first to give up the proposed plan, returning to America from the first stop of the Peace Ship, which was Christiania (now Oslo), Norway. The other members of the party, however, went on to Stockholm, Sweden, and Copenhagen, Denmark, and thence to The Hague, by way of Germany.

Ford is recognized as a philanthropist, also, having built the Henry Ford Hospital in Detroit at an expense of $5,000,000, and founded an En-

glish school for the children of his employees which has more than 100 instructors and 1,600 students. He also maintains a corps of social workers to look after the welfare of his employees and their families, and has a legal and medical department which is free to all of his workers.

Ford is a great believer in the educational power of the motion-picture, and for several years his Motion Picture Department has produced educational and informative films. These are sold at low prices to schools, colleges, and other institutions where visual education is practised. The Ford Educational Film Library covers 105 subjects, ranging from those suited to grammar-schools to technical studies in surgery, the largest number of films dealing with agriculture, geography, history, industry, sanitation, and safety.

By reason of his prominent position in the world of industry, Ford's attitude on the question of Prohibition has more than ordinary importance. His statements on the temperance situation have been forceful and uncompromising, and his actions equally so. On Sept. 9, 1922, he announced that he would discharge any man on whose breath he could detect the odor of beer, wine, or other liquors. Any of his employees found in possession of any of these intoxicants, either on his person or in his home, would, also, be treated in the same fashion.

As to the reason for this drastic action, Ford said that it was because of the failure of the Federal, State, and local authorities to enforce the Prohibition law and the Volstead Act. He insisted that the Eighteenth Amendment should be enforced as well as any other amendment and would be in his own business organization.

In an interview with the *Detroit Free Press*, on June 9, 1923, Ford recommended that the enforcement of the Volstead Act should be turned over to the army and the navy. He added that booze had never done anybody any good at any time, and said that no leader in the present-day industrial world should allow the use of intoxicating liquors in his shops. He went on to say that he had noticed a great difference in the Ford plant since the advent of Prohibition. The Volstead Act would be properly enforced just as soon as the people wanted it enforced.

When asked as to whether he thought that it was likely that America would ever take a backward step in Prohibition, he said:

> Conditions along law enforcement lines are getting better all the time. We must educate the people and after a time just as in any other social problem, when the truth is known the liquor law will be inforced. You have to have public opinion back of a law and the way to get public opinion back of the Volstead Act is to educate the people.

Ford states the attitude of the majority of men in the business world of to-day thus:

> Booze had to go when modern industry and the motor car came in. Upon only one condition can the nation safely let it come back. That is if we are willing to abolish modern industry and the motor-car.

The *Cleveland Press* thus commented on this:

> Columns—books—have been written in support of the present liquor laws. Orators have gone abroad and devoted hours and tongues and vocal muscles to the eternal damnation of booze. All of them, together, however, have said less, and said it more impotently, than Henry Ford did in these three pungent but comprehensive sentences. Our whole modern industrial life depends upon sobriety. It is impossible to mix gin and gasoline and escape the ditch or worse.

In commenting upon President Coolidge's attitude on Prohibition enforcement, Ford said that he was for the President if he (Coolidge) would make a sincere effort to enforce the Eighteenth Amendment and the Volstead Act. According to a story appearing in the *Detroit Free Press*, Ford said that the President could dry up the country if he had a desire to do so; and he also stated his own policy on the question of Prohibition enforcement as follows:

> Let the drinkers once know the government is really determined that the law of the land shall be treated with the respect American law must have, even if it has to build a few additional wings to federal prisons, and this country will become dry. Enforcement has become more thorough last month it seems to me. I give credit for that to the President. I'm for him so long as he insists on obedience to the dry law.
>
> The President knows it [Prohibition enforcement] is the right thing to do. He knows also the women of the nation are going to have a lot to say if he doesn't act. Not one woman in 1,000—yes, not in 5,000—wants the old days back.
>
> Look at Detroit's wetness; there's an army post here . . . The soldiers from Fort Wayne could wipe up the city quickly enough if the government but said the word. The psychology of the act would stop it. Anyone who is afraid to enforce the amendment is a political coward. I never drank, but I'm for Prohibition because I know its definite results.

Ford is the owner of a prominent newspaper, *The Dearborn Independent*, one page of which bears regularly the heading "Mr. Ford's Page." In a recent issue this page contained the following observations on the Eighteenth Amendment:

> The fact that a law is violated does not mean that that law is bad. Burglars consider that laws against house-breaking should never have been framed, gunmen are of the opinion that the statute which makes it an offense for them to take the lives of their fellow men is all wrong, and thugs in general are quite certain that their liberties are unnecessarily curtailed by legislation of any kind. Yet no one would assert that the burglar, the gunman, and the thug are right.
>
> Yet we find that there are people who say that the Eighteenth Amendment is all a mistake because it conflicts with one of their abnormal tendencies. One might as well argue that the New Testament is all wrong because the ethics of Christianity are unpalatable to a large proportion of the human race, or that because there was a Judas among the twelve apostles the other eleven were to be everlastingly discredited. What is right can never be made wrong owing to the right having been ignored or disregarded. Such wild philosophy would be laughed out of any school of ethics.
>
> Why is it that some people do not obey certain laws? Simply because those laws are not in harmony with their own peculiar likes and dislikes; because those laws are a barrier to their vices or, shall we say, weaknesses; because those laws are antagonistic to their pet inclinations.

FOREIGNERS AND THE DRINK TRAFFIC IN THE U. S. A. No other nation has been invaded by so strong and steady an influx of aliens as the United States of America. Whatever effect this may have had on the general development of the country, it certainly has made the work of the temperance reform more difficult. As was stated in the "Cyclopaedia of Temperance and Prohibition" (p. 180):

> Well-nigh all the adopted citizens of this country come from nations where drink and the drink traffic are in no important respects discriminated against by public sentiment, by widespread organizations, or by legislation. The masses of these people have acquired but little education, have no adequate perception of the unmitigated evil of drink, and are exceedingly jealous of their personal rights, real and supposed. Becoming residents and naturalized citizens of a country where the temperance reform is carried on with zeal and radicalism, they are not willing converts to a movement whose rationale is unfamiliar to them. It is natural for the large majority of them to support the liquor traffic when its right to exist is questioned; and this natural disposition is strengthened by the counsels and influence of the newspapers printed in their native tongues and of such of their compatriots as have mastered the practical methods of American politics.

Between 1789 and 1820, the first year of federal legislation on immigration, it is estimated that 250,000 aliens arrived. Since, and including 1820, the arrivals as reported by the authorities were as follows:

YEAR	NUMBER	YEAR	NUMBER
1820	8,385	1872	424,806
1821	9,127	1873	459,803
1822	6,911	1874	313,339
1823	6,354	1875	227,498
1824	7,912	1876	169,986
1825	10,199	1877	141,857
1826	10,837	1878	138,469
1827	18,875	1879	177,826
1828	27,382	1880	457,257
1829	22,520	1881	669,431
1830	22,322	1882	788,992
1831	22,633	1883	603,322
1832	60,482	1884	518,592
1833	58,640	1885	395,346
1834	65,365	1886	334,203
1835	45,374	1887	490,109
1836	76,242	1888	546,889
1837	79,340	1889	444,472
1838	38,914	1890	455,302
1839	68,069	1891	560,319
1840	84,066	1892	623,084
1841	80,289	1893	502,917
1842	104,569	1894	314,467
1843	52,490	1895	279,948
1844	78,615	1896	343,267
1845	114,371	1897	230,832
1846	154,416	1898	229,299
1847	234,968	1899	311,715
1848	226,527	1900	448,572
1849	297,024	1901	487,918
1850	369,980	1902	648,743
1851	379,466	1903	857,046
1852	371,603	1904	812,870
1853	368,645	1905	1,026,499
1854	427,833	1906	1,100,735
1855	200,877	1907	1,285,349
1856	195,857	1908	782,870
1857	249,945	1909	751,786
1858	119,501	1910	1,041,570
1859	118,616	1911	878,587
1860	150,247	1912	838,172
1861	89,724	1913	1,197,892
1862	89,007	1914	1,218,480
1863	174,524	1915	326,700
1864	193,195	1916	298,826
1865	247,453	1917	295,403
1866	363,594	1918	110,618
1867	298,967	1919	141,132
1868	282,189	1920	430,001
1869	352,569	1921	805,228
1870	387,203	1922	309,556
1871	321,350		
		Total	35,449,443

The census of 1920 reports the foreign-born white population as 13,712,754, and records their native countries as follows:

Germany	1,686,102	Belgium	62,686
Italy	1,610,109	Syria	51,900
Russia	1,400,489	Spain	49,247
Poland	1,139,987	Atlantic Islands	38,984
Canada	1,117,878	Armenia	36,626
Ireland	1,037,233	West Indies	26,269
England	812,828	Central and S. America	20,929
Sweden	625,580	Newfoundland	13,242
Austria	575,625	Luxembourg	12,585
Mexico	478,383	Australia	10,801
Hungary	397,282	Bulgaria	10,477
Norway	363,862	Turkey (Asia)	8,610
Czechoslovakia	362,436	Turkey (Europe)	5,284
Scotland	254,567	Albania	5,608
Denmark	189,154	Palestine	3,204
Greece	175,972	Asia Minor	2,404
Jugoslavia	168,437	Other Asia	7,708
France	152,990	Europe, not specified	5,901
Finland	149,842	All Others	17,727
Lithuania	135,068		
Netherlands	131,766	Total	13,712,754
Switzerland	118,659		
Roumania	102,823		
Portugal	67,453		
Wales	67,066		

A study of the nativity of the urban population reveals a tendency on the part of the alien immigrants to congregate in the cities and larger towns. This is especially true of the late arrivals. During the census decade 1910-1920 Russia (chiefly Hebrews) and Italy contributed more to the white foreign-born population than any other nations. At the close of that period about 90 per cent of the Russians and 82 per cent of the Italians in the United States were found in urban communities. The census of 1920 found 75.5 per cent of all the foreign-born white population in the strongholds of the liquor traffic, the cities and larger towns. In more than one half of all the cities having a population of 100,000 or more, the foreign element, comprising the foreign-born and those born of foreign-born or mixed parentage, exceeds the native whites of native parentage. In New York city the proportion is more than 3½ to 1; in Boston and in Chicago more than 3 to 1. In 1920 the cities of New England having a population of 50,000 or more, 22 in number, showed an average of more than 3 to 1 in favor of the foreign element as compared with the native whites.

In a survey of the relationship of the foreign element of the population to the ratification of the Eighteenth Amendment to the Federal Constitution the following table is interesting and pertinent:

	WHITE POPULATION, 1920		
STATE	NATIVE ELEMENT		FOREIGN ELEMENT
Mississippi	826,762		27,200
Virginia	1,534,494		83,415
Kentucky	2,039,134		141,426
Total	4,400,390		252,041
Proportion	17.4	to	1
New York	3,668,266		6,503,761
Pennsylvania	4,750,074		3,682,655
New Jersey	1,212,675		1,824,412
Total	9,631,015		12,010,828
Proportion	1	to	1.24
Rhode Island	173,553		420,427
Connecticut	449,206		909,526
Total	622,759		1,329,953
Proportion	1	to	2.13

The first group covers the first three States which ratified the Amendment, and shows a native-element ascendency of 17.4 to 1.

The second group covers the three last States which ratified the Amendment, and shows a foreign-element ascendency of 1.24 to 1.

The third group covers the two States which, at this writing, have failed to ratify the Amendment and shows a foreign-element ascendency of 2.13 to 1.

The annual average per capita consumption of all intoxicating liquors, compared with the annual average number of immigrants arrived, reveals a sustaining influence on the part of the foreign-element of the population to the liquor traffic.

YEAR	NUMBER OF ARRIVALS	PER CAPITA CONSUMPTION
1870	①227,942	①7.06 gallons
1880	274,213	8.77 "
1890	524,856	13.11 "
1900	385,115	16.98 "
1910	820,238	20.42 "
1920	①154,478	①2.58 "

①Represents the figures for the year designated. All other figures represent the annual average during the decade ending the year designated.

During the years 1913-1914 immigration to the United States reached its peak with 2,416,372 arrivals; during these same years the per capita consumption of intoxicating liquor also reached its peak with an average annual per capita consumption of 22.73 gallons.

The accompanying diagram for the years 1870 to 1922 distinctly visualizes this sustaining influence.

It will be seen that the lines run nearly parallel except for the decade ending 1900. During that decade the United States carried on the war with Spain and suffered from the panic of 1893 and the consequent period of depression. War and hard times have always had a depressing effect on immigration.

Among the proliquor aliens in the United States the Germans, Irish, and, more recently, the Jews stand out prominently. The national organizations of these peoples confer together and work jointly against Prohibition, whether it is of local, State, or national scope. These facts were made very clear at the hearings on the Bill to repeal the Act incorporating the National German-American Alliance, before the subcommittee of the Committee on the Judiciary, United States Senate, Feb. 23–April 13, 1918.

In "Germany and the Next War," written a short time before the World War, General von Bernhardi, of the German Army, wrote: "The American Germans have formed a political alliance with the Irish, and thus united, constitute a power in the State with which the government must reckon."

Dr. C. J. Hexamer, of Philadelphia, Pa., president of the German-American Alliance, speaking before a German audience in Milwaukee, November 2, 1915, advocated the substitution of German culture for Americanism, and added: "That is possible only if we stand together and conquer that dark spirit of muckerdom and Prohibition."

At a meeting of Irish-American citizens held in the Academy of Music, Philadelphia, Pa., Nov. 24, 1914, Dr. Hexamer said:

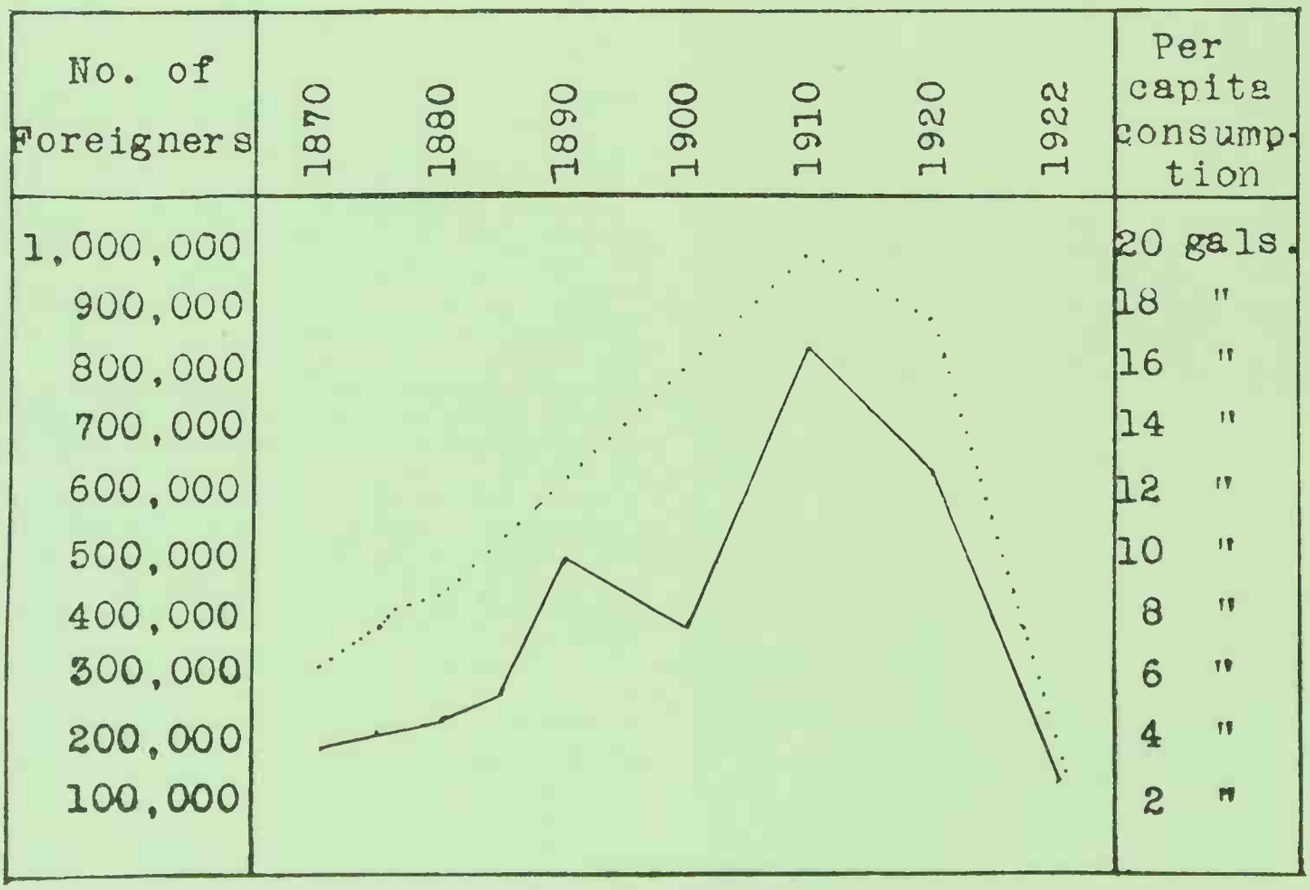
> The best that I have ever done for my fatherland I did when I succeeded, with the help of a number of my American friends, to bring about an alliance between your great National Irish-American organization and the 2,000,000 German-American citizens who are unified in the National German-American Alliance.

The alliance referred to by General von Bernhardi and Dr. Hexamer, is the one mentioned in the *National Hibernian*, Aug. 15, 1908. In its report of the 46th Biennial Convention of that organization it quotes President Cummings as saying:

> I am proud to be able to report at this convention that at a conference held in Philadelphia, Pa., Jan. 22, 1907, between the National Officers of your society and the National Officers of the German-American Alliance, the representatives of both organizations pledged themselves to the following resolutions:
>
> . . . Third. To oppose the enactment by the Congress of the United States, or the Legislatures of the various States, of any sumptuary, or any other law, or laws, abridging the personal liberties of the citizens.

Following the passage of the Jones-Work Bill in 1913, providing for the reduction of the number of licensed saloons in the District of Columbia, there was much agitation in the District for a District Prohibition law and a change in the district tax legislation to provide for the anticipated loss in revenue derived from license fees.

On Feb. 13, 1914, Dr. Hexamer wrote to Mr.



NOTE.—Solid line represents the tide of immigration; dotted line, rise and fall of per capita consumption

Percy Andreae, his chief colleague among the Anti-Prohibitionists:

MY DEAR MR. ANDREAE: The inclosures will . . . show you that we are working in the right direction, and are getting the Hebrew societies in the United States with us.

One of the enclosures, a newspaper clipping, read:

Three great organizations, with members having more than 3,000,000 votes in the United States . . . are in favor of the present plan of taxation and relationship between the District of Columbia and the nation. These organizations are the National German-American Alliance, with headquarters in Philadelphia, Pa.; the Order of B'nai B'rith, with headquarters in Chicago, Ill.; and the Union of American Hebrew Congregations, with headquarters at Cincinnati, O.

At the time of the adoption of the Eighteenth Amendment the liquor traffic in the United States was almost exclusively in the hands of foreigners. The chief defenders of the traffic were foreigners and newspapers printed in foreign languages. The Congressmen who voted to sustain President Wilson's veto of the National Prohibition Enforcement Code, numbered 55; 29, or 52.22%, of these resided in 26 cities having an overwhelming foreign-element environment.

AUGUSTE HENRI FOREL

In the United States, contiguous territory, the white population of native parentage was 55.26 per cent of the whole. In the 26 cities furnishing 52.72 per cent of the vote against the final passage of the National Prohibition Enforcement Code, the white population of native parentage was but 30.22 per cent of the whole population of the cities in question.

While the foreign elements of the population, as a whole, have been and are antagonistic to total abstinence and Prohibition, there are many notable exceptions. Those who have escaped membership in many organizations with hyphenated titles, and have shown a desire to become real American citizens, have furnished much valuable help and many splendid leaders. It may truthfully be said that the temperance cause in

the United States would not occupy the commanding position it now occupies were it not for the work and sacrifices made for it by such men as Archbishop Ireland, Fathers Martin Mahoney, J. M. Cleary, and their associates in the Catholic Total Abstinence Union; Revs. John Chambers, Geo. W. Pepper, Francis Murphy, Michael J. Fanning, and other Protestant Irishmen; John B. Gough and George R. Scott, two Englishmen who have never been excelled in their peculiar lines; John Lloyd Thomas and Tallie Morgan from Wales; John Dougal from Scotland; President Samuel A. Dickie from Canada; Ferdinand Schumacher and Henry Rieke from Germany; Axel Gustafson, the Scandinavian; R. E. Corradini from Italy, and that grand old man from Poland, John Sobieski, who is loved and honored by the friends of the temperance cause in the United States as are but few others.

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FOREL, AUGUSTE HENRI. Swiss alienist, entomologist, social reformer, and temperance leader; born at La Gracieuse, near Morges, Vaud, Switzerland, Sept. 1, 1848; educated in the secondary schools of Morges and Lausanne, and at the universities of Zurich and Vienna, where he studied medicine. He received degrees in philosophy and medicine at the last-named two institutions.

In 1873 Forel was named assistant to Professor von Gudden, a renowned physician, who was at that time superintendent of the lunatic asylum at Munich. Forel remained in Munich until 1878, during which period he studied pedagogy at the University of Munich. In 1879 the State Council of Zurich offered him the post of superintendent of the Burghölzli Lunatic Asylum, and a professorship in psychiatry at the local University. Forel, who was 31 years of age at the time, accepted both positions. He remained in Zurich until 1898, when he retired to Chigny-sur-Morges, and finally (1907) to Yvorne, where he devotes his entire time and attention to the advancement of scientific research at his estate, "La Fourmillière" (The Ant-hill).

Forel is one of the leading savants in Europe, and his investigations have contributed much toward the growth of modern science during the past half-century. As an entomologist, Forel has an international reputation. In 1874 he was awarded prizes for his work, "Les Fourmis de la Suisse" (The Ants of Switzerland), by the Société Helvetique des Sciences Naturelles and by the Académie des Sciences de Paris. Forel has published two other books on natural history which have won international recognition—"Le Monde Social des Fourmis" and "The Senses of Insects."

In addition to his investigations in the field of natural history, Forel has studied extensively, and is an authority on hypnotism, psychiatry, anatomy, psychology, and histology of the brain. He has unusual talent in popularizing scientific knowledge. Two of the more widely read of his books are "L'Âme et le Système nerveux" and "Die Sexuelle Frage."

Forel is a stalwart champion of the International antialcoholic movement. He was converted to total abstinence in January, 1886, by a shoemaker, Jacob Bosshardt, a member of the Zurich branch of the Blue Cross, who was employed at the Burghölzli Lunatic Asylum while Forel was superintendent there. Bosshardt had been in the habit of following up a number of the patients when they left the asylum and of curing them. When questioned by Forel as to the source of his success, he attributed his excellent results to the total-abstinence principles which he taught to the patients. Forel was deeply impressed by Bosshardt's remarks, and decided to introduce a total-abstinence program at the asylum. He became a total abstainer himself and imposed total abstinence upon all of his patients.

After 1886 Forel began to devote more and more of his time to the cause of temperance in Europe. He became interested in the International Order of Good Templars, and traveled extensively through Austria, Hungary, and other countries for that organization. On Jan. 7, 1892, he founded at Zurich, with the assistance of Miss Charlotte A. Gray, the Continental missionary of the Good Templars, the first Good Templar lodge in Switzerland. Following the establishment of this lodge, a number of others were founded; and on Aug. 12, 1894, the Swiss Grand Lodge (I.O.G.T.) was installed at Zurich. The first French lodge was established that same year at Bienne. In 1906, with Arnold Trueb, Forel founded, also, the Independent Order of Good Templars, Neutral, of which organization he was elected International Chief Templar. He undertook a number of journeys to Africa, the Balkans, and Turkey, where he established numerous lodges of the latter order. In 1923 the Neutrals united with the I. O. G. T.

In 1889 Forel founded at Ellikon, in the canton of Zurich, an asylum for inebriates, at the head of which he placed the shoemaker Bosshardt. This asylum has served as a model for a number of similar institutions.

Forel is the author of many publications, in which he has attempted to convey to European scientists the necessity for the struggle against alcohol. In these books he has especially stressed the idea that "all alcoholic liquors are poisonous, to the brain in particular, and their use shortens life." In one of his books, "La Question Sexuelle Exposée aux Adultes Cultivés," in which he demonstrates the disturbing action of alcohol and similar poisons on the sexual glands, he has developed his theory of blastophtoria, or "deterioration of germs." Of this theory, Forel says:

> The most typical and most frequently occurring example of blastophtoria is furnished by alcoholic intoxication. The spermatozoids are affected by the poisonous action of alcohol just as are the other tissues. The result of this intoxication of the germs may be, for example, that the children resulting from their conjugation may become idiots, epileptics, dwarfs, or mental defectives.

At the close of the Second International Congress Against Alcoholism, held at Zurich, Switzerland, in 1887, Forel, who was the presiding officer of the Congress, formed the Swiss Antialcohol Alliance *(Schweizerischer Alkoholgegnerbund)*, from which evolved Der International Verein zur Bekämpfung des Alkoholgenusses ("International Society for Combatting the Use of Alcohol"). At the Third International Congress, held in Christiania, Norway, in September, 1891, he represented the new organization, which had established branches at Basel, Berlin, and Grätz. In January, 1892, a Central Committee was organized at Brugg, Switzerland, of which committee Forel was elected president. In furthering the cause of this Union, Forel worked hand in hand with the Blue Cross Temperance Society and the Good Templar Order.

Forel has attended and taken an active part in most of the International Congresses against Alcoholism held in Europe, and has served for some years as a member of the Permanent International Committee of the Congresses. He has also contributed a number of detailed papers to various other temperance congresses and conventions throughout the world. At the World's Temperance Congress, held in Chicago, Illinois, U. S. A., June, 1893, Forel presented an important paper on "The Effects of Alcoholic Intoxication Upon the Human Brain and its Relations to the Theories of Heredity and Evolution," in which he dealt with: (1) Alcoholic intoxication of the human nervous system; (2) individual predisposition and hereditary translation; and (3) inebriety in its relation to psychopathia and insanity. Some notable temperance brochures have come from Forel's pen.

The high regard in which Forel was held by the temperance workers of Europe was evidenced on the occasion of the celebration of his seventy-fifth birthday, some of the journals having Forel issues.

FOREMAN, HENRY JAMES CLIFTON. Australian Methodist clergyman and temperance leader; born in Sydney, New South Wales, Oct. 9, 1876; educated at the High School, Maitland, the University of Sydney, and Newington College, Divinity Section (B.A. 1896; M.A. 1913).

REV. HENRY JAMES CLIFTON FOREMAN

Ordained to the Methodist ministry in 1901, he held a pastorate at Mosman, Sydney, 1899-1901. In the latter year he went to the war in South Africa, serving there until 1903. Resuming min-

isterial work he held pastorates at Central Mission, Sydney (1903-08), Uralla, N. S. Wales (1908-11); William Street, Sydney (1911-14), and Manley (1914-17). From 1917 to 1920 he served as chaplain in the World War, and in the latter year he returned to the ministry, taking a charge in Central Sydney which he still holds (1925). In 1903 he married Eva Hope Foreman, of West Maitland.

Foreman has long been interested in temperance work. He became vice-president of the New South Wales Alliance for the Suppression of the Beverage Use of Alcohol in 1923-24, and in 1925 was elected president of that organization in succession to the Rev. R. B. S. Hammond. In 1925 he visited England and America, returning home by way of San Francisco, thus having the opportunity of studying at first-hand the operations and results of the American Prohibition law.

FOREMAN, WILLIAM SAMUEL. American Presbyterian clergyman and Prohibition advocate; born in Ralls County, Missouri, Dec. 4, 1865; died Nov. 23, 1925. He was educated at Westminster College, Fulton, Mo. (A.M. 1892; D.D. 1908), and at the Chicago Law School (Ph.D. 1907). Ordained to the ministry of the Presbyterian Church, at St. Joseph, Mo., in 1890, he for 24 years held pastorates in Missouri and Indiana, serving eight years at the Second Presbyterian Church, St. Joseph, five years at Memphis, Mo., four years at Newcastle, Ind., and five years at St. Louis, Mo. He married Sallie Ann Hubbard, of Fulton, Mo., in 1891.

REV. WILLIAM SAMUEL FOREMAN

Foreman took an active part in the various Prohibition campaigns which eliminated the saloons from a number of counties and municipalities in which he held pastorates. He entered the service of the Missouri Anti-Saloon League in 1914 as superintendent of the St. Louis district, and continued in that position until 1919, directing and participating in the various county and municipal campaigns authorized under the State Local-option Law. He was appointed assistant State superintendent of the Missouri Anti-Saloon League in 1919 and held that position till his death. He had been editor of the Missouri edition of the *American Issue* since 1920, and served as chairman of the Temperance Committee of the Presbyterian Synod of Missouri 1917-19 and 1921-23.

FORGRAVE, WILLIAM MATTHEW. American Methodist Episcopal minister and temperance worker; born at Stalwart, Mich., Jan. 24, 1888; educated at Ferris Institute (Big Rapids, Mich.), and at the Boston University School of Theology. He married Miss Mabel Campbell, of Sterlingville, Mich., Aug. 11, 1911. Forgrave began teaching school at the age of eighteen, and two years later became pastor of the Methodist Episcopal Church at Aloha, Mich. From 1910 to 1912 he was pastor at East Kingston, N. H., and in the latter year he was ordained to the Methodist ministry. He served pastorates at Raymond, N. H., in 1914-15 and at Kittery, Me., 1915-17. On the entry of the United States into the World War he took up Y. M. C. A. work, serving in army camps in the United States in 1917-18, in Siberia in 1918-19, and in the Philippines from 1919 to 1922.

REV. WILLIAM MATTHEW FORGRAVE
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Forgrave's interest in Anti-Saloon League work dates from 1908, when he became associated with the Michigan League. In 1912-13 he was field secretary for the Massachusetts League, and upon his return from the Philippines in 1922 he accepted the post of district superintendent in that organization. He was elected State superintendent Feb. 12, 1924.

FORMIAN WINE. A wine produced at Formia, a town in Latium, in the inner bend of the

Caietanian Bay, Italy. It must have been rare, as Horace says ("Odes," iii. 16, 34) that he had no such expensive wine as this in his cellar.

FORMOSA. An island off the coast of the Chinese province of Fu-chien, from which it is separated by a strait 90 to 220 miles wide. Its Chinese name is *Taiwan*. The island extends from 20° 56′ to 25° 15′ N. lat. and from 120° to 122° E. long. With the Pescadores, a group of about twelve other islands, it was ceded by China to Japan in 1895. The maximum length is 235 miles; the breadth varies from 70 to 90 miles; and the area amounts to 13,839 square miles. The mean temperature of summer is 80° to 90° F.; of winter, 50° to 60°. Malarial fever is prevalent in the north. The vegetation is of a distinctly tropical character.

The inhabitants, numbering 3,655,308 (1920), consist of Chinese settlers, some Japanese and the aborigines, who still are addicted to the savage habit of head-hunting. A system of colonization, derived from Japan, has been adopted by the authorities, and the colonists consist of several different tribes, mainly of Malayan and Negrito descent. The Chinese divide them into three classes: *Pepahwan*, a race of civilized agriculturists; *Sekhwan*, settled tribes; and *Chinhwan*, the untamed savages of the mountains. The administrative headquarters are at Bangka, but the chief town is Taipe (population about 118,000, including 5,850 Japanese).

The first people to establish themselves in the island were the Dutch (1624).

The island is administered by a governor-general, who is also commander-in-chief of the forces. The Japanese, when taking possession, had to deal with the excessive use of opium by the Chinese settlers. For political reasons they could not interdict the importation of the drug altogether, as in Japan, but, influenced by opinions of physicians, and by the impossibility of enforcing an import veto, they licensed the manufacture and the sale of the drug, and limited its use to persons having first obtained prescriptions from physicians.

Under the Japanese administration the island has been largely developed. Gold-mining is being carried on by the use of modern methods, and the output of the mines is rapidly increasing. The principal agricultural products are rice, grown in such quantities as to procure for Formosa, in former days, the title of the "granary of China," sweet potatoes, taro, millet, barley, wheat, and maize. Articles of export are camphor, the production of which is a Japanese monopoly under strict surveillance of the Government, which fixes the quantity to be exported, sugar, tea, indigo, jute, hemp, oil, and rattans.

Since 1859 there have been Methodist Protestant and Presbyterian missions in the island.

The native liquors consumed on the island are the Chinese *samshu*, and the Japanese *saké*, both rice-wines. Other drinks, which are made by the natives, and the names of which are unknown, are thus referred to by Davidson ("The Island of Formosa," New York):

> The Vonum and Tsou groups of Formosan savages make an intoxicating drink from millet or rice. After the cereal has been bruised by pounding with a stone, a morsel at a time is taken into the mouth by the various people engaged in the work, and masticated until soft and thoroughly mixed with saliva. It is then thrown into an earthen jar where it ferments rapidly. Water is then added, and the liquor is ready for consumption. The Tsalisan and Paiwan groups make an intoxicating drink by grinding millet or rice into flour, adding water and the pollen of the flower *Chenopodium album*, which incites fermentation.

Morewood ("History of Inebriating Liquors") refers to the same drink, and gives an identical recipe for its manufacture. He states, however, that, after water has been added, the mixture is allowed to stand for two months, and improves daily. He mentions another beverage which he calls Masakhauw or Machiko. The Formosans are also acquainted with the method of making a toddy from the sap of the palm-tree. After each head-hunting raid consumption of native liquor in great quantities generally follows. The drinking-cups, which are carved out of wood, are often made double, so that two persons can drink from the same cup together. This custom takes place when pacts of friendship are solemnly entered into.

Concerning the drinking habits of the natives, Anna Hawthorne states ("Japan and her People," ii. 355, Philadelphia, 1902) that the natives, especially the Pepahwans, or Pepohoans, as she calls them, are very fond of drink, and that when well filled they will part with anything, even the field with the crop on it, for liquor.

The laws of Japan concerning *saké*, as well as those referring to imported liquors, do not apply to Formosa, and the Japanese Government has not yet enacted any laws relating to the manufacture, importation, or use of liquors in the island. The residents drink a considerable quantity of imported *saké*, but few European liquors. Statistics relating to these are not available.

Although, as stated above, there have been missions on the island since 1859, no organized temperance work seems to have been attempted.

Bibliography.—*Encyclopedia Americana*, xi; *Encyclopaedia Britannica*, 11th ed. *s. v.*; manuscript material courteously supplied by U. S. Consul James W. Davidson, Taitotei (Tamsiu), Formosa.

FORRESTER-PATON, ALEXANDER P. A Scotch manufacturer and temperance advocate; born in 1852; died at Alloa, Clackmannanshire, Feb. 17, 1915. Little is known of his early years, but in the course of time he became senior partner in the knitting-wool concern of Patons and Baldwins, Limited, at Alloa. Although his business connections demanded close personal attention, yet he found time to take an active interest in church and temperance work, and labored earnestly for the social, political, and moral uplift of Scotland. He was for many years an officer in the United Free Church of Scotland and a liberal contributor to all its enterprises at home and abroad. He was, also, a supporter of the National Bible Society of Scotland in its circulation of Bibles throughout the world. He was deeply interested in all the social and religious ameliorative organizations in his community, contributing to all, and serving in an official capacity in many of them. Some of his gifts to the town of Alloa were the building and endowment of the Secondary Department of the Alloa Academy and a manual-training workshop; building the large County Hospital, the Workman's Public House (as a counter-attraction to the saloon), a Y. M. C. A. building, and the Liberal Clubhouse.

Always an ardent temperance advocate and a member of a number of temperance organizations.

Forrester-Paton was elected president of the Scottish Temperance League in 1895, which position he held until his death. He was also an active supporter of the Scottish Permissive Bill and Temperance Association, taking an important part in its legislative work, and helping to secure the enactment of the Scottish Temperance Act in 1913. He was a brother of CATHERINE FORRESTER-PATON.

FORRESTER-PATON, CATHERINE. Scotch temperance leader; date of birth unknown; died at Alloa, Clackmannanshire, Aug. 8, 1914. She was a sister of ALEXANDER P. FORRESTER-PATON, and, like her brother, was actively interested in all the institutions for the social welfare of the people. She was the founder and chief director of the Burnbank Missionary Training Home, an institution that sent into missionary service of all the churches over 200 women fully qualified for that service. Throughout her life she was an active temperance worker, serving for many years as president of the British Women's Temperance Association. She was a consistent supporter of local option and worked actively to secure the passage of a local-option measure in Scotland, which was accomplished when Parliament enacted the Temperance (Scotland) Act in 1913. She was, also, president of the Alloa branch of the Young Women's Christian Association. On her death she left generous bequests to the temperance movement.

FORSYTH, JESSIE. British-American temperance advocate; born in London, England, April 29, 1849; educated in a private school in that city. She joined the "Favorite" Lodge of the Good Templars (I. O. G. T.) in 1872, emigrated to the United States, and took a position with a Boston (Mass.) business house in 1874, and was elected Grand Vice-templar of the Junior Grand Lodge of Massachusetts in 1877. Two years later she was appointed Grand Secretary, continuing in office until the reunion of the two branches of the Templars in 1887. At the session of the Grand Lodge of the World, held at Halifax, Nova Scotia, in 1883, Miss Forsyth was chosen Right Worthy Grand Vice-templar, and was reelected to the office at Stockholm in 1885 and at the reunion session at Saratoga, N. Y., in 1887. In 1890 she was elected Grand Superintendent of Juvenile Templars in Massachusetts, and was reelected three times. In 1893 and again in 1895 she was appointed by the International Supreme Lodge Right Worthy Grand Superintendent of Juvenile Templars. To this position she was reelected in 1895 at Boston, in 1897 at Zurich, in 1899 at Toronto, in 1902 at Stockholm, and in 1905 at Belfast, serving for fifteen years in all. She was a member of the Good Templar deputation to King Oscar of Sweden in 1902. For several years she edited the *Temperance Brotherhood*, and then took charge of the *Massachusetts Templar* and, later, of the *International Good Templar*.

In 1911 Miss Forsyth left America and settled with relatives in Western Australia. There she soon became active in temperance work and was elected State president of the Woman's Christian Temperance Union, besides serving in various offices with the Good Templars. When the Australian National Prohibition League was formed (Jan. 31, 1917) Miss Forsyth was called to the secretariate, with headquarters at Melbourne, Victoria. She was reelected the following November. When the League amalgamated with the Strength of Empire Movement, Miss Forsyth did not join the new movement, but edited the periodical *Dawn*, issued by the Fremantle Woman's Service Guild, for which organization she did other voluntary work. Early in 1920 she was appointed State Secretary of the W. C. T. U. of Western Australia, with headquarters at Perth.

In the spring of 1922 Miss Forsyth retired from official service, being the recipient of numerous grateful testimonials from her colleagues, and settling at Claremont, West Australia. That she has been an unselfish and sterling worker in the temperance cause is evidenced by the fact that for 45 years not one of the many appointments held by her was a salaried position.

MISS JESSIE FORSYTH

FORTIFICATION. The process of increasing the alcoholic strength of wines. This result is usually attained by one of the following methods:

(1) Mixing the wine required to be fortified with another naturally richer in alcohol.

(2) Adding sugar to the unfermented must at vintage-time.

(3) Applying alcohol or brandy directly to the wine to be fortified, or mixing it with another wine which has already been fortified.

Manifestly, it is possible, in the absence of any legal restrictions, to carry the fortification of a wine to such a point as to change entirely its characteristic properties. In order, therefore, to prevent such adulteration, all of the important wine-producing countries have found it necessary to frame legislation dealing with the subject.

In France only the fermentation of fresh grapes may be sold under the denomination of *vin* ("wine") (Art. 1, Law of Aug. 14, 1889). The dilution of wine, however, by adding another grade of wine is authorized by Art. 100, Law of

April 28, 1816, and Art. 3 of the Decree of Sept. 3, 1907. It is also permitted, with the object of preserving wine in good condition, to submit it to congelation, pasteurization, or to sizing by means of the usual clarifying ingredients. Also, to add tannin in such quantity as may be necessary in the process of sizing, or to employ certain other methods of preparation as described in Art. 3 of the Decree mentioned above. Moreover the wines of Bordeaux may be mixed with those of Narbonne, and such may be sold as "Bordeaux" without being considered as a false product according to the Pure Foods Act of Aug. 1, 1905, Art. 1.

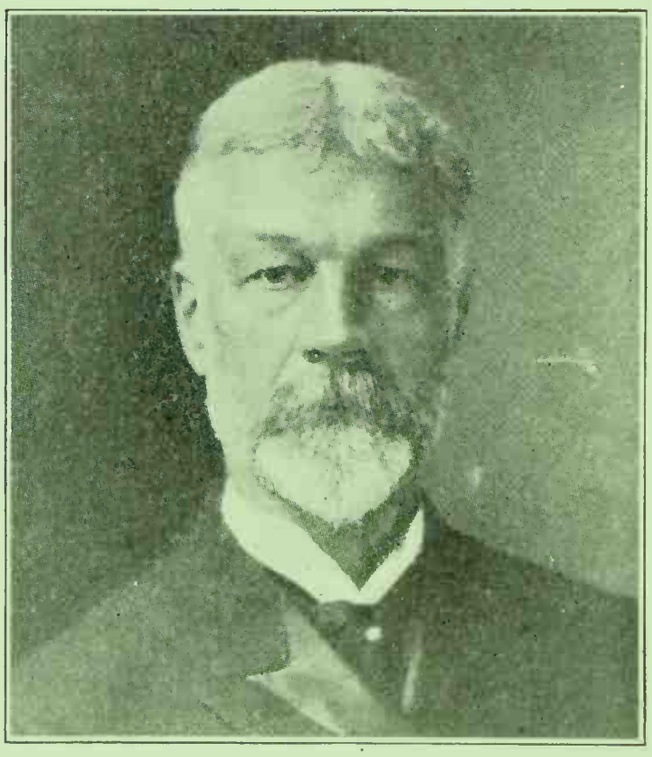
The addition of water is forbidden (Art. 1, Law of July 24, 1894; Law of Aug. 1, 1905; and Decree of Sept. 3, 1907). It is also illegal to add alcohol to wine (Art. 2, Law of July 24, 1894; Law of Aug. 1, 1905; and Decree of Sept. 3, 1907). The law permits "vintage" for export, *i. e.*, the addition of alcohol to wines intended for foreign countries and French colonies, in view of the fact that ordinary wines spoil with transport in warm climates and a certain percentage of alcohol is necessary to their preservation. In such cases fortification is effected under State supervision, permission being granted on declaration under guarantee with penalties. Generally the treatment is applied to common wines of low degree destined for shipment to warm latitudes. Such wines are known as *vins de cargaison* ("cargo wines"). Bordeaux wines for export are never fortified. Fortified wines distributed for home consumption are classed as artificial wines, and their distribution is punishable by a fine of 500 to 5,000 francs, confiscation, five-fold taxation, and costs.

Spain and Portugal, which consume most of their own beverage wines, export to the United Kingdom and Scandinavia practically all of the fortified wines which are manufactured especially to suit the requirements of the consumers in those countries.

From inquiries made in other countries of Continental Europe, it appears that Italy, the Netherlands, Norway, and Sweden have no laws relating to fortification. In Switzerland fortification is not prohibited so long as the wine so treated is not sold under false representations.

FORTUNE, WILLIAM GEORGE WALLACE. Canadian clergyman and Prohibition leader; born in the county of Wentworth, Ontario, Canada; educated at Toronto University (B.A. 1890) and Knox Theological College (B.D. 1907). Ordained to the ministry of the Presbyterian Church, he became pastor at Elkhorn, Ontario, in 1893, removing in 1900 to Cranbrook, B. C., where there was no pretense of closing the doors of the saloon on the Sabbath day or during any hour of the night, and where a notorious "red-light" district had been tolerated for years close to the center of the little pioneer city. Fortune proclaimed war from the very outset of his pastorate. After several years of agitation and organization the festering spot in the heart of the place was broken up; some of the saloons also; and the rest were compelled to observe the law. In 1906 his field of labor changed to Red Deer, in Alberta, about the time of the formation of the Alberta Temperance and Moral Reform League. In 1907 he was made general secretary of that organization, assuming office in March, 1908. The attempt to vote about one third of the province "dry" under Local Option in 1912 was resisted in the courts on technicalities, and the League lost out. The result was a quickening of temperance sentiment, so that the next Legislature passed a Referendum Act, and in 1915 Alberta voted out the saloons. The failure of his health and the necessity of submitting to serious surgical operations compelled Fortune to resign his office and spend about a year in Chicago. Returning to Canada in August, 1916, he was employed by the People's Prohibition Association to campaign for six weeks throughout British Columbia in the attempt to secure Prrohibition for the province. It became necessary to send an agent of the Association across the sea to secure a fair count of the soldier vote of the province. The result of these precautions was that a Government commission decided that more than 4,000 fraudulent votes had been cast against the Prohibition measure. The provincial Legislature was called to meet in special session to give effect to the will of the people as expressed in the popular vote, and, despite the strenuous efforts of the opposition, Prohibition went into effect in British Columbia Oct. 1, 1917. Fortune then accepted the position of general secretary of the Association.

FOSDICK, FREDERICK. American steam-engine manufacturer and temperance advocate;



FREDERICK FOSDICK

born at Groton, Mass., April 24, 1850; died July 7, 1924. He was educated at home under the supervision of his father (an educator) and later attended college for a time. He then entered the employ of the Burleigh Rock Drill Co., Fitchburg, Mass., (1870-71), and from 1876 he was associated with the Fitchburg Steam Engine Co. as treasurer or president. He was twice married: (1) in 1873, to Lucy M. Hill, of Groton, Mass. (d. 1908); (2) in 1911, to Delia M. Elliott, of Brooklyn, N. Y.

Open and pronounced in his opposition to the

saloon power since 1875, Fosdick was elected mayor of Fitchburg in 1886, and was reelected on the issue of law enforcement. His administration convinced the most skeptical that law can be enforced against saloon men. In 1880 he was elected president of the Fitchburg Temperance League, and remained at the head of that organization until it was merged into the Anti-Saloon League. He then was made president of the Massachusetts Anti-Saloon League and held that position for ten years. He was a member of the State Headquarters Committee, and a member of the National Executive Committee of the Anti-Saloon League of America. He was also a member of the Board of Trustees of the National League for many years, and at one time served as president of that board. He took an active part in local and State campaigns in opposition to license, and lectured on temperance throughout the country for more than 40 years.

FOSTER, Sir GEORGE EULAS. Canadian statesman and Prohibition advocate; born in Carleton County, New Brunswick, Sept. 3, 1847; educated in the public schools of Kings County, N. B., at the University of New Brunswick (A.B. 1868), at Edinburgh University, Scotland (1871-72), and at the University of Heidelburg, Germany (1872-73). He received the honorary degree of D.C.L. from Acadia College (1885), and that of LL.D. from the University of New Brunswick (1894), from Queen's College, Kingston, Ont., and from the University of Edinburgh (1920). After his graduation and before going abroad he spent three years in teaching in various schools of New Brunswick. On his return, in 1873, he was appointed professor of Classics and Classical Literature in the University of New Brunswick, which chair he filled until 1879, when he resigned to enter the lecture-field, subsequently filling engagements throughout Canada and in many States of the United States. His efforts during this tour were principally devoted to the discussion and promotion of the principles of temperance and Prohibition. In 1882 he was elected to the Lower House of the Dominion Parliament from Kings County, as a Liberal-Conservative, and representing various constituencies he continued in the House, with only a short interval, until 1911. During 1883-88 he served as Minister of Marine and Fisheries, and in this capacity prepared the Canadian side of the case of the Deep-sea Fisheries for the Joint Commission that sat at Washington, which resulted in the treaty agreement in 1888. He was Minister of Finance from 1888 to 1896, and during this period introduced and secured the enactment of the existing Bank Act of Canada (1891), visited the West Indies in the interest of a reciprocal trade agreement, and was one of a delegation to Washington which conducted negotiations for a trade treaty between Canada and the United States (1892). In 1892 and again in 1894 he went to England in the interests of Dominion finances, and successfully negotiated large public loans in that country. During the session of 1895-96 he was the Government leader in the Commons. In 1903 he visited England on the invitation of Joseph Chamberlain, delivering a series of 28 addresses on the subject of Imperial Preference. In 1911 he became Minister of Trades and Commerce, and in the same year represented the Canadian Parliament at the coronation of King George V. He was appointed a member of the Dominions Royal Commission in 1912 and attended meetings of that body in Canada, Australia, New Zealand, and Great Britain. In the same year he served as chairman of the Conference of Canadian delegates which met in Ottawa and effected the ten-year preferential trade agreement between Canada and ten of the West-Indian colonies. He was created a Knight Commander of St. Michael and St. George in 1914, and was appointed a member of the Imperial Privy Council in 1916. He was one of four representatives of Great Britain at the Allied Economic Conference held in Paris, June, 1916, and was the Canadian representative to and vice-president of the First Assembly of the League of Nations, held at Geneva in 1921.

Throughout his public and official career Foster has steadily upheld the Prohibition cause, speaking in the various campaigns for Prohibition in the provinces of the Dominion. In 1891 he moved in Parliament the appointment of a Royal Commission on the liquor traffic, and after becoming a member of the Government he turned aside from his official duties to take an active part in the Plebiscite campaign of 1898. His pen, also, has been active in the same cause, his articles on temperance and other reforms appearing in the leading newspapers and periodicals.

He has been twice married: (1) in 1889, to Adeline Davis, of Hamilton, Ont. (d. 1919); (2) in 1920, to Jessie Allan, of London, England. His first wife was active in temperance work, having served for some time as president of the Ontario W. C. T. U., and as editor of the *Woman's Journal*.

FOSTER, JUDITH ELLEN (HORTON). An American lawyer, politician, and temperance leader; born at Lowell, Mass., Nov. 3, 1840; died in Washington, D. C. Aug. 11, 1910. Her early years were spent in the wholesome environment of a minister's home, but her mother died when she was eight, and her father when she was thirteen. The splendid home influences were, however, continued in the home of her elder sister, Mrs. Pierce, with whom she went to live in Boston, in which city she received a very complete education.

While still a young woman Miss Horton went to live with relatives in Chicago, and there, while engaged in Sunday-school work in the slums, she met and married a coworker, Mr. E. C. Foster, of Raglan, Ontario. Soon after their marriage her husband established a law office in Clinton, Iowa. Here Mrs. Foster became a leader in church work and organized the Women's Temperance Society of Clinton. Drawing on her knowledge of city missions, she also opened a hall, which, through music, talks, and education, soon became a center of temperance activity. The Society used the methods of the Ohio Crusaders and became a recognized power for good.

While attending to her domestic duties and rearing her family of four children Mrs. Foster found time to study her husband's law-books, a task to which she addressed herself so assiduously that in 1872 she was admitted to the Iowa bar. Thereafter the sign in front of her husband's law-office read "Foster and Foster."

Simultaneously Mrs. Foster took a deep plunge into the popular crusade which she had helped to

start. Local temperance societies had been marshaling in various towns of the State, and had organized into an Iowa union. In 1874 the National W. C. T. U. had arisen; Iowa joined it; and Mrs. Foster became superintendent of Legislation for the National Union as well as for that of Iowa. Later she was president of the Iowa W. C. T. U.

Ultimately Mrs. Foster developed into a powerful temperance orator, using most often the economic argument—the loss of efficiency in the individual, society, and the State. One editor wrote of her: "She sways her audience at will, not by sentimental appeal, but by that quality most rare in her sex, clear, concise, and yet beautifully embellished logic." She made such harvests of temperance pledges as few women could reap, and gave generously of her strength and ability to audiences of all sorts and sizes.

In 1882 Mrs. Foster made a vigorous appeal throughout Iowa for the constitutional amendment prohibiting the sale of liquor, for which the

MRS. JUDITH ELLEN (HORTON) FOSTER

State W. C. T. U. was then petitioning, and she shared largely in the credit for the Prohibition victory of 30,000 majority which placed Iowa in the forefront of the temperance movement.

Mrs. Foster was not in sympathy with resolutions adopted by the National Woman's Christian Temperance Union in 1884 and several succeeding years, which it was felt expressed political partizanship. In 1889 Mrs. Foster, then president of the Iowa W. C. T. U., and twelve other Iowa delegates withdrew from the National W. C. T. U. Convention. In 1890 the Iowa State W. C. T. U., by a vote of 315 to 63, formally withdrew from affiliation with the National W. C. T. U., and the Non-partisan Woman's Christian Temperance Union was organized, which functioned for some years in several State organizations and local branches.

She was an ardent Republican, and in 1884 she spoke in advocacy of the election of Blaine. A necessary corollary to her convictions was her recognition that an urgent duty rested upon her to convince women of their political obligations, even though they were yet without the ballot; they must be led to think and act sanely on political issues with the same unanimity and enthusiasm they had shown for temperance. Believing that the women, wisely generaled, could give appreciable help to the Republican party, she organized, in 1888, the Woman's National Republican Association and became its president. The organization campaigned for Harrison and Morton, and won the confidence and respect of Republican politicians to such an extent that at the Republican National Convention held in Minneapolis in 1892 Mrs. Foster was asked to address the gathering regarding this women's movement, and her address was most cordially received.

Other women were asking for the suffrage, deeming that essential before political work could begin. Mrs. Foster desired and worked for the suffrage too; but she knew that it would, in some States, be a long while coming, and she insisted that meanwhile woman, just as she was, should have a political education and assert herself as a person to whom government is of natural interest. She prepared the way for the general participation of non-voting women in partizan politics, as in the Presidential campaign of 1912. She helped to make woman conscious of herself as a political entity.

Mrs. Foster remained president of the Woman's Republican Association until her death. She was advocate-general for the National Relief Association that aided the Red Cross in Cuba, and was long a member of its board of managers. She was, also, a delegate from the United States to a Red Cross conference in St. Petersburg. She accompanied the Taft party to the Philippines, and, at President Roosevelt's request, investigated privately the status of women and children in the Islands. Her recommendation was an important factor in the educational and economic remaking of the peoples of the Islands. She remained for some time in the Orient and toured the remote mission-stations, lecturing in them and studying their work.

In her later years Mrs. Foster undertook, at President McKinley's request, a special investigation of conditions among the Spanish-American volunteers with regard to food and sanitation, and her report resulted in improvements in the camps and barracks which checked disease and saved thousands of soldiers' lives. This was one of several confidential missions.

As was the case with many women of that day, W. C. T. U. work developed in Mrs. Foster capabilities that might not otherwise have been devoted to public service. As she became more engrossed in party affairs, she naturally had less time to give to temperance work. Her last public work was in connection with prison reform. Investigating officially the condition of women in prisons, she inaugurated reforms now axiomatic in prison regulations. She worked up to the last moment, being ill only four hours before she died. It was said of her she had no time to be sick.

FOU. (1) Scotch for "full," used especially to denote the condition of drunkenness. The word occurs frequently in the poems of Burns.

(2) French for "mad." **Fou-drunk** is another term for "dead drunk" or "despicably drunk."

FOULKES, WILLIAM HIRAM. American clergyman and temperance advocate; born at Quincy, Mich., June 26, 1877; educated at Kansas Wesleyan Preparatory School, College of Emporia, Kans. (A.B. 1897; A.M. 1901); McCormick Theological Seminary, Chicago, 1901; fellow, New College, Edinburgh, 1901-02; D.D. College of Emporia, Whitworth College, Wash., and Lenox College, Iowa, 1907; also LL.D. College of Emporia 1915. He married Catherine E. Lamb, of Herington, Kans., Jan. 21, 1898.

Ordained to the Presbyterian ministry in 1901, Foulkes held pastorates at Elmira, Ill. (1901-03), Clinton, Iowa (1903-07), First Church, Portland, Oregon (1907-11), and Rutgers Church, New York city (1911-12). From 1912 to 1918 he was general secretary of the Board of Ministerial Relief and Sustentation of the Presbyterian Church in the United States, and in the latter year he was appointed general secretary of the New Era Movement of the Presbyterian Church. He returned to the active ministry in 1924, being installed as pastor of the Old Stone (First Presbyterian) Church in Cleveland, O., on Oct. 5 of that year.

Throughout his career Dr. Foulkes has been a vigorous opponent of the liquor traffic. He served as president of the Anti-Saloon League of Oregon in 1910-11, and in 1923-24 he was secretary of the Committee of One Thousand.

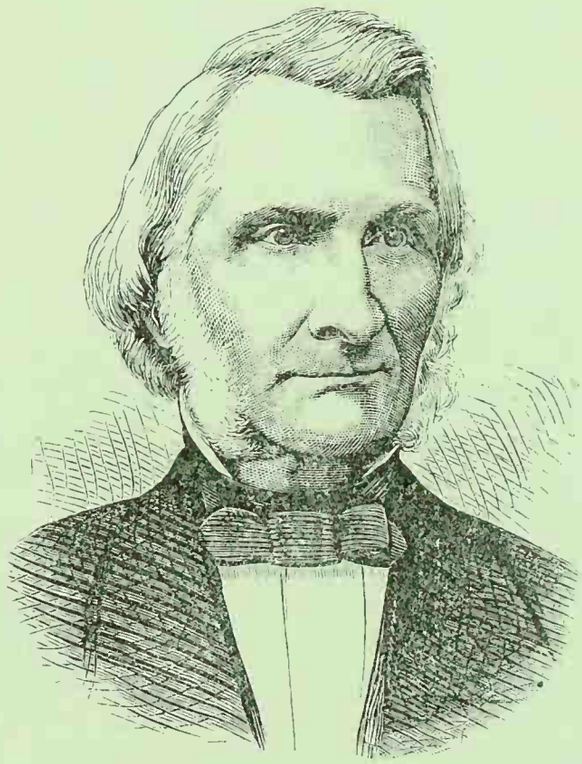
FOUR ALE. In England, ale sold at fourpence a quart. Compare SIX ALE.

FOUR-HALF. Formerly a common drink among working men in London, consisting of half porter and half fourpenny ale.

FOURTH PROOF SPIRIT. See PROOF SPIRIT.

FOUST, ROBERT MELDRUM. An American school-teacher, business man, and temperance organizer; born in Philadelphia, Pennsylvania, June 10, 1810; died at Smyrna, Delaware, March 4, 1881. He was educated in the public schools of his native city and Lambertville (New Jersey), after which he taught for ten years in the Philadelphia public schools (1842-52). For the next two years (1853-54) he kept a prosperous bookshop in that city, and in 1855 was chosen president of the American Life Insurance and Trust Company, serving in that capacity until 1857, when he became cashier of the Premium Fund Association, retiring in 1863. For two years (1854-55) he served as a member of the Pennsylvania State Legislature, representing the American party in that body. He was twice married: (1) in 1838, to Miss Harriet Newell Forst, of Philadelphia (d. 1842); and (2) in 1849, to Miss Ann Jane Roney, also of Philadelphia.

Foust was one of the leaders in Eastern temperance circles for more than 35 years. In 1845 he became affiliated with the Order of the SONS OF TEMPERANCE, and two years later was placed at the head of that organization in his State. He was for eleven years Most Worthy Treasurer of the National Division, and was finally elected Most Worthy Patriarch, thus becoming the world's leader of that organization. In 1874, together with E. F. Fleck and Wyndham H. Stokes of Germantown, Pa., he organized the CADETS OF TEMPERANCE as a juvenile auxiliary to the Sons of Temperance, and served as the first Grand Secretary of the new society. He was also a member of the Good Templar Order, and represented the Grand Lodge of Pennsylvania at the great International Temperance Conference held at Philadelphia in 1876, under the auspices of the NATIONAL TEMPERANCE SOCIETY, of which organization he was a vice-president. As a result of the mental strain of preparing for a convention of the National Division of the Sons of Temperance at Philadelphia in that same year, he suffered a nervous breakdown which resulted in his death three years later. He was buried in Laurel Hill Cemetery, in Philadelphia.



ROBERT MELDRUM FOUST

FOWLDS, GEORGE. New Zealand statesman, merchant, and temperance advocate; born at Fenwick, Ayrshire, Scotland, Sept. 15, 1860; educated in the Hairshaw School, Waterside, later attending the evening classes of the Andersonian College, Glasgow. After serving an apprenticeship with a clothing firm in Kilmarnock, in 1878 he was employed in a wholesale warehouse in Glasgow. In 1882 he emigrated to South Africa, where for a time he endured much hardship, being unable to find employment owing to the unfavorable business conditions prevailing at that time. In 1883 he was engaged as a bookkeeper by Wood and Parker, general merchants, later working for other firms. He married Mary Ann Fulton, of Fenwick, Scotland, Sept. 5, 1884. The following year he emigrated to New Zealand, settling at Auckland, where he became a salesman in a clothing-shop. Later he purchased a small shop and has continued in the clothing business to the present time, operating a large store in Auckland and a branch in Wellington since 1910.

Fowlds became associated with the various public activities in Auckland, serving for many years as vice-president of the Auckland Burns

Club, organizing the Parliamentary Union of the local literary and debating societies, and, as a prominent Freemason, being active in organizing the Grand Lodge of New Zealand (1890), of which he became Deputy Grand Master in 1894. In 1899 he was elected a member of the New Zealand House of Representatives for Auckland, and during 1902-11 he served in the same body as member for Grey Lynn (Auckland). In 1906 he was appointed Minister of Education and Public Health in the Ward Cabinet, and in the ensuing five years administered for varying terms the Customs, Defence, Justice, Mental Hospitals, Hospital and Charitable Aid, and the State Fire Insurance departments. In 1910 he was chosen by the Government to represent New Zealand at the opening of the Union Parliament in South Africa. For his work during the World War (1914-18)) he was made a C.B.E.

Fowlds is a recognized power in all reform work in New Zealand, being connected in an official capacity with many social and civic betterment agencies, such as the Red Cross, Order of St. John, St. John Ambulance Association and Blind Institute, Society for the Protection of Women and Children and Prevention of Cruelty to Animals. He is, also, chairman of the Auckland University College Council, and member of the Senate of the University of New Zealand; first president of the Auckland Rotary Club, and vice-president of the Orphan's Club. He has traveled a great deal, also, having circled the globe four times.

Fowlds's public temperance work began in 1884, when on the diamond-fields of South Africa he organized a branch of the Blue Ribbon Army. For almost 40 years he has been connected with the temperance movement in New Zealand, and since 1909 he has been vice-president of the New Zealand Alliance for the Suppression of the Liquor Traffic. He was chairman of the Auckland Business Men's Committee which was mainly instrumental in securing the passage of the act for the 6 P. M. closing of the liquor-bars during the World War. He was also chairman of the Auckland Branch of the National Efficiency League, which led the fight for national Prohibition, which was voted on in 1919, but was defeated at that time. An active member of the Congregational Church, he was elected chairman of the Congregational Union of New Zealand in 1899, serving for many years as a member of the executive. During his service in Parliament and while in the Cabinet, besides efficiently promoting the temperance movement, he secured the enactment of a number of reform measures.

Fowlds is also an ardent land reformer and follower of Henry George, and holds the position of president of the Single Tax League.

FOWLER, CHARLES HENRY. An American bishop of the Methodist Episcopal Church; born at Burford, Ontario, Canada, Aug. 11, 1837; died March 20, 1908. In 1841 he was taken with his father's family to Illinois, where he spent his early years on a farm. After a course at Rock River Seminary, Mount Morris, Ill., he entered Genesee College, Lima, N. Y., where he was graduated in 1859. Beginning the study of law in Chicago, his interest in personal religion was awakened in a series of meetings; he was converted; and this event changed the whole purpose of his life. He entered the Garrett Biblical Institute at Evanston, Ill., and was graduated in 1861, entering the Rock River Conference of the Methodist Episcopal Church that same year. In 1868 he married Myra A. Hitchcock, of Chicago. After spending eleven years in the pastorate of various churches in Chicago, he was elected president of Northwestern University in 1872. In 1876 he was elected editor of the *Christian Advocate*, the leading weekly periodical of the denomination, published in New York. Four years later he was elected one of the corresponding secretaries of the Missionary Society of the Methodist Episcopal Church. He was a member of the General Conferences of 1872, 1876, 1880, and 1884. In the latter year he was elected and consecrated bishop. Northwestern University had some years previously conferred upon him the honorary degree of D.D., and both Wesleyan University and Syracuse University that of LL.D.

It was while serving in the pastorate in Chicago, and especially during his presidency of Northwestern University, that Fowler's temperance sermons and addresses began to attract wide attention, giving him a secure place among the foremost platform men of the country. An address by him was an event in any Prohibition campaign; and the announcement of his coming was certain to crowd the largest halls with a class of men who, as a rule, are not found in temperance meetings. His popularity as a lecturer continued to the end of his life.

FOWLER, GEORGE ALBERT. An American Methodist Episcopal minister and temperance advocate; born in Washington, D. C., Dec. 22, 1889; educated at Pennington Seminary, Pennington, N. J., Wesleyan University, Middletown, Conn., and Drew Theological Seminary, Madison, N. J., graduating from the latter institution in 1917. He was ordained deacon in the M. E. Church in 1916, and elder in 1918. In 1916-17 he served a pastorate at East Moriches, N. Y., but gave up his charge to become associate superintendent of the Metropolitan District of the Anti-Saloon League of New York (1918-19). During 1920-23 he was superintendent of the Western District of New York, and in 1924 he became assistant State superintendent of the same League.

FOX. A verb having several significations in regard to brewing and drinking.

(1) To turn sour in the process of fermentation. Tuck ("The Private Brewer's Guide," London, 1822), however, treats the word as a noun and says:

> This of all things is to be avoided; for when once he creeps in it is difficult to hunt him out. It is an ill smell, and a worse taste, occasioned by neglect, uncleanliness, and bad heats. It is too often tasted in private breweries, as the vessels are thrown aside uncleansed and unattended to.

(2) To redden one's nose with drinking. Murray's "New English Dictionary" cites the following example of the use of the word in this sense in the year 1652:

> It [eider] serves as well . . . for men to fox their noses.

(3) To intoxicate. In an entry in Pepy's "Diary," under date of Oct. 26, 1660, occurs the following:

> . . . tho last of whom I did almost fox with Margate ale.

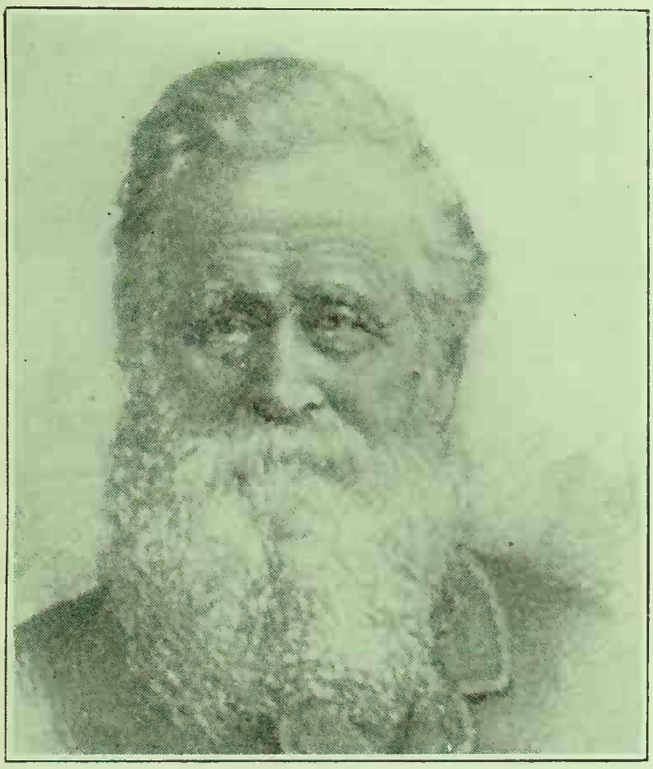
The word in the past tense occurs also in

Heywood's "Philocothonista," or the Drunkard Opened":

He is foxt, he is flawed, he is flustered, he is suttle, cup-shot, he hath seen the French King, he hath swallowed an havie or a tavern token, he hath whipt the cat, he hath been at the scrivener's, and learned to make indentures, he hath bitten his grannam, or is bit by a barne-weesell.

FOX-DRUNK. See WINE OF APE.

FOX, Sir WILLIAM. New Zealand statesman and temperance advocate; born in the county of Durham, England, in 1812; died in New Zealand June 23, 1893. He was educated at Wadham College, Oxford (B.A. 1832; M.A. 1839). He was called to the bar in 1842, and emigrated the same year to New Zealand, where, during the following year, he was appointed resident agent at Nelson for the New Zealand Company. From that time onward he had much to do with the promotion of that settlement. In 1848 he was appointed



SIR WILLIAM FOX

Attorney-general of the Southern Province of New Zealand. In 1853 he was elected to the first Parliament of New Zealand elected under representative institutions, where he soon became famous as a keen debater and a leader in the promotion of constructive legislation. In 1856 he became premier, retaining that position, however, only for a short period; but three times afterward he was called to the same responsible post, his premiership, with short intervals, covering the period 1856-1872. In 1879 he was created Knight of the Order of St. Michael and St. George, and in the following years he was appointed, with Sir William Bell, as a commissioner to settle the West Coast troubles with the natives. They were able to make an adjustment which satisfied both the Government and the natives.

Throughout his entire career Fox was interested in social reform movements, and especially in the temperance question. As premier he assisted in passing amendments to the Licensing

Act, so as to disqualify brewers and other interested parties for membership on licensing commissions, and providing that no license should issue in any district where a majority of the adult residents signed a written protest against such a license. He was for some years president of the New Zealand Alliance, and as long as he lived continued to participate in committee councils and public temperance meetings held to promote the local-option principle and other features of the reform. He was profoundly religious, and, though belonging to the Church of England, was frequently found officiating as a lay preacher in the pulpits of other denominations. He made several visits to England, where he spoke in great temperance meetings and gave an account of the progress of the reform in New Zealand and neighboring States.

FOX-SMITH, JOHN. See SMITH, JOHN FOX.

FRAIZER, SAMUEL. American farmer and pioneer temperance leader; born in North Carolina April 19, 1808; died at Monroe, Iowa, Jan. 15, 1887. When a boy of fourteen he went on foot to Indiana, where he settled on a farm near Indianapolis. In 1830 he married Martha Evans, of that community, and four years later, he and five of his neighbors formed a total-abstinence society, thereby pledging themselves not to have any intoxicating drinks at their house-raisings, log-rollings, and other social gatherings. Out of this feeble beginning grew a strong temperance society. Soon after the formation of this society Fraizer began to preach and lecture, and spent nearly 40 years in this work. He was an itinerant evangelist and temperance lecturer, securing many signatures to the total-abstinence pledge. He was a good singer and also a composer, frequently rendering in his meetings songs of which he was the author both of the music and the words. His most popular song began with the words:

Touch not the cup! It is death to thy soul.

In 1859 he removed from Indiana to Jasper county, Iowa, where he began anew his pioneer work in the temperance cause. From this time his field of labor extended from Iowa through Illinois to his old home in Indiana. He was a persuasive public speaker, and was very successful in his work. Thousands of people learned for the first time of the deceptive nature of strong drink through his remarkably forceful pulpit appeals, and were led to sign the pledge of total abstinence.

FRANCE. A country of western Europe, bounded as follows: on the northwest by the English Channel, the Strait of Dover, and the North Sea; northeast by Belgium, Luxembourg, and Germany; east by Germany, Switzerland, and Italy; southeast by the Mediterranean Sea; southwest by Spain; west by the Bay of Biscay and the Atlantic Ocean. It has a total area of 212,659 square miles, its greatest length being about 600 miles, and its greatest breadth (diagonally, from Brest to Mentone) about 675 miles. The northern and western portions of France constitute a region of plains and low plateaus, the surface being hilly or mountainous in the center, south, and east. The principal mountain ranges are the Pyrenees in the southwest, which form a natural boundary between France and

Spain; the Auvergnes in the south-central region; the Cévennes, southeast of the Auvergnes and northeast of the Pyrenees; the French Alps, on the southeastern frontier, which include Mont Blanc (15,800 ft.) and cover nearly the whole of France east of the Rhône from Lake Geneva to the Mediterranean; the Jura, north of the Alps; and the Vosges, in the northeast near the German border. Flanking the Vosges on the west are the Faucilles, a low range; and the Ardennes, in the extreme northeast, are united to the Vosges by the highlands of Argonne.

The French nation is of mixed racial origin, including among its important elements strains of Iberian, Ligurian, Germanic, Scandinavian, Breton, Basque, and Flemish. The total population in 1921, excluding Alsace-Lorraine, was 39,209,518, of whom 1,550,449 were foreigners. No religion is recognized by the State, but Roman Catholicism is the predominant faith.

About 46 per cent of the population are engaged in agricultural pursuits. Of the total land area 70 per cent is under cultivation, and 3 per cent of the cultivated area is devoted to the cultivation of grape-vines. Silk and olives are produced in large quantities in the southern and southeastern departments; cereal crops occupy 29 per cent of the cultivated ground; and forests cover an area of 15 per cent of the entire country. Sugar and potatoes are exported. Live-stock farms are wide-spread but inadequate. Normandy, Picardy, and Flanders are seats of the wool industry, while the departments of Rhône, Loire, and Nord take first place in the production of cotton. The production of anthracite coal, iron, and salt is highly developed, and other mineral resources, such as lead, copper, and antimony, are of considerable importance. There are over 25,000 miles of main-line railroads, the whole of which, according to recent plans, are to be electrified. The total length of telegraphic lines in 1913 was 120,471 miles; the total length of telephone lines, 36,100 miles.

The principal seaports of France are Dunkirk, Calais, Boulogne, Dieppe, Havre, Rouen, Caen and Cherbourg on the north; St. Nazaire, Nantes, La Rochelle, and Bordeaux on the west; Cette and Marseilles on the south. Paris is the metropolis and capital city, with a population of 2,906,472; and other important towns are Lyons, Lille, Toulouse, St. Etienne, and Strasbourg.

France is a republic, the executive power being vested in the President and in the Ministry. The President is elected for seven years, by an absolute majority of votes, by the Senate and the Chamber of Deputies united in a National Assembly or Congress. Any French citizen may be chosen President, the only exception to this rule being that no member of a royal family that has once ruled in France can be elected. The President selects a Ministry from the two Chambers, though he may, and sometimes does, choose ministers who are not members of either Chamber.

The President can not declare war without the previous assent of both Chambers, and every act promulgated by him must be countersigned by a minister. In the event of a vacancy the two Chambers conjointly at once elect a new President.

The President selects the President of the Council (Premier), a parliamentary leader who can obtain a majority in the Chambers in support of his policies; and this personage nominates the other ministers, his choice being subject to the approval of the chief executive. The number of portfolios varies, being fixed by the President. In the Ministry of M. Poincaré (1922-24) there were fourteen; namely, those of Foreign Affairs, Justice, Interior, War, Marine, Finance, Colonies, Public Instruction and Fine Arts, Public Works, Commerce, Agriculture, Labor, Liberated Regions, and Hygiene, Assistance, and Social Prevision. Each minister is responsible to the Chambers for his acts, and the Ministry as a whole is responsible for the general policy of the government.

The legislative power resides in the Senate and the Chamber of Deputies. The latter body is composed of 610 Deputies, elected by direct vote of manhood suffrage every four years. Deputies must be 25 years of age or over. There are 314 Senators, elected for nine years, one third retiring every three years. Their election is direct, and is made by an electoral body composed (1) of delegates chosen by the Municipal Council of each commune in proportion to the population, and (2) of the Deputies, Councilors-general, and District Councilors of the department.

The unit of local government is the commune, of which, in 1921 (excluding Algeria) there were 37,963. The local affairs of the commune are administered by a municipal council, composed of from 10 to 36 members, elected by universal suffrage for four years. The municipal council in turn elects a mayor, who is the representative of the commune, the agents of the central government, and the head of the police.

For judicial purposes the country is divided into cantons, each canton being the seat of a justice of the peace. There are 3,019 cantons. A canton is usually composed of about 12 communes, although, conversely, some of the larger communes are divided into several cantons.

Above the canton is the *arrondissement*. The allotment of direct taxes is administered by *conseils d'arrondissements*, each *arrondissement* having as many members as there are cantons in the *arrondissement*. There are 385 *arrondissements*, each of which is under a subprefect, except in those containing the capitals of departments and the department of the Seine.

Still higher in the system of municipal government are the departments, of which there are 87, each under a prefect nominated by the national Government, and assisted by a Prefectural Council, the latter being an administrative body whose advice he may take without being bound to follow it.

The courts of highest jurisdiction in France are the Court of Cassation, sitting at Paris, and 26 Courts of Appeal for all criminal cases which have been tried without a jury, and one for all criminal cases tried by jury. Lesser tribunals are the Court of Assizes, Correctional Courts, and the Justices' Courts. In the towns are police courts. All judges are nominated by the President of the Republic.

Historical Summary. The part of western Europe now occupied by France was once the principal part of Roman Gaul, or Gallia. Julius Caesar having completed its conquest in 51 B. C. In the fifth century, following the abandonment of this region by the Romans, it was settled by the Visigoths, Burgundians, and Franks. Clovis, king

of the Sicambrians (one of the tribes of the Salian Franks), united the various tribes in the great Frankish Empire, which attained its zenith under Charlemagne (768-814), but was dismembered in 843. Under the terms of an agreement signed at Verdun in that year the Empire was partitioned among the three grandsons of Charlemagne. Louis received the territory on the right bank of the Rhine, with Spires, Worms, and Mainz "because of the abundance of wine"; Lothair took Italy, the valleys of the Rhône, the Saône, and the Meuse, with the two capitals of the empire, Aix-la-Chapelle, and Rome; Charles was given all the country watered by the Scheldt, the Seine, the Loire, and the Garonne, as far as the Atlantic and the Ebro. By this agreement the lands of the eastern and western Franks were definitively separated, the former becoming modern Germany; the latter, France.

Within a century after the death of Charlemagne France had disintegrated into a multitude of petty states, each practically independent, though nominally under the sovereignty of the Carolingian monarchs. This period was characterized by continual struggles on the part of these rulers with the clergy and with vassal states, a condition which continued under the Capetian dynasty (987-1328).

From the middle of the twelfth century to the middle of the thirteenth the French were engaged in numerous wars with the British, and with the accession (1328) of the Valois, a Capetian side-line, the conflict broke out afresh, developing into the long, drawn-out struggle known as the "Hundred Years' War." Henry V of England defeated a French army at Agincourt in 1415 and secured the right of succession to the French crown, but subsequent French victories, including the success of Joan of Arc at Orleans, resulted in the expulsion of the British and the loss of all the territory which they had previously acquired in France, except Calais. In 1477 Louis IX began a war with Austria for the Burgundian inheritance, which resulted in the addition to his kingdom of Burgundy, Picardy, and the Boulonnais. Henry II, aided by the German Protestants, seized the bishoprics of Metz, Toul, and Verdun in 1552. The Bourbon dynasty began with Henry IV (1589), and it was during his reign that the first French settlements in Canada were permanently established. Under Louis XIII (1610-43) Cardinal Richelieu strengthened the absolutism of the crown and successfully ended the war against the Hapsburgs. The reign of Louis XIV (1643-1715) saw a continuous period of conquests which made France the dominant power of Europe. By the Treaty of Westphalia (1648) France obtained the greater part of Alsace, while her title to Metz, Toul, and Verdun was confirmed. Louis later rounded out his possessions by acquiring part of the Netherlands and Flanders. In spite of the efficient administration of his minister Colbert, which favored the development of commerce and industry, the country at the time of Louis' death was exhausted by the wars in Flanders and by the wild extravagances of his court at Versailles. During the reign of Louis XV (1715-74) France in the Seven Years' War lost to England, Canada and Louisiana, while the caprices of the king's mistress, Mme. de Pompadour, who practically ruled the

government, brought about much trouble at home. Louis XVI succeeded to the throne in 1774. Maladministration and corruption led inevitably to revolution and the termination of the Bourbon dynasty in 1792, which was followed soon afterward by the trial and execution of the monarch.

With the establishment of the First Republic came the Reign of Terror, inaugurated by the Committee of Public Safety under the leadership of Danton, and continued under the dictatorship of Robespierre. From 1795 to 1796 the government was entrusted to a Directory of five members. In 1796 Napoleon Bonaparte expelled the Austrian forces from Upper Italy, this campaign leading to the Treaty of Campo Formio, by which France obtained the left bank of the Rhine and Belgium. Following Napoleon's successful campaign in Egypt, came the annihilation of the French navy by the British, under Nelson, at Aboukir, and a coalition of England, Austria, Russia, Naples, and Turkey against France. Bonaparte hurried home, overthrew the Directory by a coup d'état, and established (Sept. 11, 1799) a provisionary Consulate with himself as First Consul. The victory of Marengo and Moreau's success at Hohenlinden were followed by the Treaty of Lunéville, signed with Austria in February, 1801, under the terms of which France was given nearly the whole of Italy. After the peace of Amiens with England (March, 1802) Bonaparte was made Consul for life, and on May 18, 1804, by decision of the Senate he was accorded the title of "Emperor of France" under the name of "Napoleon I." The following year he became King of Italy also. In four great campaigns from 1805 to 1809 his conquests transformed France into an empire, modeled after that of Rome, which included the Confederation of the Rhine (Bavaria, Baden, Württemberg, Hesse-Darmstadt, and Saxony), Holland, Belgium, Italy, and parts of Austria and Spain.

In 1812 Napoleon led an army of half a million men into Russia, reaching Moscow in triumph. This campaign, however, proved to be the turning-point in his fortunes. The rigors of the Russian winter exacted a terrible toll from his troops in addition to the losses inflicted on them by the Muscovites, and Napoleon was compelled to make a disastrous retreat into Germany. Meanwhile all Europe was concentrating against him. As he fell back into Germany, Prussia and her allies engaged him at Leipzig and decisively defeated him in a three-day battle (Oct. 17-19, 1813). On March 30, 1814, Paris capitulated to the allies, and twelve days later the Emperor was forced to abdicate. France was reduced to her boundaries of 1792, and Napoleon was banished to Elba. The Bourbon dynasty was restored (May 3, 1814) in the person of Louis XVIII, brother of Louis XVI. The deposed Emperor returned from exile in March, 1815, gathered the support of Imperialists in all parts of France, and by the 20th of that month was completely in control of the government. The battle of Waterloo (June 18, 1815), however, eliminated him for all time as a factor in European affairs. He was removed to the island of St. Helena where, under British surveillance, he spent the remaining six years of his life. Louis XVIII returned to the throne, and under him and his successor, Charles X, the Bourbon reign lasted until 1830. The combined opposition of Mon-

archist Liberals and Imperialist Republicans overthrew Charles in the brief revolution of the latter year known as *les Trois Glorieuses* ("Three Glorious Days"). The Republicans sought to reestablish the Republic of 1793, but nationally their hold on public opinion was insecure. The Liberal *bourgeoisie* promptly turned the situation to the advantage of the Orleanist party, which had been secretly organized since 1829 under the leadership of Thiers, and finally succeeded, with the support of Lafayette, who had at first opposed them, in placing Louis Philippe, Duke of Orleans, on the throne. The weakness and corruption of his régime led to its collapse in February, 1848, and the establishment of the Second Republic. From February to December the country was ruled by a Provisional Government; then on the 10th of the latter month Prince Louis Napoleon, nephew of Napoleon I, was elected President of the Republic. On Dec. 20, 1852, a plebiscite proclaimed him Emperor.

The blundering statecraft and diplomacy which characterized the Second Empire combined with the shrewd and ambitious designs of Bismarck, of Germany, to bring on the Franco-Prussian War, which ended in disaster to the French army at the Battle of Sedan, Sept. 1, 1870. The Empire fell three days later; the Third Republic came into existence on Sept. 4; and a Government of National Defense was formed. Hostilities continued, however, until Jan. 29, 1871, when Paris, which for five months had endured siege, bombardment, and famine, capitulated to the Germans. As the price of defeat France was compelled to relinquish Alsace, except Belfort, and the German-speaking portion of Lorraine and to pay an indemnity of 5,000,000,000 francs. The chaos into which the country was thrown by the disastrous culmination of the war was further increased by the violent activities of the Paris revolutionaries, who on March 18 proclaimed the Commune and declared Paris to be a free town. The Communards inaugurated a reign of terror which lasted for six weeks and cost the lives of some 20,000 Parisians before it was finally suppressed by the Government of National Defense. In August, 1871, the title of "President of the French Republic" was conferred on Adolphe Thiers. In 1875 the republican form of government was confirmed by a constitutional law, which was modified during the following fourteen years.

From 1892 France was much disturbed by a series of anarchist crimes, to one of which her president, Sadi Carnot, fell a victim by assassination in 1894. In 1897 President Faure negotiated a formal alliance with Russia, an achievement for which French statesmen had long vainly labored. During Faure's tenure of the Presidency the anti-Semitic movement reached a crisis in the world-famed Dreyfus case. In 1904 a treaty was concluded with England under the terms of which France gained important advantages in Africa and Siam. Relations between the two countries became increasingly cordial during the administration of President Fallières. The same period witnessed a slow awakening on the part of French statesmen to the menace of Germany's foreign policy, and in 1911 friendly relations with the German Government were seriously threatened by a dispute over Moroccan affairs. This, however, was settled by arbitration.

France entered the World War on Aug. 3, 1914, the Imperial German Government having declared war on the Republic on that date. The events leading up to the great struggle, the ravishing of Northern France and Belgium by the Germans, the desperate character of the conflict on land and sea for over four years, and the final crushing of the Central Powers by France and her allies, are too fresh in the public mind to need recapitulation here. The War was terminated by the Armistice of Nov. 11, 1918, followed by the treaty of Versailles, June 28, 1919. Under the terms of this treaty, France was given Alsace-Lorraine, now known as the French departments of Bas-Rhin, Haut-Rhin, and Moselle. As a compensation for the destruction of the coal-mines in her northern departments, France obtained, also, the exclusive rights of exploitation of the coal-mines situated in the Saar basin, the district to be governed by a commission of five, chosen by the League of Nations. At the end of fifteen years the population will decide by vote one of three alternatives, viz.: (1) The maintenance of the rule set up by the Treaty, (2) union with France, or (3) union with Germany.

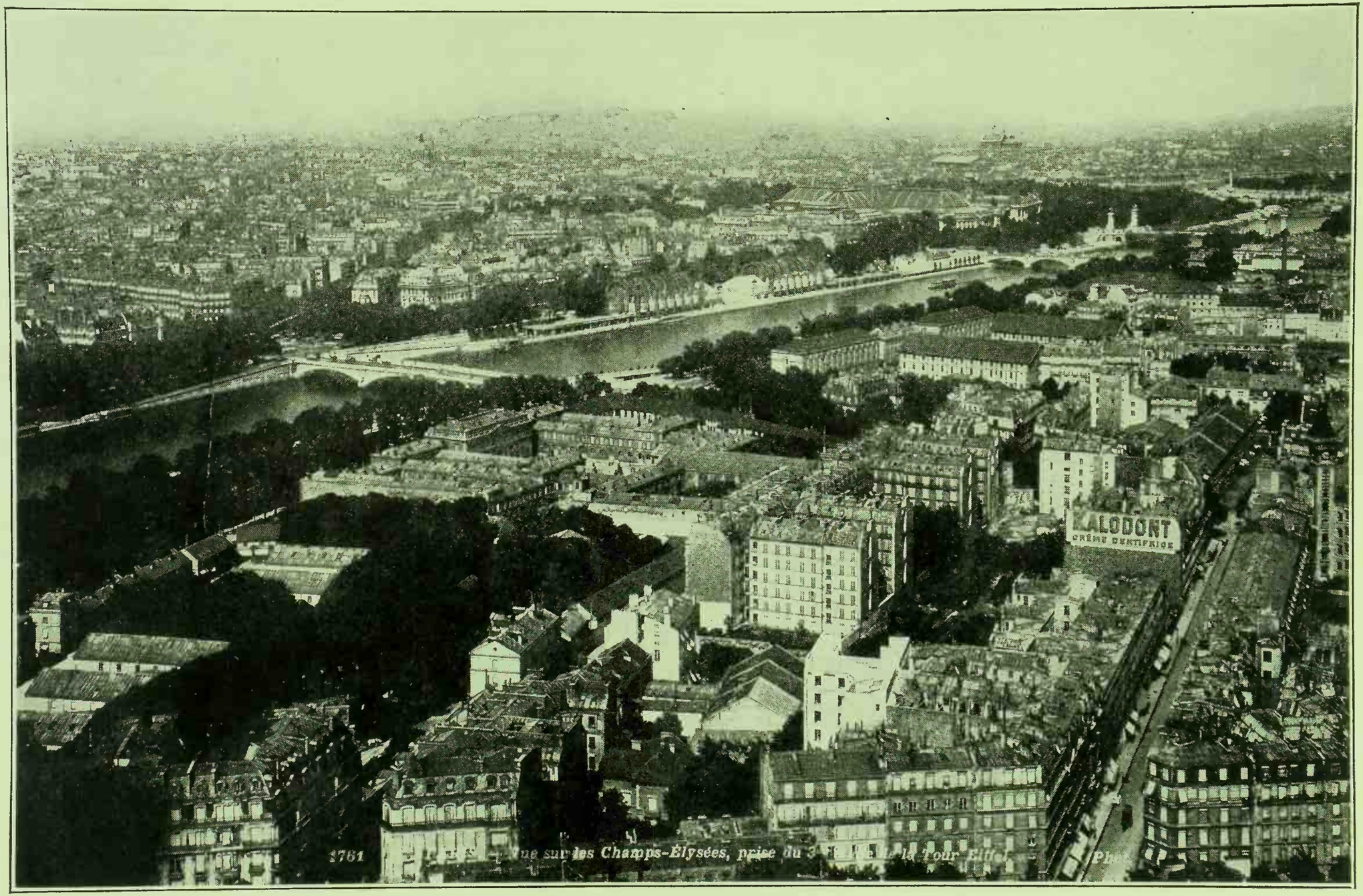
The Alcohol Problem in France. For convenience this is treated under the following headings:

1. Drinking Usages and Alcoholism.
2. Production and Consumption of Alcoholic Liquors.
3. *Bouilleurs de Cru.*
4. Liquor Legislation.
5. Temperance Work and Temperance Organizations.

1. *Drinking Usages and Alcoholism.* France is traditionally the land of wine, and the pleasures of the table have played an important part in French history almost since its beginning. The average Frenchman believes his wine to be a necessary food—doubtless harmful if abused, but no more so than any other form of nourishment. He is as firmly convinced of the necessity of wine as the Mohammedan is that wine-drinking is a sin. He drinks not for the purpose of getting drunk, like many of his Anglo-Saxon brethren, but because he believes in the healthful qualities of his favorite beverage. Charles Mayet expresses the inherent belief of the vast majority of his countrymen when he says: "It is indisputable that the French race would lose its characteristics, and become atonic and colorless, if it renounced the use of wine. Wine is, in France, one of the reasons for living."

Wine and Alcoholism

Generally speaking, alcoholism is not, in the minds of the people, associated with the use of wine, but only with the use of distilled liquors. Yet, in the final analysis, wine is always at the bottom of the trouble, and for two reasons: First, the use of wine has always, in the case of a vast number of unfortunates, led to the consumption of stronger alcoholic beverages; second, the use of wine is so universally urged as a cure for alcoholism. It is a fact that the use of fermented liquors has everywhere preceded that of spirits. In France drunkenness arising from the use of wine, and alcoholism induced by wine, have preceded and engendered alcoholism arising from the use of spirits. When wine is lacking it is replaced by spirits; and, furthermore, the consumption of alcohol increases with that of wine.



FRANCE: CHAMPS-ÉLYSÉES, PARIS

—*View taken from the Eiffel Tower*

increases in the spirit taxes, with reductions of the wine taxes, have not prevented the consumption of spirits, but have increased the use of wine, with the net result that the per capita consumption of pure alcohol has become greater than ever. All attempts to substitute fermented liquors as a counter-remedy for spirits have failed in France.

According to Dr. Leroy, an eminent French physician who has devoted much time to the study of alcoholism and is considered an authority on this disease, statistics show that in Normandy the consumption of spirits has always been greatest when cider was abundant. It is clear that, if wine and cider were antidotes for alcoholism, France would have known little of the disease for a long period during the latter part of the last century, when the production of wine was constantly increasing. The true danger of wine lies in the fact that, consumed alone, it predisposes the consumer to the use of spirits; while, consumed with brandy, it does not act as a deterrent, but only adds its perils to those of the spirit. This is shown throughout the history of alcoholism in France. When the French people consumed only wine, alcoholism was known only in its mild or chronic forms. There was, apparently at least, nothing alarming in the conditions. When spirits began to be consumed, however, the menace clearly manifested itself. The use of distilled liquors appears to have produced a more and more pronounced taste among the French for irritating and stupefying drugs, while the consumption of wine increased with remarkable rapidity, and with it that of spirits and liqueurs. Looking backward it can be seen that France has, without a doubt, suffered from wine-alcoholism for centuries, and has unconsciously been preparing a condition of degeneration which has been rendered acute by spirit-alcoholism.

The Spirit Menace

In the middle ages, in certain towns in France, drunkenness was punished not by fine or imprisonment, but by immersion in the local river or stream. The delinquent was secured in a kind of chair or cage, made of osiers, suspended from the end of a long substantial pole, working on a pivot. At a given signal the other end was suddenly loosed, precipitating the ducking-chair and its occupant into the water. The process was repeated several times, amid the jeers and laughter of the spectators.

That French physicians of ancient times were aware of the dangers of wine, when used habitually, is indicated by the old Provençal proverb: "The drinker of wine dies in water." This alludes to the cirrhosis of wine-drinkers, which was well known in viticultural communities, as was also its connection with the use of alcohol. Before the nineteenth century brandy was sold only at pharmacies, and its use was almost unknown among the populace at large. It was, however, in vogue among residents of the city and the idle classes. The cabaret was infrequent, especially in the country. Where it existed, it was not a meeting-place where one might get intoxicated, but an inn for the accommodation of travelers. Drunkenness was exceptional and was considered a sin. It entailed severe penalties, especially for repetitions of the offense.

In the nineteenth century all this was changed.

The Revolution had already created a new intensity of life. The people were brought into a more active participation in public affairs. The excitement of the new régime created the need of new meeting-places, and in this originated the modern cabaret. This institution was not of itself bad; it only became so when the greedy keepers sought to augment their incomes by driving the idle visitor, habitual or casual, to drink more than he needed, and induced in him the habit of drinking without reason. This habit once established, the liquor-dealers defended and excused it by the time-honored but specious argument concerning the tonic properties of alcohol. Thus the people have been illusioned until they have fallen sick with the malady of alcoholism. The production of industrial alcohol satisfied the increasing demand for strong liquors. The casual drunkenness from wine, which had existed in former days, yielded by a natural gradation to the consumption of brandy. As brandy was costly and insufficient in quantity, alcohol was made from all sorts of fermented products (see Table II). With alcohol as the base of all liqueurs, it was claimed that they possessed the property of "tickling the palate" of the drinker.

Origin of the Cabaret

Thus the *apéritif* became popular, and with it the custom, essentially French, which fills the cabarets twice a day before meal-times, when time and money are squandered under the pretext of "sharpening the appetite."

The Apéritif

The popular and widely credited idea that France is a country of moderate drinking has recently been shown by unbiased investigators to have no foundation in fact. In an article entitled "The World War on Booze," Frazier Hunt says:

> The whole world, and France itself, has been enamored of the pleasant wine-fables—fragrant, blossoming vineyards with happy French peasants wandering home in the twilight to drink a glass of ruddy wine with their meal.
>
> All that is true of millions of French sturdy common folks.
>
> Within the hour that little Jacques is born, he is given a spoonful of warm watered wine. His whole life is nourished in a sane and happy atmosphere of wine. As a schoolboy he is packed off to his lessons with a bottle of watered wine in his knapsack. From earliest recollections he is given a glass of half-watered wine at his meals. Grown up, on wedding-days and special celebrations he drinks a glass or two of some old cognac brought out especially for the occasion. He is temperate, and wine does add to the joy and happiness of his life.

But, he goes on to say:

> There are other millions of France: Children, particularly in the Normandy country of the North, and the Breton country of the West, born of drunken fathers and mothers, living in poverty and filth—half hungry, half cold, half educated, alcoholic from childhood. This is the unknown half of France. Few tourists see it. Millions of Frenchmen know little of it.

The writer then shows by statistics that in the period 1905-09 (owing to war and post-war conditions, only pre-war statistics were considered of value):

> France, the Temperate, was by a 50 per cent margin the biggest user of alcoholic beverages in the world. She consumed three times as much pure alcohol per capita as the British Isles, the Drunken. Even in these days her per capita consumption was three and one-half times as great as that of the United States. She led the field with 20.2 litres alcohol—reducing all drinks to 100 per cent alcohol—with Italy a weak runner-up with a record of 13.2 litres pure alcohol. In that particular five-year

Greatest User of Alcohol

period she consumed per man, woman and child:

155 litres of wine.
36 litres of beer.
3.46 litres 100 per cent distilled spirits.

In that same period, France, the Temperate, had 479,898 wine, beer, and liquor retail establishments—nearly a half-million bars for a scant 40,000,000 people.

According to a report made to the Chamber of Deputies in 1913, France had at that time 1 public house to every 80 inhabitants, as compared with 1 for every 143 in Switzerland, 170 in Italy, 200 in Holland, 246 in Germany, 380 in the United States, and 430 in Great Britain. Drink-shops have increased threefold in France since 1850.

Deputy Tournan (who, it may be mentioned, incidentally sacrificed his electoral prospects while trying to reduce alcoholism) reported to the Chamber of Deputies in 1918 that the consumption of absolute alcohol had reached 23 liters per capita. This figure is supposed to take into account the product of the BOUILLEURS DE CRU (dealt with under a separate section of this article), growers who produce at home an unknown quantity of alcohol, and it can, therefore, be considered only as an approximation.

It is certain that never have any other people drunk as much alcohol as the French people at the present time; yet it is equally true that, except among the Normans and the Bretons, one sees very little drunkenness. Aristide Rieffel, writing in the *Scientific Temperance Journal* (February, 1921) says:

> In France, drunkenness is considered proof of physical and moral weakness; if you . . . appear to believe that the French become intoxicated, every Frenchman will feel his national self-respect insulted, and the wine-seller will benefit by the wrath you have inspired. There are three things that ought never to be said to a Frenchman: that he owes somebody money; that he was once drunk; that his children have faults.
>
> Constantly keep in mind this fact: the French people have become alcoholic because they have been *taught* by the press that large doses are physiologically useful; that alcohol is a food; and wine, the best of foods. Wipe out these beliefs, reveal the harmfulness of alcohol, and alcoholism will disappear, *because every father will preserve his children from it.*

M. Rieffel emphasizes the point that France, to its own misfortune, believes that *there is no offense in drink.* He says:

> It is the offense of drunkenness which moves the public, and this emotion is a force for propaganda. When you speak to a Frenchman of alcoholism he replies, "But I don't see these alcoholics! Go preach to England or America!" When something dramatic happens, most of the newspapers are silent. The only argument admitted is that there are in Normandy cantons where 40 per cent of the young men have been declared unfit for military service, but you meet the objection, "Parbleu! The Normans do not have wine; but look at the population among the vine-growers!" One of my friends, a well-known tuberculosis specialist, wrote me: "France is like a tuberculosis patient who is slowly dying of his disease, but who even believes he is growing stronger."

Since the World War the ravages of alcoholism have been more in evidence than ever before. Alcohol has been the powerful ally of tuberculosis, insanity, venereal diseases, and other physical ills too numerous to mention. Its toll of the womanhood of the country is the result of the greater liberty and freedom from restraint which war-time conditions made possible. Scientists, physicians, educators, clergymen, and all other intelligent students of the problem, not biased by political or other selfish considerations, agree that if alcoholism is not curbed it will destroy France.

The French League for Life said in a petition to the Chamber of Deputies:

> It is futile to hope for the relief of this country from the many moral evils by which it is threatened, if alcohol is not suppressed. The low birth-rate is due mostly to physiological, moral, political, and social misdeeds. A steadily growing part of our fellow-citizens are employing the premiums given for child-births and other grants for drinking purposes rather than for a better education of their children.

The hypothesis that alcoholism is due chiefly to poverty has been exploited in France, as everywhere else, particularly among the less enlightened working people. The man of the middle class prides himself on his sobriety, and in combating alcohol, it is customary always to speak of the alcoholism of the "lower orders." Nothing could be more misleading. The example of Normandy, especially of the Department of the Eure, shows that heavy drinking is not confined to the poorer classes, but is common among those of affluence.

In the Eure the consumption of pure alcohol at 100 degrees, from 1827 to 1898, increased sevenfold. During the same period the consumption of wine rose from 35,941 to 72,238 hectoliters, and that of cider from 175,811 to 638,452 hectoliters. The number of licensed houses had increased from 2,565, to 4,689. The population, on the other hand, had continuously declined during that period. In 1827 it numbered 421,665; in 1860 it had fallen to 400,000, while, in 1898, it was only 340,625. During a period of seventy years this department had lost 80,000 inhabitants.

The per capita consumption of the department had risen from 2 liters in 1827 to 16 in 1898. In 1827 there was only 1 licensed house to 164 inhabitants; in 1898, 1 to each 72. There was a village of 300 inhabitants where 100 liters of brandy were sold every month. This department stood eighth in the general crime list of France, fifth for murder, and sixth for crimes of violence and attempted murder. There were no large towns, and little industry; all the crime was in the rural districts, where it should naturally have been very low. But Eure vied with the urban departments in criminality, and held first place for convictions and sentences of a correctional nature. The increase in suicides was parallel to that of alcoholism. There were 44 suicides in 1835, and 172 in 1897. In 1875, 27 per cent of the population were unfit for military service; in 1898, 36 per cent. In one small community 11 conscripts were refused out of 15. The average number of insanity cases was 40 to each 100,000 of population during the years of 1841-50, and 200 in 1891-98. The drink bill of the department kept pace with the increased consumption. In 1879 the population paid for alcohol 2,567,000 fr., in 1899, 6,447,000 fr. This distressing picture is but an intensified example of the progress that alcoholism has made in other French departments.

Increase in Alcoholism

There is little doubt that alcoholism is deeply rooted among the middle classes of France and spares no profession, though it is probably true that lawyers, physicians, and other professional men are less inclined to actual inebriety than others. Alcoholism has more victims among office-workers than among manual toilers. At the Asylum Ville-Évrard, the greatest number of cases of alcoholic intoxication was found among saloon-

keepers; then came clerks; and drivers of public conveyances were third. Alcoholism is very unequally distributed among the populace. It is more highly developed in the cities than in the villages, and more frequent among the great urban industries than in the rural professions. It is manifested in its worst aspect along the coasts of France among the sailors and fishers, and it finds numerous victims in the army. The workman in the south is more sober than his fellow-laborer in the north. Certain customs have encouraged the plague of drunkenness, such as treating workmen on engaging them, or paying wages in the saloon, a usage very common among the sailors and fishers. In certain rural enterprises wages are partly paid in alcohol. In many factories the overseer is permitted to open a canteen. In this way the receipts return indirectly to the proprietor. This system, the full extent of which is hardly realized, has been a very fruitful source of demoralization among the workmen of France.

All Classes Given to Alcoholism

The most dangerous of all *apéritifs*, and probably the most deleterious of all alcoholic beverages, namely ABSINTH, was introduced and popularized in France during the forties of the last century by Algerian soldiers, who had acquired the habit of mixing absinth with their wine. Toward the end of the century the craze for this liqueur assumed the aspect of a national peril, its consumption increasing at an alarming rate and wreaking the most terrible havoc among all classes (see ABSINTHISM). From 1884 to 1894 the consumption of absinth rose from 49,335 hl. to 125,078 hl.; a decade later it reached 207,949 hl., and in 1913, 239,492 hl. were consumed. France at this time consumed more absinth than all of the other European countries combined.

An active campaign for the suppression of the liqueur drew support from many leading men of science and from government officials, and a petition to Parliament was signed by more than 400,000 citizens. Prohibition bills were introduced in the Senate and in the Chamber of Deputies, foremost among the advocates being Alexandre Ribot, then president of the antialcohol group in Parliament. The movement was supported by the committee on hygiene, and the prospect of securing the prohibition of absinth was at first very favorable. The absinth producers, however, waged a vigorous fight in defense of their privilege, and were successful for a time in preventing the passage of a law against absinth. They threatened the Government with refusal to pay taxes, and with riots and insurrection. Under this pressure Parliament weakened and substituted a proposal for a high tax on absinth instead of prohibiting it. The agitation apparently had some effect on consumption, which in 1909 fell to 158,772 hl.; but in 1910 it rose again to 172,116 hl., and in 1911 to 230,000 hl. When the war came, the movement for the prohibition of absinth spread all over France, and the trade dared not seriously oppose it. It had been found that recruiting boards were obliged to reject many conscripts from absinth-ridden districts because of mental deficiency and other symptoms of degeneracy. In November, 1914, Parliament passed a law prohibiting the sale and consumption of absinth, and in

Absinth Prohibited

January, 1915, the decree was extended to include transportation.

It was to be expected that the prohibition of absinth would prompt the manufacturers to attempt the production of substitutes under fictitious names, with attempts to deceive both the public and the authorities. The house of Pernod, famous throughout the world for the manufacture of liqueurs, was unwilling to lose its immense profits without a desperate attempt to retain at least a part of its absinth trade. It produced a substitute which was styled "Oxygenated Anise Pernod." An action against the firm, brought in the court at Avignon, ended in an acquittal; but the State, not satisfied with the verdict, carried the case to the court of appeals at Nîmes, with the result that the firm was heavily fined for the manufacture and sale of substitutes similar in character to absinth, and some 30,000 francs' worth of the "oxygenated anise" was confiscated. The closing of the firm's important plant at Monfacet was ordered at the same time. Simultaneously with the court's decision a campaign of intensive publicity was started, warning against so-called *apéritifs* of which the color, odor, and even the names were intended to conceal the absinth which they contained. Unscrupulous distillers, however, continued more or less successfully to manufacture ambiguous liqueurs similar to absinth, evading the law by various subterfuges, and poisoning their consumers by adopting new names and forms for their product.

Substitutes for Absinth

Indeed, the practise of clever distillers in the manufacture of substitutes, and, consequently, the consumption of such liqueurs, at last grew to such disquieting proportions that measures were taken against all adulterated products. The government had attempted to prohibit the manufacture and consumption of liqueurs similar to absinth. But according to the law of 1915, the chemical experts had to ascertain first, whether or not, a liqueur possessed properties similar to absinth. This opinion alone supplied the basis for the judgment. They conscientiously observed the law, but they were not obliged to make public the facts on which their opinions were based. The manufacturers of liqueurs, having become very numerous and influential, and intending to sell their more or less intoxicating products with safety from prosecution, tried to get a definition of "near absinth" which the legislators refused to give, knowing very well that, should they comply with this demand, the ingenuity of the distillers would only enable them to evade the law more easily.

"Near Absinth"

Not at all satisfied with a circular issued by the Government containing general explanations and suggesting changes in the methods of manufacture, the trade demanded the enactment of a law which should be more clear and definite. Instead a law was adopted modifying the decree of March 16, 1915, relative to the prohibition of absinth or near-absinth liqueurs. This statute also abolished the penalty of closing an establishment in case of first offense, and provided that this measure could only be ordered if a defendant were guilty of repeating the same. Although the penalty of closing in case of first offense had al-

ways been considered too severe, it had done much toward compelling the observance of the law, and from this point of view the modification was to be deplored. On the other hand the law removed the influence which the committee of experts exercised on decisions, and authorized the courts to appoint different experts for each separate case, in order to avoid fraud and falsification. This change did not prove advantageous, but tended, rather, to delay prompt decisions, and added to the cost of trials. Immediately after the publication of the law (Oct. 24, 1922) the press of the country almost unanimously hailed the new statute as one which would surely sound the death knell of near-absinth. The distillers, however, found new means of circumventing the law, by producing absinth substitutes from essences not legally recognized as intoxicating, such as anise, fennel, etc., which were formerly ingredients of genuine absinth, and which physicians declare to be dangerous and poisonous. The sale of imitation absinths in the form of liqueurs is no longer a punishable offense.

Algerian Anise

An anomalous situation was created by the fact that, whereas the law of 1922 was intended to apply to the French colonies as well as to France proper, the decree promulgating it referred only to European France. Thus a special decree was required for Algeria and all other foreign possessions. The reason for this anomaly lay in the inability of the French authorities to agree upon a common formula. The Algerian manufacturers wished to sell aperitive liqueurs containing two grams of essence per liter and therefore of a much higher alcoholic content without any sugar at all. Such liqueurs, as a matter of fact, resemble very closely the original absinth, and are consumed by the French buyer under the name of "Algerian anise." The governor-general of Algeria, on Oct. 31, 1922, published a decree fixing the maximum alcoholic content of liqueurs at 45 degrees, and the maximum dose of anise essence at 2 grams per liter—a dose theretofore unknown in France.

2. *Production and Consumption of Alcoholic Liquors.* The most recent figures obtainable regarding the production of alcoholic beverages in France are those from the International Bureau Against Alcoholism (Lausanne, Switzerland), which are shown in the accompanying Table I. According to this table the sum total of the various classes of alcoholic liquors produced in the year 1922 amounted to 103,953,000 hectoliters or 2,746,438,260 gallons (1 hl. = 26.42 gals.).

TABLE I
PRODUCTION OF ALCOHOLIC LIQUORS IN FRANCE, 1919-22 (in thousands of hectoliters)

LIQUOR	1919	1920	1921	1922 ALSACE-LORRAINE INCLUDED	AVERAGE ALCOHOLIC CONTENT
Wine	54,527	61,417	48,017	72,251	9%
Cider	22,333	10,244	26,198	17,367	4%
Beer	7,343	8,661	10,691	12,602	4%
Distilled Liquors①	821	1,295	1,554	1,733	
Total	85,024	81,617	86,460	103,953	

①Including industrial alcohol.

The various materials from which distilled liquors were produced in 1921 and the quantities of pure alcohol obtained from each are given in Table II.

TABLE II
MATERIALS USED IN THE PRODUCTION OF DISTILLED LIQUORS (1921)

MATERIALS	QUANTITY OF ALCOHOL IN HECTOLITERS
Farinaceous substances	170,557
Molasses	264,101
Beet-root	608,492
Wines	173,378
Cider, perry, marc, dregs, fruits	335,941
Other substances	1,544

Wine Production

The production of wine in France varies greatly from year to year according to climatic and other conditions. The World War did not cause any considerable decrease in wine production in 1914; but in the following year the shortage of labor and the consequent neglect of the vineyards, combined with unusually bad weather, resulted in the smallest wine-crops in half a century. The figures in Table III, taken from "The Statesman's Year-Book," 1924, show the number of acres in vineyards and the production of wine and cider in certain years.

TABLE III
PRODUCTION OF WINE AND CIDER

YEAR	ACRES UNDER VINES	WINE PRODUCED (1,000 GALS.)	WINE IMPORTS (1,000 GALS.)	WINE EXPORTS (1,000 GALS.)	CIDER PRODUCED (1,000 GALS.)
1900	3,974,970	1,441,330	114,760	41,010	647,000
1915	3,807,982	448,819	184,866	22,286	649,154
1920	3,313,749	1,232,748	118,932	40,854	225,368
1921	3,228,376	990,374	111,892	37,180	576,356
1922	3,490,000	1,544,576	172,040	22,726	275,000

According to official statistics of the French Government in 1918, the total surface devoted to the growth of vines amounted to 1,566,800 hectares, including vines not yet producing. To these figures must be added the areas planted with vines in Alsace and Lorraine, ceded by Germany. This territory, divided by France into the three Departments of Bas-Alsace, Haute-Alsace, and Moselle, shows the figures of 12,400, 9,560, and 3,100 hectares respectively. The total territory producing wine, therefore, comprised about 1,591,000 hectares, or 2.9 per cent of the total area of the country. A comparison of figures in the present century with those of the last century indicates a marked decrease in the area devoted to the cultivation of vines. In 1860 there were in France 2,600,000 hectares of vines. These had decreased to 2,197,000 hectares in 1882, to 1,800,000 in 1892, 1,750,000 in 1902, 1,612,000 in 1912, and 1,307,000 in 1921. In 1922, however, the area increased to about 1,381,000 hectares.

With the exception of perhaps half a dozen departments, wine is made in every part of France. In some districts, however, the production is insignificant, and in the greater number of departments the supply is below the local consumption. There are probably 42 departments which produce wines in excess of local requirements. Three of these supply the world's most famous vintages, the Gironde being noted for its excellent clarets, the Côte d'Or for its burgundy, and the Marne for its champagne. Each of these varieties of wine is fully dealt with in this work under a separate heading. Fine white wines are produced in the departments of Yonne, Maine-et-Loire, Loire Inférieure, Indre-et-Loire, Loire-et-Cher, Indre, Haut-Rhin, Bas-Rhin, and Moselle, Saône-et-Loire, Isère, Rhône, Drôme, and Vau-

cluse yield the choicest red wines. The southern departments, also, notably Hérault, Aude, Gard, Pyrénées-Orientales, Var, Bouches-du-Rhône, Gers, Tarn, and Haute-Garonne, produce great quantities of wine, though of lower grade.

The wine-crop has been seriously affected at various times by the attacks of fungus diseases and insects, notably the oidium, which made its first appearance in the Gironde in 1855, and the phylloxera, which devastated thousands of acres of French vineyards in the eighties and nineties. The latter pest, unlike the former, which only attacks the fruit, kills the vines outright. The loss from this cause, however, has been largely overcome by grafting the local species of vines upon the hardier American stocks.

Per Capita Wine Consumption

The enormous proportions of the wine consumption of France are indicated by the fact that while the country produces more wine than any other country in the world, it imports more wine than it exports. Recent statistics show that the average Frenchman drinks seventy times as much wine as was consumed by the average American in pre-Volstead days. The per capita consumption of wine in France is 32 gallons, as compared with 25 gallons in Italy, 18.5 gallons in Spain, 3.5 gallons in Austria, 1.5 gallons in Germany, 1.04 gallons in Belgium, and 0.35 gallons in Great Britain.

Beer

Beer is relatively unimportant as an alcoholic beverage in France. Never a popular beverage in the sense that wine has been, its use became still less common after the beginning of the World War, as the result of the destruction of many breweries in the north and east by the Germans; and the restrictions placed upon the use of grains during the War tended further to reduce its consumption. Since the War, however, in spite of the heavy tax on beer and the higher prices demanded for it, the annual consumption has been rapidly approaching the pre-war level. Table IV shows the consumption of beer for the years 1919-22.

TABLE IV
CONSUMPTION OF BEER IN FRANCE
(In thousands of hectoliters)

YEAR	QUANTITY CONSUMED
1919	7,400
1920	8,700
1921	10,700
1922	12,600

According to the *Revue Vinicole* of July 24, 1924, the customs duties on alcoholic drinks in France during the first six months of the year 1924 were:

	FRANCS
Wines, Ciders, Pears, Meads	283,013,000
Beers	46,553,000
Alcohols, surtaxes on alcoholized wines	389,877,000
Tax of 25% on spirits	341,162,000
Total	Francs 1,060,605,000

3. *Bouilleurs de Cru.* One of the hardest fights in connection with the alcohol problem in France has centered around the so-called privilege of the *bouilleurs de cru.* This term (literally, "boilers of produce") is applied to the peasants or farm-owners who operate private stills for the manufacture of spirituous liquors from the produce of their own farms, for home consumption. The process employed does not differ in principle from that of the large "industrial distiller" who manufactures spirits from beets, potatoes, or grain; but in common usage, as well as in legal parlance, a *bouilleur de cru* is one who distils the juice of *fruits* raised on his own farm, such as grapes, apples, cherries, plums, etc. Prior to 1916 these small proprietors were permitted to distil their harvest at home and consume the alcohol thus obtained without paying any revenue tax, provided they did not sell or transport their product.

Abuses of System

The abuses to which this concession was subject may readily be imagined. Since the government agents had no means of controlling the transportation of fruits from one farm to another, it was possible for a farm distiller to buy up the orchard crops of his neighbors, haul them to his own farm, and distil brandy in large quantities without paying any tax whatsoever to the government. Furthermore, there was the *bouilleur ambulant* or traveling distiller who moved from farm to farm with a portable still, and at a fixed price converted the farmer's wine or cider into spirits. By such an arrangement as this it was possible for every farmer to become virtually a distiller, and without operating a still at all, himself, he could have in his cellar an unlimited supply of untaxed liquor at an expense amounting to only a fraction of what he would have to pay for the usual market product. The pernicious influences rising out of this "privilege" of the farmer are thus aptly described by an orchardist writing in *L'Étoile Bleue* (July-August, 1917) under the title "Causerie sur le privilège des bouilleurs de cru."

> What a temptation for him, his family, and his friends to abuse this brandy which costs so little! When it flows from the still, one tastes it and makes his friends taste it. And presently, everybody knows that it is there, close at hand, and they are not stingy with it. The postman who brings a package, the *gendarme* or the road-repairer who has an errand at the farm can not refuse a drop, and at the influential elector's the political candidate also has occasion to appreciate this famous brandy of the *bouilleur de cru.*
>
> This brandy which has paid no tax, serves not only as a gift to friends, but also to pay the workmen. Instead of giving a workman four francs a day, one gives him two francs and a liter of brandy. The workman is satisfied, for he has paid two francs for a liter which would have cost him over four francs if he had bought it, and the proprietor is satisfied, for he has gotten two francs for a liter which he could have sold outside for only 1 fr. 50; and this is why a coalition of interests which are ordinarily opposed to each other, league themselves together to uphold the privilege of the *bouilleurs de cru.* The landlord, the small farmer, the farm laborer, and the petty office-holder are always ready to defend it and to call it not a privilege, but a right.

The privilege of the peasant distillers to make their own spirits not only encourages excessive drinking and drunkenness in the rural districts, but it also tends greatly to promote fraudulent sales of liquor. The small farmer, laboriously striving to build up a competence, and knowing the potential value of a well-filled brandy-cellar, too often succumbs to the temptation to realize on it through the medium of the illicit dealer. To dispose of his brandy honestly he must haul it to the neighboring village, where he will be required to pay a tax on it greater than its value; therefore he yields to the tempting offer of the clandestine buyer, who pays him a good price and removes the liquor from his cellar surreptitiously without risk to the farmer. Thus many hitherto honest countrymen become law-breakers, and

through their activities in the aggregate the Government suffers a tremendous loss of revenue.

In 1916 the State requisitioned for the manufacture of munitions the alcohol from grains, potatoes, and beets, produced in large distilleries and called industrial alcohol. The alcohol of the *bouilleurs de cru* was alone authorized for beverage consumption; but its distillation was submitted to supervision by the revenue officials, and all quantities produced by each cultivator in excess of ten liters of pure alcohol for his family consumption was made taxable at the rate of 400 frs. per hectoliter. This tax was raised to 600 frs. per hectoliter by law of Feb. 22, 1918. Under the ruling of 1916 the tax-exemption privilege of ten liters for personal consumption was allowed only to proprietors who could prove that they had distilled or had caused to be distilled a part of their harvest from Jan. 1, 1910 to Jan. 1, 1916. In case a farmer complying with the above conditions died subsequent to Aug. 2, 1914, the same privilege would pass to his surviving conjoint. Later the exemption privilege was extended to farmers who served under the flag between Aug. 1, 1914 and Dec. 31, 1919 (Art. 22, Law of March 29, 1919), and to unmarried widows of farmers who were mobilized after Aug. 2, 1914, and died during the period of the war (Art. 37, Law of June 25, 1920)

Exemption Privileges

The withdrawal of industrial alcohol from the beverage market brought about a great increase in the demand for "natural" or fruit alcohol—the product of the *bouilleurs*—and prices soared accordingly. From a pre-war price of 110 to 170 frs. per hectoliter at 100, brandy rose to 1,000 and even 1,200 frs. under the new regimen. Also, in spite of the high tax, the *bouilleurs* profited tremendously, and increased rapidly in number. According to *L'Étoile Bleue* (January, 1922) there were 1,136,719 *bouilleurs de cru* in 1919 and 1,728,290 in 1920. The total quantity of tax-exempt pure alcohol manufactured by them in 1919 was 79,018 hectoliters; in 1920 it was 101,412 hectoliters. The latter figure represented in actual money value an exemption of about 127,000,000 frs.

The *bouilleurs de cru* are strongly represented in Parliament, and their supporters in that body have striven persistently not only to secure the extension of the exemption privilege to an ever widening circle of beneficiaries, but finally to obtain the nullification of the law of 1916 and the reestablishment of the right of every farmer to distil brandy free from governmental regulation. Against these protagonists of the privilege, the Ligue Nationale contre l'Alcoolisme has been waging a very strenuous campaign, and through its organ *L'Étoile Bleue* the public has been aroused to the danger of a return to the old régime. On Jan. 11, 1922, the Ligue wrote to the Minister of Finance demanding "the final, complete, and strictly enforced suppression of the *bouilleurs de cru*" and at the same time every member of the Ligue was asked to make a similar appeal to his senator and deputy. The demand attracted a great deal of attention in all parts of France, and received the support of temperance organizations throughout the country as well as the endorsement of numerous chambers of commerce, civic societies, women's clubs, etc. It is interesting to note that The Federation of Brandy-Distillers of the Midi also protested energetically to the Government against all attempts to reestablish the old privilege of the *bouilleurs de cru*.

The only action taken by the Chamber of Deputies in 1922 regarding this question was a vote, on June 26, to extend the so-called "provisory régime" of alcohol to September 30, 1924—that is to say, until after the elections.

In 1923 a law was passed (Feb. 28) suppressing the personal character of the right given to *bouilleurs de cru* to distil free of duty ten liters of spirits for home consumption. Henceforth any new *bouilleur* may also enjoy this right. This was a victory for the reaction.

4. *Liquor Legislation.* The fact that the liquor interests are more strongly represented in the French Parliament than in any other similar legislative body in the world, is easily accounted for when one considers the vast ramifications of the drink trade and the large percentage of the population which is in one way or another connected with it and dependent upon it for a livelihood. France, in 1920, had 513,000 saloon-keepers, and at least 1,500,000 small cultivators, proprietors of vineyards, and fruit-growers who derived their living from the production of wine, cider, and spirits, and also from the alcohol-beet, one of the principal products of the North. In many instances, it is maintained, the soil does not profitably lend itself to any other culture than that of the grape, and the peasants are attached by tradition to this time-honored occupation.

Of the more than 600 members of the Chamber of Deputies, only about 50 have declared themselves openly against distilled beverages, and not one has publicly opposed the use of fermented drinks.

As far back as the time of Louis XIV, and during the eighteenth century, there was a heavy tax on alcohol. After the Revolution the Constituent Assembly, obsessed with the idea of complete "personal liberty," abolished the *octroi*, or duty on the entry of spirits into towns. At the end of the Consulate (1804) the taxes were reestablished. The general consumption tax on spirits rose by successive stages to 156 fr. per hectoliter of pure alcohol in 1850, 220 fr. in 1900, and 600 fr. in 1918.

Legislation from 1816

The important liquor legislation from 1816 down to the present time is epitomized in the following paragraphs:

1816.—A law of April 28 decreed that spirits should not be distributed without a permit, called *acquit-à-caution*.

1851.—Under the terms of the law of Dec. 29 no saloon or other house for the sale of alcohol on the premises could be opened without the permission of the administrative authority, the prefect. This permission was revocable at any time. This law was only a political instrument for the Second Empire, which was made use of to put down drinking-places suspected of harboring conspirators, or of promoting agitation against the Government. The prince-president justified the decree on the ground that:

> The constant multiplication of cafés, saloons, etc., is a cause of disorder and demoralization, and that these establishments have largely become places of reunion and affiliation for secret societies, especially in the

FRANCE: ARC DE TRIOMPHE, PARIS

country, and they have deplorably favored the increase of wrong sentiments.

This decree was not abrogated upon the fall of the Empire but was enforced until 1880.

1880.—By the law of July 17 all retail dealers, barkeepers, or other persons permitting the consumption of alcoholic beverages on the premises, or merchants catering to such consumption outside the premises, were required to make a declaration to this effect. Any person excepting a minor, or one who had been convicted of a crime, or of a misdemeanor during the five years preceding his application, could obtain a license. The license fee, payable every three months, varied from 5 to 112 fr., according to the number of inhabitants in the community and the volume of business transacted in the place. Merchants of all classes were permitted to add the sale of intoxicants as accessories to their main line of business. For example, nearly all tobacco merchants, bakers, and fruit-dealers held liquor-licenses. The same law specified that no authorization was necessary on the part of the local police for the opening of an establishment for consumption on the premises, but mayors of towns were empowered to prohibit the opening of drink-shops within prescribed areas surrounding public monuments, churches, public schools, hospitals, and cemeteries. The latter provision was very rarely applied.

1884.—Mayors were clothed with police authority, and therefore could close, at any time, places in which intoxicants were sold, in case of disturbances. They could also prohibit the sale of such drinks in general. This law was invoked in 1918 and 1919 by the mayors of Nantes, St. Nazaire, and other port towns.

1897.—A law intended to facilitate the sale of intoxicants and benefit the liquor interests, authorized district councils to suspend the city-tolls upon beer, cider, and perry, which beverages were classed as "hygienic" by the law. The same law prohibited the levying of tolls upon these "hygienic" beverages by cities which had not already imposed such taxes. Another clause of this law authorized cities which suspended toll-rates on such beverages, to substitute other taxes instead, for example, an increased tax on spirits.

1900.—Taxation of consumption was the purpose of a law adopted Dec. 29. It provided two classes of taxes: (1) A consumption-tax on spirits of 220 fr. per hectoliter, but no such tax on wine, beer, cider, or perry; (2) a circulation-tax of 1.50 fr. per hectoliter on wine, and 0.80 fr. per hectoliter on cider. "Circulation" was here interpreted to mean the transportation of wine and cider from one house to another.

1901.—A resolution introduced in the Chamber of Deputies by Vaillant aimed at prohibiting the sale of absinth in army canteens. It was in principle the "prohibition for the public good" of liqueurs, *apéritifs*, and other drinks containing dangerous extracts. The resolution was approved almost unanimously, and Parliament instructed the Government to obtain from the Academy of Medicine a list of such drinks. The Government, however, waited until 1903 before taking this action, and as the Academy did not then assume a firm attitude on the question, this attempt to suppress absinth-drinking failed.

1905.—By act of Dec. 20, wholesale liquor-dealers were required to procure licenses authorizing them to sell. They were required to pay, every three months, a tax of 20 to 220 fr., depending upon the volume of their business.

1906.—Under the act of Feb. 27 the peasant distillers known as *bouilleurs de cru*, who distilled spirits from various kinds of fruit grown in their own orchards or vineyards, were completely exempted from control of any kind, provided they produced spirits for their own consumption only.

1907.—A consumption-tax of 220 fr. per hectoliter was placed upon the spirit contained in fortified wines, vermuth, and in the essences, or so-called aperitive drinks made of wine. An additional tax of 50 fr. per hectoliter was imposed on spirit contained in other *apéritifs* consisting entirely of spirits perfumed with essences (bitters). This tax had previously amounted to 220 fr. per hectoliter of pure alcohol.

(In 1909 the Government, prompted by the belief that the number of drinking-places should be reduced, attempted to accomplish this end by raising the license fees. Indignation ran high among the liquor-dealers, and they retaliated by organizing an "alcohol strike," for the purpose of embarrassing the Treasury by reducing revenues. On Jan. 26, 1910, the strike was inaugurated at Turcoing, Roubaix, Neuville, and Mouveaux, and these towns were placarded with instructions calling upon the liquor-dealers to pay the required taxes on liquor actually sold, but to reduce their sales to a minimum. Union laborers were reminded of the effective support which the dealers had given them during various labor strikes, and were called upon to reciprocate by refraining from the purchase of their accustomed beverages. The people in general were informed that the tradesman paid 85 per cent of the total revenue of France, and very strong popular sympathy was aroused in behalf of the movement. At Roubaix, 2,300 out of 2,400 dealers joined the strike. It was estimated that about 500 hectoliters of spirituous beverages were sold monthly, and that a month's strike would entail a loss of about 107,000 fr. in taxes to the Government and about 25,000 fr. to the city of Roubaix. The strike did not include such drinks as beer, wine, and cider, or non-alcoholic beverages. After a short time the Government, with rather ill-grace, capitulated, and abandoned its program of increased taxation.)

Alcohol Strike

(In 1911 Henri Schmidt, deputy of Saint Dié, Vosges, made an unsuccessful fight to secure the passage of a bill prohibiting the manufaeture or sale of absinth.)

1913.—A law, dated July 31, extended the powers specified in the law of July 17, 1880, of prefects, or governors of departments. These officials were empowered, after having obtained the consent of the department council, to establish no-license areas around all publie buildings in all the districts of their departments; but such measures had to be applied to an entire department, and the prescribed area was to be the same for all districts within the department. About 40 prefects made use of this authority during the World War.

1914.—The law of July 15 suppressed the licenses of about 5,000 drink-shop owners who had

been selling both wine and spirits. These dealers had to give up the sale of spirits, but were permitted to continue the sale of wine by paying a license fee based upon the volume of this business alone. This law was designed also to curb public drunkenness, and to combat the progress of alcoholism. Prior to this time there had been no provision in the penal code for the offense of drunkenness. The provisions of the new law were as follows:

Drunkenness in a public place was punishable by a fine of 1 to 5 fr. for the first offense; for the second offense (if committed within twelve months of the first and in the same district) the penalty was imprisonment not exceeding three days; for the third offense (if committed within twelve months of the second and in the same district) the offender was liable to a fine of 16 to 300 fr. and imprisonment from 6 to 30 days; for the fourth offense (if committed within twelve months of the third and in the same district) the penalties prescribed in the case of the third offense might be doubled, and the offender's civil rights could be suspended.

Persons convicted of selling or giving away liquor to a person already intoxicated, or of admitting such a person to the shop, or of serving alcoholic drinks to minors could be punished the same as indicated above for drunkenness, for the first, second, and third offenses, and at any time after the third offense violators of the law might be punished by the closure of their shops for a period not exceeding one month. The court might also prohibit their sales for consumption on the premises. Anyone inducing a minor under 16 years of age to drink to the point of intoxication was liable to a fine of from 16 to 300 fr. and to six to thirty days' imprisonment.

From 1915 to 1919 the liquor legislation of France may properly be classified under two separate headings: (a) Emergency legislation for the period of the war only; (b) Legislation of a permanent character, applicable in time of peace.

(a) *Emergency Legislation.* 1915.—By circular letter of May 5, the Minister of the Interior exhorted all prefects of departments to withdraw State financial aid from soldiers' wives found drunk.

By circular letter of Aug. 21, the prefects were reminded by the minister of their powers (as set forth in the foregoing paragraphs) to restrict the sale of intoxicants. This circular also exhorted the prefects to prohibit the sale of spirits before 11 A. M., and to forbid the sale of the same to women minors, or to soldiers and sailors in uniform at any time. Similar orders were given by the commander-in-chief of the army and by the War-Office to commanding generals in regions or towns subject to military authority (cities in a state of siege, military zones, regions behind the firing-line, entrenched towns, seaports, arsenals, etc.) Regulations drafted by General Joffre entirely forbade the sale or distribution of intoxicants in the war area, and drink-shops violating this order were liable to closure by the military authorities. All of the prefects and generals exercised these war-time powers to a considerable extent.

1916.—An act of June 30, passed for the period of the war, contained two important provisions: (1) Abolition of the privilege of the *bouilleurs de cru*, as described in Section 3 of this article; and (2) Requisition by the State of the entire production of other spirits, from potatoes, beets, and grain, for defense purposes and for use in the hospitals.

An act of Dec. 22 prohibited the importation of spirits from abroad.

1917.—On Feb. 19 an act was passed for the enforcement of regulations issued by commanding generals, making the violation of such orders punishable by a fine of 1 to 5 fr. for the first offense, one to three days imprisonment for the second offense committed within twelve months, and 16 to 200 fr. fine and 6 to 30 days imprisonment for the third offense committed within twelve months of the second offense.

(Good use was made of the military powers in March, 1917, when the prefect of one department requested the commanding general of the area to forbid the soldiers from entering any wine-shop whose owner, formerly a farmer, had left his farm uncultivated to open a drinking-place.)

On June 16 the minister of ammunition issued a circular letter prohibiting munitions-workers from entering public houses within a certain area around ammunition plants.

By circular letter of June 22 the minister of the interior exhorted the prefects anew to limit the sale of liquor for consumption on the premises at meal-time, and to restrict the sale for consumption off the premises to two liters.

It will be seen that two very important war-time *laws* were passed during the above period. The frequent *exhortations* to the prefects led to the enforcement of many local regulations and restrictions in the departments.

(b) *Legislation of a Permanent Character.*

1915.—A decree of Jan. 7, followed by the act of March 16, prohibited the manufacture, sale, or circulation of the alcoholic aperitive drink (65° alcohol) called absinth, or similar beverages. Infractions of the law were punishable by closure of the dealer's shop and by a fine.

An act of Nov. 9 forbade the opening of any new shops for the sale of spirits containing more than 23° alcohol except, in the case of restaurants, in meals; penalty, 100 to 2,000 fr. and immediate closure. The same law prohibited the reopening of a spirit-shop which had been closed for one year. Spirit-peddling was also prohibited. The keeper of a drinking-place must be a Frenchman, or, if a foreigner, have lived in the community where his shop was situated, for five years.

Under this law certain temperance organizations recognized as "public utilities" are authorized to prosecute infractions of the law in the penal and civil courts.

1916.—The Act of June 30 increased the consumption-tax on spirits from 220 to 400 fr. per hectoliter of 100° alcohol.

A circular letter of Dec. 10 from the minister of education urged antialcohol instruction in the schools.

1917.—An act of Oct. 1 contained three important features: (1) It strengthened the former law against drunkenness; (2) it prohibited the credit sale of spirits for consumption either on or off the premises, and made debts incurred in this manner uncollectable by process of law; (3) it forbade the employment in drink-shops of female servants under eighteen years of age, excepting members of the proprietor's family. Infraction of the last-mentioned clause is punishable by a fine of 6 to 10 fr. for the first offense, and by imprisonment for the second offense.

Another important section reads:

Any keeper of a café, saloon, music-hall, or any other place for consumption on the premises who by employing or receiving habitual prostitutes has been guilty of promoting vice or debauchery *must* be im-

prisoned from six days to six months, and may, furthermore, be fined 50 to 500 fr. and deprived of his rights as a citizen for five years. His establishment must be closed permanently. The penalties are doubled if the prostitutes are members of his family.

This provision of the law is poorly enforced.

1918.—By Act of Feb. 22 the consumption-tax on spirits was raised from 400 to 600 fr. per hectoliter of 100° alcohol, and the same tax was applied to fortified wines. A production-tax of 1 fr. per hectoliter-degree was placed on beer. A circulation-tax of 2.50 fr. per hectoliter was placed upon cider and hydromel, and 5 fr. on wine. All city-tolls were suppressed with the exception of a toll of 0.30 fr. on wine in bottles.

Bills of March 22 and 29, and of June, 1918, imposed an additional tax on spirits and fine wines—the so-called "luxury tax" of 20 per cent on the sales price, the latter being calculated to include the consumption tax. This pyramiding of taxes has made spirits very expensive, and has consequently been effective in reducing their consumption.

Under the Act of June 29 the circulation tax was also increased on the so-called "hygienic" drinks, amounting to 5 fr. more per hectoliter for wine, 2.50 fr. on cider, and 10 and 5 fr. on small wines (piquettes). The manufacturer's tax on beer was increased to 1.8 fr.

A bill of Dec. 31 imposed a "tax de luxe" of 10 per cent upon wines in bottles exceeding a value of 5 fr. and in barrels of a value exceeding 5 fr. per liter. This tax was based upon the amount of juice.

It will be seen that the foregoing permanent legislation and the proposals to definitely regulate the drink traffic were based upon the beneficial effect of the abolition of the peasants' exemption from taxation (privilege of the *bouilleurs de cru*). It is also evident that the state had in mind from the beginning of its present policy the creation of a monopoly on alcohol, and, in fact, proposals to this effect have been widely discussed in Government circles. Under this plan, as proposed, the State alone could purchase alcohol, at fixed prices, the same to be established every year for the entire production, especially that of industrial alcohol. The financial deficit would be made up by selling a part of the spirit at a very high price for the manufacture of beverages. Fruit alcohol would remain free, but would be subject to taxation, and its production would be rigidly controlled. Anticipating legislation to this effect, a temporary monopoly was actually established by decree of Aug. 13, 1919, advantage being taken of the provisions of the law of June 30, 1916 (which abolished the exemption of the peasant distillers from taxation and control) to extend the period of Government control to Sept. 30, 1920. Subsequent extensions of this "provisory régime" have made it effective until Sept. 30, 1924.

1919.—A law adopted on May 6 protects original names given by the wine-manufacturers and spirit-distillers to their products.

The outstanding results of liquor legislation up to 1920 are thus summed up by Dr. Jean Méteil in an article in the *Scientific Temperance Journal* (December, 1920) entitled "The Anti-Alcohol Struggle in France":

1. The consumption of absinth, forbidden in 1915, remains, in spite of the efforts of the distillers.

2. The prohibition of distilled spirits was on the point of passing Parliament in 1915; the Ministry formed by Mr. Briand entered upon its program and tried to obtain from Parliament an authorization to pass certain laws, counting upon using this latitude at first in order to prohibit alcohol. It came very nearly succeeding, but Parliament recovered possession of itself and refused the request. A few weeks later Mr. Briand's ministry fell. One can see a certain connection between the campaign conducted by the alcoholic powers against Mr. Briand and his fall. It served as a lesson to many politicians and when, 18 months later, in 1916, Mr. Ribot and Mr. Siegfried defended a project for the prohibition of alcohol, they were followed by only 47 Deputies.

3. I have already said that all industrial alcohols had been reserved exclusively for the government since June 30, 1916, for the manufacture of powders for the duration of the war. This measure has been several times prolonged.

In 1920, the large distilleries tried to have the embargo on industrial alcohols raised; the government, for which the needs of the treasury were enormous, wished to sell for human consumption the stocks of industrial alcohols which they were holding. The anti-alcoholists and all the societies interested in public welfare united in protesting very strongly. They had, besides, allies in the opposite camp, the small distillers, for whom alone the alcohol admitted for human consumption has increased ten-fold in value. They protested violently, and at any rate we prevented these 1,200,000 hectolitres of industrial alcohol going into the stomachs of our fellow citizens. It will be necessary to watch very closely as long as the utilization of industrial alcohol as a fuel for motors, of which a great deal is said, is not practically organized. The high price of alcohol in comparison to imported gasoline is a serious obstacle, more especially as the government has built its fiscal system upon the sale of spirits. It expects the taxes on drinks voted for 1920 to amount to 2,000,000,000 francs.

4. The alcohol trade supports the heaviest burden in the new fiscal organization. Our anti-alcohol campaign has prepared opinion to accept the necessity of any heavy taxation on alcoholic drink and to consider it a non-essential luxury.

Wines, which before the war we had not dared touch, are undergoing increases in taxation. For the first time in the French Parliament, a minister of finances dared, in order to justify his taxes, to speak of the abuse of wine so frequent in many places, and which constitutes real alcoholization. He cited industrial localities in which the average per capita consumption for workman or workwoman was 7 pints a day of wine containing 10 per cent. alcohol. All French anti-alcoholists fight against such abuses no matter to what society they may belong.

The taxes on wine have risen from 1.50 fr. in 1914 to 19 fr. in 1920. As to spirits, the price of a litre of brandy, which, coming out of the still in 1914 was 1.20 fr. is in 1920, 16 fr., an increase of 795 per cent. The increase on the retail prices would be still higher.

5. Our most redoubtable enemies are, as I have said, the small distillers, the courageous French peasants, who paid such a heavy tribute to the war, who have so well done their duty, who have saved France from the bolshevist peril by their attachment to traditions, but who have become the favored ones of the hour in a time of scarcity and exhaustion of stocks. The last elections showed their power, and the majority jealously demand the maintenance of their privileges. Since June 30, 1916, they may no longer distill freely without control and are subject to the payment of revenue on the consumption of the alcohol. We have succeeded up to the present in holding this position. There will still be hard battles to fight.

6. The following measures taken during the war remain in force; prohibition of admission of children to cafés; of introducing alcohol into factories; prohibition of serving alcohol to women between meals.

In short, considering the appetite for enjoyment and gain which follows all upheavals, considering the general lowering of morality in the world, we consider ourselves relatively happy not to have lost the little legislative progress realized during the war.

1922.—An act, effective July 19, modified the law of March 16, 1915, relative to the prohibition of absinth and similar liqueurs as follows: The manufacture, wholesale and retail sale, and the circulation of absinth and similar liqueurs included under the laws of Jan. 30, 1907, and Dec. 26, 1908, are prohibited. The characteristics

which shall determine what kind of spirits shall be known as "near-absinth" liqueurs shall be fixed by decree. Violations of the present law shall be punished, at the request of the administration of indirect taxes, by a fine of 16 to 500 fr., and on the second offense a drinking-place may be closed by a court order.

In accordance with the above law, the President of the Republic issued, on Oct. 24, a decree to the following effect:

The law of July 19 considers as "similar liqueurs" all those whose dominant taste and odor are those of anise, and which upon the addition of four volumes of water present a muddy appearance. As "similar liqueurs" also, will be considered spirituous anises not rendered muddy by the addition of water, but containing a cetonic essence, especially one of the following: *grande absinth, tanaisie, carvi.* All spirituous anises of greater alcoholic content than 40 degrees, or containing less than 50 grams of sugar (saccharose) per liter come under the above classification.

1923.—A law relating to *bouilleurs de cru* was passed on Feb. 28. See BOUILLEURS DE CRU, above.

1924.—M. Lafont, member of the House of Deputies, submitted to the House a bill prohibiting the so-called "near-absinth" liqueurs.

5. *Temperance Work and Temperance Organizations.* The molding of public opinion for temperance has been a very slow process in France, and such headway as has been made in the struggle against alcoholism has been due to the efforts of a comparatively small number of workers. In every case where governmental action has been brought to bear against the liquor traffic it has been done under pressure of the temperance societies. The greatest obstacles to the progress of temperance have been the age-old traditions of the French concerning the healthfulness of wine and their unwillingness to recognize wine as alcohol. Speaking generally, the Frenchman interprets "alcohol" to mean distilled spirits; and around spirit-distilling and spirit-drinking the temperance fight has always chiefly centered. It is only within the vision of a small, though increasing, number of medical men that the struggle assumes the aspect of a war against all alcoholic beverages, fermented as well as distilled. The majority of the people, including many of the members of temperance societies, so far from considering wine as the enemy of temperance, maintain that it is a preventative of the excesses arising from the use of stronger liquors.

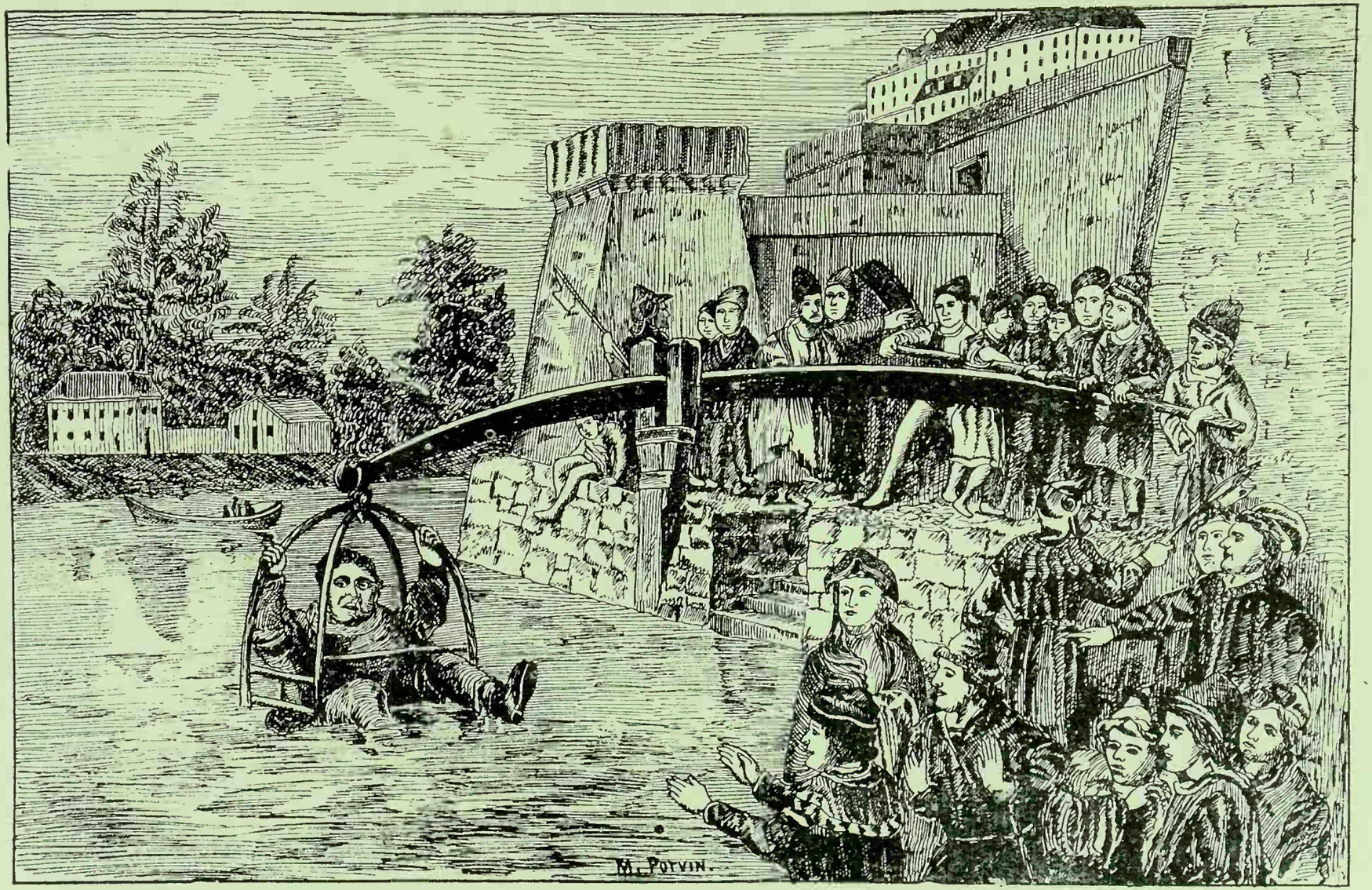
The first symptoms of public uneasiness concerning the alcohol menace were evidenced by the formation of a few short-lived temperance societies between the years 1860 and 1870. In 1872, after the Franco-Prussian War, when the most impartial observers were compelled to recognize the demoralizing part that alcoholism had played in the war, a strong antialcohol movement led to the formation of the Société Française de Tempérance (French Temperance Society"). Among its members were several of the most prominent philanthropists and savants of the day, such as Théophile Roussel, Bergéron, and Lunier, and subsequently Magnan, Motet, and others. The object of this society was the acknowledgment of the dangers attending the use of alcohol, combined with the scientific study of drunkenness. It had, however, no practical temperance basis, and prescribed no rules of conduct for its members, permitting them the use of spirits on condition that they did not abuse the privilege. This society pursued its labors for twelve years, and called two international congresses at the international expositions of 1878 and 1889 respectively. While instigating the publication of numerous scientific works on alcoholism, it distributed many "temperance diplomas," published a temperance journal, and some numbers of a popular sheet entitled *Le Bon Conseiller* ("The Good Counselor). In 1873 it prepared the Roussel law against drunkenness in public places, and, at a later date, inspired several members of the Legislature to attempt the reformation of the liquor laws, and the institution of a monopoly. But it could not prevent the reactionary legislation of 1881, which proclaimed the liberty of the saloons. It did not stay the tide of alcoholism, which swelled with terrible rapidity after 1870. Rather, it remained an academic enterprise, an aristocracy of philanthropists and savants of limited number, with a happy influence over the few, but none over the people generally; and above all it had no influence over that part of the populace which still disbelieved in the ill effects of alcohol. About 1888 this society ceased to function, but resumed its labors in 1894, when the temperance movement in France began to show renewed activity.

Société Française de Tempérance

Another organization which sprang into existence during the first phase of the temperance movement was the French division of the Croix-Bleue (see FÉDÉRATION INTERNATIONAL DES SOCIÉTÉS DE TEMPÉRANCE DE LA CROIX-BLEUE). This society had been founded in Switzerland for the reclamation of drunkards under religious auspices. The chief object of the Croix-Bleue is still the prevention of drunkenness rather than the prohibition of the drink traffic. It saves the fallen, but preaches only moderation to others. During the first phase of the temperance movement in France the Croix-Bleue rendered valuable services in the same way as the Société de Tempérance, by means of conferences, meetings, and popular publications. The halls of the Christian Mission of Macall, which had been established many years before by a rich Englishman of that name, became popular centers of temperance teaching. Unfortunately, its exclusive religious view of the question, and its Protestant doctrines were an obstacle to complete success.

The second phase of the temperance movement began in 1895, when alcoholism may be said to have first become an important national question. For the first time the popular journals began to take the matter up. The new movement was characterized by the teaching of abstinence, as opposed to moderation. This principle was enunciated by the Société contre l'Usage des Boissons Spiritueuses ("Society Against the Use of Spirituous Beverages"), founded in June, 1895. The organization subsequently changed its name to "Union Française Antialcoolique" ("French Antialcoholic Union"). The idea of such a union occurred to three men, who at once put it into effect; they were Léon Marillier, Dr. PAUL MAURICE LEGRAIN, and Dr. Paul Sérieux. On the occasion of the inauguration of the Union Dr. Legrain published an appreciative statement about the Société Française de Tempérance, which appeared in *Relévement Sociale*, and clearly de-

Birth of Abstinence Movement



PUNISHMENT FOR DRUNKENNESS, INFLICTED IN FRANCE, FLANDERS, ETC., IN THE MIDDLE AGES
—*Courtesy Revue Antialcoolique*

fined the sphere of action of the new organization. While testifying to the good work of its predecessor, the union declared that it was time to supplement theoretical speculations with practical endeavor. "In view of the menace of alcoholism," wrote Dr. Legrain, "something has to be done as a corollary to theorizing." The one line of work was dependent upon the other. Legislative action, at best an uncertain method, could not be counted on, unless public opinion compelled action. As a voluntary sacrifice, the use of alcohol must be abandoned by the members of the new organization, in order to set an example to the public. This, he wrote, was the least that could be expected from a temperance worker. The Union Française Antialcoolique exacted from its members a pledge of total abstinence from distilled liquors, and of moderation in the use of fermented drinks, without, however, laying down any precise formula as to what moderation meant. This was the weak point in the Union's methods. But at that time it required courage even to pronounce the word "abstinence" in France.

Dr. Legrain was president and superintendent of the Union from the time of its foundation to 1903, devoting to it eight years of work. His first suggestion, which the committee adopted, resulted naturally from the new principle of throwing all efforts upon individual initiative. He proposed absolute decentralization, and the transformation of the society into a federation, whose central committee should have only representative and elective powers, without any authority of administration, this being left entirely to the adherent groups. The central committee became only a link binding the federated societies together.

Federation of Abstinence Societies

The Union Française Antialcoolique thus became a federation which included all the societies recognizing the principle of total abstinence from distilled liquors. All persons who desired to join in the movement could be members of the federation without mutual sacrifices, and could cooperate harmoniously regardless of class, politics, or religion. They had only one obligation: to proclaim through their own example the necessity of abstaining from the use of distilled liquors. The Union grew progressively. On Jan. 31, 1904, there were 661 affiliated societies with a total membership of 43,979, besides a number of local branches.

In 1900 the movement was most intense in the east and the south; less so in the north and the west; while in the midland it could hardly be said to exist. This interesting division shows that up to that time no general sentiment of danger existed, for the peril of alcoholization was greatest in Normandy, Brittany, and the west, and the smallest in the south. There were 194 societies in the Department of Lot, 100 in Haute-Garonne, 16 in Ardèche, 40 in the Department of the Meuse, while about 60 were active in Paris. Outside of Paris it received much less support in the large cities than in the small towns and in the country.

In 1904 the progress of the movement slackened in the eastern departments, and was more intense in the center. Paris, however, numbered only 40 groups. In the worst districts of the north and west it was greatly increased in strength. Thus the movement was not homogeneous or persistent. It was, however, a good augury to see it spreading in places where it was most needed. Despite the policy of decentralization there was a manifest tendency towards amalgamation in certain districts for the defense of common interests, independent of the general interests of the Union, and this was especially noticeable in Tarn-et-Garonne, Lot-et-Garonne, and Lot-et-Aisne. The branch at the university of Toulouse was purely scholastic in character, and other societies differed greatly in character by reason of the absolute liberty left to each one to develop along its own lines

The history of the Union Française Antialcoolique from 1895 to 1902 embodies practically the whole story of temperance activity in France during that time. Other movements developed simultaneously or subsequently to its formation, but came more or less under its influence. The Union also induced abstinence in a number of people who were not members of any temperance society. It greatly encouraged moderation, even where total abstinence was not practised. Many moderation societies had been founded on the lines of the old Société Française de Tempérance above mentioned. Such societies existed at Rouen, Orléans, Valence, Avignon, and Nantes. Most of them were in a condition of somnolence. At Montpellier and Bordeaux, in the center of the wine country, two societies existed, whose members firmly believed that wine was the true antidote for alcohol, and these societies had opened "temperance saloons" for the sale of wine.

The Société Française de Tempérance disappeared in the eighties, as stated above, but was revived in 1894, and regained its former prestige. The names of Cheysson, Philbert, and especially Riémain were associated with this reawakening. Under the subtitle "Ligue Nationale contre l'Alcoolisme" (National League against Alcoholism) the society showed a tendency to federate with most of the other temperance societies, with a view to obtaining temperance legislation.

The Croix-Bleue was very active, and many of its members were members also of the Union Française Antialcoolique. Its membership was constantly increasing. It published a monthly magazine, entitled *La Croix-Bleue*. The names of Pasteur, Bianquis, Broux, Meyer, Salleurs, Matter, and Ludwig were inseparably connected with this organization. Matter became president of the French branch. Several temperance restaurants were opened under its management.

The following societies were also based on moderation in the use of spirits:

Association de la Jeunesse Française Tempérante ("French Young People's Temperance Association"), organized in 1895 by Dr. Roubinoviteh, a former member of the Union Française Antialcoolique. It contained about 3,000 members, and limited its action to influencing the boys in certain schools in Paris. It published a paper entitled *La Jeunesse* ("Youth").

The **Société de St. Maurice** ("Society of St. Maurice"), organized at Dunkirk among a number of Catholic priests, did not reduce its principles to statutory form. It went out of existence after a comparatively short time.

The **Fédération de la Croix-Blanche** ("Federation of the White Cross") was founded in 1900 on the pattern of the Union Française Antialcoolique. It was confined strictly to Roman Catholics.

Société Lorraine de Tempérance ("Lorraine Temperance Society"), was founded at Nancy in 1900, un-

der the auspices of Mgr. Turinatz, Bishop of Nancy. Its membership was confined exclusively to Catholics, and it soon expired.

Société Antialcoolique des Employés de Chemins de Fer ("Railroad Employees' Antialcoholic Society"), formed by M. Beauchamps. It was based upon the double principle of total and partial abstinence, and reached a membership of 3,000.

La Pensée ("Thought") was a very short-lived partial-abstinence Society founded by the Socialists.

Action Sociale Antialcoolique ("Social Action Against Alcohol") was a society founded by a number of students, for the purpose of holding meetings in populous centers to familiarize the people with temperance teachings.

L'Étoile Universitaire ("University Star"), a society founded at Avranches by M. Goujon, was a federation of local bodies in the provincial schools. Its principles were of a very elastic nature, permitting the use of alcohol at banquets.

The **Société Antialcoolique des Instituteurs de France** ("French Teachers' Antialcoholic Society") was a branch of the Union Française Antialcoolique, formed by French school-teachers. The majority of the teachers, however, were indifferent or even hostile to the movement, and this hostility extended to most of the pupils. A federation of sections in the colleges was formed, but this came to an end after the publication of several numbers of a little paper known as *L'Action Universitaire*. More than four of these students' branches had been organized separately, but they all failed.

Union Française Antialcoolique

The Union Française Antialcoolique penetrated into the military and naval services, where it was approved by the authorities. Many soldiers and sailors became members. It extended its influence to the colonies also, especially to Madagascar, where one of its most zealous representatives was General Galliéni, the governor. More than 10,000 temperance meetings were held in France, and numerous temperance publications appeared. Among these may be mentioned *L'Alcool*, a monthly periodical which appeared for ten years and contained a detailed history of the temperance movement in France; and *L'Étoile Bleue*, the organ of the teachers' organization. In 1889 the Union Française Antialcoolique assisted in the organization of the Seventh International Congress Against the Abuse of Alcoholic Beverages, held that year in Paris.

With the beginning of the total-abstinence movement a French branch of the Ligue Internationale Antialcoolique ("International Antialcoholic League"), German, *Deutscher Alkoholgegnerbund*, was formed, but its existence was only ephemeral. Then came a temperance society known as "La Prosperité." It published a monthly periodical under this title, and had its headquarters in Paris. Though small in membership, it made its influence felt. It admitted to membership both total and partial abstainers. In 1897 a Good Templar lodge numbering 80 members was instituted in Paris by Miss Charlotte Gray. Its recruits, which were very difficult to obtain in a Latin country, fell off, and it soon disbanded. Later the Ordre Indépendant des Bons Templiers Neutres organized lodges in France and maintained a separate body until 1923, when it merged with the International Order of Good Templars. There were also some juvenile sections of the Swiss society L'Espoir ("Hope") attached to the Croix-Bleue.

In 1899, on the occasion of the above-mentioned International Congress at Paris, a total-abstinence society for women was formed under the initiative of Mme. Legrain. This society was known as the "Union Française des Femmes pour la Tempérance" (Frenchwomen's Temperance Union). It was affiliated to the Société Universelle des Femmes pour la Tempérance (as the W. C. T. U. was known in France). This society, over whose deliberations Mme. Legrain presided, approved of total abstinence, and devoted itself especially to the assistance of drunkards. It was not successful, however, in enlisting the support of Frenchwomen generally, and was soon dissolved. Its work was carried on privately by a few earnest women for some time. For four years they issued the paper *La Source* ("The Source").

Railroad Measures Against Drink

Thanks to the indefatigable efforts of the temperance advocates, the beginning of the twentieth century showed signs that a new order of things was at hand, as regarded the drink problem. Particular notice was taken of a circular sent by the governor-general of railroads, in 1902, to the different temperance societies, stating that the Government roads had agreed to the following: (1) To discharge all persons employed who persisted in using spirits and wines while on duty; (2) That all persons who continued to drink should be dropped from the pension-rolls of the company, and would not be allowed to participate in the endowment funds in case of accident. All railroad restaurants were forbidden to sell spirits to trainmen. Letter-carriers were included in these regulations.

In 1903 Dr. Legrain resigned the presidency of the Union Française Antialcoolique and became from then on one of the outstanding leaders of a movement for total abstinence. The Union Française had not prospered for several years.

The Société Française de Tempérance, on the other hand, had gained many adherents. In November, 1903, the first National Antialcohol Congress was held, at which a federation of both societies was arranged under the title Ligue Nationale contre L'Alcoolisme ("National League Against Alcoholism").

At this congress resolutions to the following effect were adopted for action against the drink evil:

1. Parliament should limit the number of taverns, and forbid the sale of alcoholic drinks in connection with a commercial establishment or a tobacco shop; debts contracted in the retail purchase of spirits should not be recoverable; the tavern-keeper should be made civilly responsible for the crimes and offenses committed by persons whom he supplied with drinks; asylums should be provided for alcoholics; temperance societies should be authorized to act in concurrence with the police in securing the enforcement of the licensing laws; the manufacture of absinth, and other liquors to be forbidden.
2. Municipalities should have power to regulate taverns, and to limit their numbers.

A series of resolutions having reference to non-official bodies as, for instance, the clergy of the different religions denominations, the medical profession, employers of labor, etc., had the furtherance of temperance in mind.

In 1914, as the result of the refusal of the Chamber of Deputies to pass legislation limiting the number of drink-shops, the Ligue Nationale, with a view to bringing public sentiment for restrictive legislation to bear upon candidates for the Chamber, launched a movement known as "L'Alarme" (The Alarm). (See Alarme; Société Française d'Action contre l'Alcoolisme.) The public meetings and written propa-

ganda which constituted a part of this campaign, while not successful from a political standpoint, nevertheless served an important purpose in awakening the public to the perils of the drink problem.

Ligue Nationale contre l'Alcoolisme

In pursuing one national aim only, the Ligue Nationale contre l'Alcoolisme is neutral in matters of politics and religion, and has been successful in grouping together the militants of all parties. In the great campaign of 1916, during which 92 public meetings were held, Parliament was noticeably impressed by the strength of the movement. In the Chamber of Deputies, on June 15, Alexander Ribot said: "The victories on the fields of battle will avail us nothing, if we are not victorious over alcohol." M. Briand, president of the council, flatly declared himself in favor of temperance reforms. The liquor forces, impressed by the formidable character of the opposition mustered against them, mobilized their supporters, and through the proalcoholic newspapers bitterly denounced the movement as unpatriotic, and the Ligue as "reactionary" and "anti-Republican."

The Ligue has secured excellent results from the use of educational films portraying the disastrous effects of alcoholism, three of these being designed for use in the schools, and a number of others for the general public. As a result of persistent agitation and appeals to government officials, the movement has made progress in the army and navy, and in the schools and hospitals. During the War the Minister of War placed an order with the Ligue for 48,000 antialcohol posters, and lectures were given by army physicians to every regiment. Transportation companies and post-office officials also displayed much interest in suppressing alcoholism. Early in 1917 the Ligue circulated a petition for Prohibition, hundreds of thousands of pamphlets being addressed to members of labor exchanges, workmen's syndicates, chambers of commerce, aid societies, etc., with the result that several hundreds of thousands of signatures were obtained. Several of the Ministries even appealed to their employees in favor of the Ligue's work. In many cities temperance kiosks were erected and temperance restaurants opened. In addition to its monthly publication *L'Etoile Bleue* the Ligue has recently revived the juvenile paper *La Jeunesse*, formerly published by the Association de la Jeunesse Française Tempérante.

Moved by a circular dated Dec. 15, 1916, in which the Minister of Public Instruction appealed to the teachers in schools of all grades to give special attention to temperance instruction and to the formation of juvenile auxiliaries to existing temperance organizations, the Ligue Nationale in January, 1917, inaugurated a prize essay contest in the schools of the department of Seine. The contest was divided into two main classes. In the first class pupils were required to write an essay in answer to the question: "Do you believe that a good citizen ought to abstain from the consumption of alcohol, and if so, why?" About 10,000 children participated in this class, and from their essays the best 800 were forwarded to a board of judges, who in turn selected 50 candidates, boys and girls equally divided, for the second contest, the theme of which was: for boys, "Why, after the present war, the young people of France, especially, should adopt temperance"; for girls, "Why sobriety contributes to the happiness of the family." Cash prizes ranging from 100 fr. downward were awarded, and medals and honorable citations were also given.

The Boy-Scout movement is showing good results in France, and the Ligue Nationale has taken advantage of the opportunity offered by Scout troops for temperance instruction, and is forming groups of abstaining Scouts in all sections of the country.

Total-abstinence Societies

The total-abstinence societies of France, though numerically small, nevertheless constitute an important and militant group, which will eventually, without a doubt, be an influential factor in the solution of the French alcohol problem. Those organizations, not affiliated with the Ligue Nationale contre l'Alcoolisme, which stand squarely on a Prohibition platform are: The Fédération des Abstinents Français, headed by Dr. Legrain, and represented by the organ *Les Annales Antialcooliques;* La Croix d'Or, a Catholic abstainers' society, under the direction of Abbé Pasdeloup, and publishing a paper of the same name; the International Order of Good Templars; and the Ligue Populaire Antialcoolique, a working men's organization, led by GUSTAVE CAUVIN, whose periodical *Fraternité* ("Brotherhood") has a wide circulation.

Evidence is at hand that the women of France are coming to a realization that the drink evil must be curbed. On November 18, 1916, President Poincaré received Mmes. Jules Siegfried, and Avril de Sainte-Croix, representing the Conseil National des Femmes Françaises ("National Council of Frenchwomen"), who requested him to use his influence for the enforcement of the decree of October, 1915, relating to the interdiction of the sale of alcohol to women and children. M. Poincaré readily promised his assistance. The delegates left with him a letter explaining the aims of the council. This, in part, read as follows:

> The National Council of Women, in which you have already repeatedly shown your kind interest, once more addresses you, asking you to use your high authority for obtaining, in the interest of the nation, a remedy for the present condition of affairs.
>
> When last year the decree relating to the prohibition of the sale of spirituous beverages to women, minors, and men under arms was published, we experienced great relief. This decree, strictly applied would have saved eight-tenths of the population from the rising flood of alcoholism. Our joy, alas, was of short duration.
>
> Soon we learned that, by official circulars, the effect of the ministerial resolution was entirely destroyed, alcohol flowing in great quantities as in the past, destroying not only the health of adults, but also that of the children, our hope of tomorrow.
>
> By virtue of letters which come to us, we ascertain that in certain departments alcoholism has made such progress that even the schools are affected, the pupils sometimes attending in a state of inebriety. This situation is intolerable. It depends upon those who govern us to stop it. The salvation of France is at stake.
>
> Knowing your enlightened patriotism, Mr. President, and your ardent desire to see, as we do, our country victorious from every point of view in the struggle in which it is engaged, we ask you to use your influence, not only for the enforcement of the decree of October, 1915, relating to the sale of alcoholic beverages as far as women and children are concerned, but for its extension to the sale of alcohol for consumption by the liter.

The Union des Françaises contre l'Alcool ("Union of Frenchwomen Against Alcohol") is carrying on a vigorous fight for temperance and

has done much good for the cause by public meetings and demonstrations, as well as by its written propaganda in the form of tracts, newspaper articles, etc. Among the leaders of this organization are Mesdames Fallot-Matter, Barthélemy-Rey, Julien, and Koechlin, and Mlle. Weyer. Mme. Koechlin, who is president of the W. C. T. U. of France, announced a few months ago that Dr. de Larier, chief physician at the Paris Maternity Hospital, since Dec. 30, 1923, had suppressed all allowances of alcoholic beverages to the young mothers in his ward.

6. *Carburant Alcohol.* Students of the alcohol problem in France are generally agreed that any measures directed toward a successful solution of the question must take into consideration its economic aspects. Consequently much attention has been given both to finding new outlets and uses for the raw products from which alcohols are derived, and to diverting alcohols from the beverage market to industrial channels. In the latter connection interest has centered chiefly in the uses of the liquid for fuel purposes, *i. e.*, as a "carburant."

By common usage the nation's output of alcohol is divided into two principal classes, according to the raw product from which it is derived: (1) "Natural" or fruit alcohol, produced chiefly by the farm distillers *(bouilleurs de cru)* from grapes, apples, cherries, plums, etc.; (2) industrial alcohol, derived from beet-roots, grain, molasses, and potatoes. Formerly the beverage trade in spirits was supplied by natural alcohol exclusively; but with the invasion of the oidium, and the wholesale destruction of the French vineyards resulting from this pest, the supply of natural alcohol was reduced to such an extent, and the price became so high, that the use of industrial alcohol was resorted to as a popular and profitable substitute. Thus the latter product became a strong competitor of the former in the beverage market, and remained so up to the time of the war. Then the manufacture of explosives absorbed greater and greater quantities of alcohol and, beginning June 30, 1916, the State reserved the entire output of industrial alcohol for use in the manufacture of explosives, and authorized the use of natural alcohol only, for beverage purposes. Freed from the competition of the industrial distillers, natural alcohol rapidly rose to new price levels, and the *bouilleurs de cru* realized tremendous profits from the product. Naturally, they have favored the indefinite continuance of the State monopoly of industrial alcohol.

Government Monopoly of Industrial Alcohol

After the war, however, the Government no longer needed alcohol for the manufacture of explosives, and might have released the stocks of industrial alcohol which it had on hand, at the same time abandoning its monopoly. Realizing, however, that by ceasing to requisition the industrial supply, it would restore competition between the two classes of alcohol, thereby seriously affecting the interests of the *bouilleurs*—a numerous and influential class of electors—and fearing, further, a dangerous increase in the beverage consumption as a result of lowered prices, the Government has retained its monopoly up to the present time, and industrial alcohol is released only for the following uses: Perfumeries;

medicines; the manufacture of chemical products, plastic materials (celluloid), artificial silk, varnishes, vinegar; heating; lighting; the manufacture of spirituous liquors for exportation; the conservation of fresh fruits, etc.

This policy has brought forth the most vigorous protests from the industrial distillers of the North, and they have insistently demanded either the restoration of their pre-war liberties, or the inauguration of a régime which will furnish them with a regular, profitable, and practically unlimited market for their alcohol. In response to this demand the Chamber of Deputies ordered an exhaustive investigation of the possibilities of using industrial alcohol as a substitute, or a partial substitute, for petrol and benzol essence in internal-combustion engines. M. Maurice Sarraut, charged with examining this project in the name of a senatorial committee, rendered a voluminous and remarkably enlightening report thereon, the same appearing in the *Journal Officiel*, beginning in the number of Oct. 29, 1921.

The report showed that since before the war the Omnibus Company of Paris had successfully used industrial alcohol as a carburant in its motor-vehicles, and that numerous other practical trials had been made successfully in other countries with alcohol as a carburant. It was found, however, that specially constructed motors are required for the use of alcohol alone, and such a step is not considered practicable until such a time as the use of alcohol as a carburant has become more general throughout Europe. Meanwhile the use of the liquid in combination with other carburants has been successful in the ordinary types of motors now in common use. M. Sarraut recommended as a suitable mixture for automobiles, that represented by the formula of Letomb and Mauclère, viz.:

Report on Carburant Alcohol

65% alcohol at 90° or 95°
10% sulphuric ether
25% hydrocarbon (petrol or benzol)

Various other mixtures of industrial alcohol with benzol, petrol, and other substances have been tried, and since the discovery (by M. Loriette, a Government engineer) of a means of dehydrating industrial alcohol, a mixture of equal parts of the dehydrated alcohol and petrol has been found satisfactory and has been generally adopted as the "national carburant."

With the object of promoting the use of this national carburant, Parliament, on Feb. 28, 1923, passed a law providing that within six months after promulgation of the same, importers of petroleum or other essences, pure or mixed, destined for consumption in France, would be required, in order to obtain import licenses, to acquire from the State each month a quantity of ethyl alcohol equal in volume at 15° C. to 10 per cent of the volume of essence cleared of customs by them during the preceding month.

"National Carburant" Law

The provision of this law, its effects, and the general situation with regard to the use of industrial alcohol as a carburant at the present time are ably dealt with in a paper read by M. Louis Jacquet, engineer of arts and manufactures, at the International Congress Against Alcoholism at Copenhagen, Aug. 23, 1923, and re-

produced in the *Étoile Bleue*, April, 1924. From the technical point of view M. Jacquet considers that the problem of utilizing industrial alcohol as a motor fuel has been practically solved. He points out, on the other hand, that the economic phases of the problem have not yet been satisfactorily or permanently solved. The chief objections to the use of the new carburant are seen: (1) In the possible uncertainty of maintaining an adequate supply; (2) in the fact that it can compete in price with petrol and benzol, under present conditions, only by virtue of the artificial advantages made possible by the heavy taxes which the State imposes on petrol and benzol, and by reason of the fact that the alcohol itself is sold by the State for fuel purposes at less than cost. The latter objection is by far the more serious, particularly as viewed by the consumer of motor fuel, for it is he who must ultimately pay for the price-advantage thus given to industrial alcohol. In his conclusions, however, M. Jacquet expresses a hopeful attitude. He says:

> There will result, without doubt, a loss and, consequently a new burden on the taxpayers, relatively light at first; but it is a far cry from this to the disaster which the detractors of the carburant make and will continue to make of it. How many taxes have an origin as legitimate; and is there not a compensation vastly greater than the loss involved, in the notable diminution of the scourge of alcoholism of which one dares not figure the frightful losses which it causes in every respect?
>
> The application of the national carburant law can not but provoke a violent conflict between the numerous interests which it touches: first, the general interest, which should, it seems, surpass all others; but that is true only from a philosophic point of view. Until there is proof to the contrary, I think, for my part, that in the matter of the carburant, this interest is protected by the State.
>
> Then there are affected the very numerous special interests, some favorable, others less, and still others very decidedly hostile: the petrol interests, manufacturers and refiners of sugar, agriculturists of the North and viticulturists of the Midi, distillers of beet-alcohol, of molasses, of grains, or distillers of natural alcohols, retailers of petrol and essence, automobile manufacturers, and finally the automobilists themselves; certainly I have forgotten some of them. A law which will satisfy so many different and opposing interests is practically unrealizable. But is the vitality of a country and of a race nothing, and does it not merit some sacrifices, even some very great ones?
>
> It is clear that a question of such amplitude can not be settled in a few months and by the play of simple legislative decrees; and to those who proclaim in advance the fiasco of the national carburant, I would recall the obstacles, the objections, technical as well as economic, which assailed the first trials of the railroads. If we had listened to the impossibility-criers then, where would we be to-day?

In 1923-24 a determined effort was made to push the sale of French wines in foreign countries. The *Exportateur Français*, in its issue of June 19, 1924, openly asserted that "the countries in which our propaganda has been directed the most intensively are: England, Canada, the United States, and Sweden." It stated, further, that the French Commission of Wine Exportation had "a right to claim a preponderant part" in the anti-Prohibition successes in Canada.

The Commission held in Paris a number of receptions in honor of certain prominent politicians, publicists, and other important American personages, to whom "in proper form, it has each time exposed its views."

With regard to England "the opportunity for a very special propaganda in favor of French wines . . . has long been pointed out to the Commission."

In Sweden the useful aid of "an organization for French expansion" is appreciated by the Commission.

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FRANCIS, HERBERT ROWLAND. Australian Methodist preacher and temperance worker; born at Chilwell, a suburb of Geelong, Melbourne, Victoria, Jan. 11, 1878; educated at the State school of his native place. He married Ellen Harvey, of Geelong, in 1903. During the earlier part of his career he was connected with the timber industry at Geelong; afterward he removed to Melbourne. He early became active in Sunday-school work and later was a fully accredited local preacher in the Methodist Church.

For many years Francis has taken a lively interest in various reforms. He was for many years actively associated with the Geelong Social Reform Council, of which he was honorary secretary (1909-14), vice-president (1914-17), and treasurer (1917-20). He is a stanch temperance supporter, and since 1912 has been general secretary of the Sons of Temperance Friendly Society of Victoria and South Australia. From 1914 to 1917 he was vice-president of the Victorian Alliance. He is, besides, honorary secretary of the Australian Prohibition Council as well as honorary treasurer of the Victorian Anti-Liquor League.

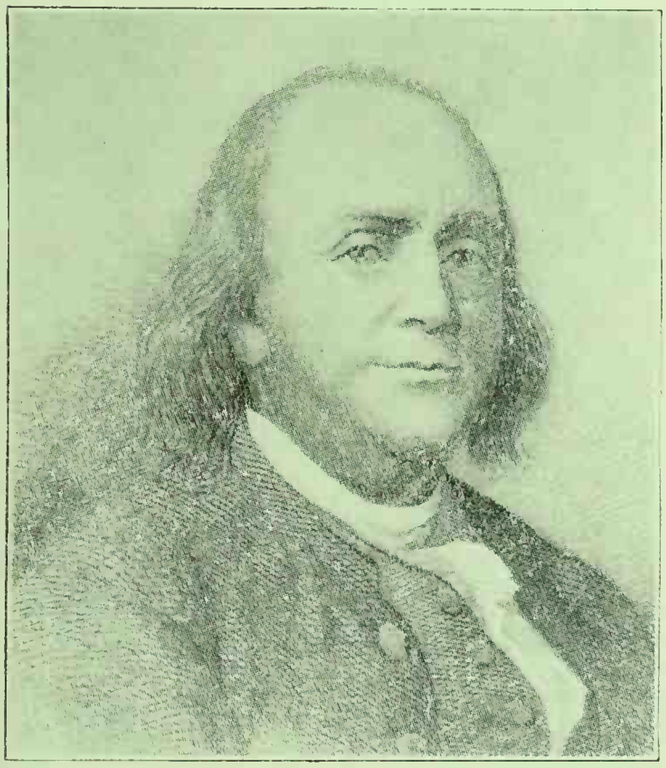
He is effective on the lecture-platform as a debater in defense of temperance propaganda, and is also a frequent contributor to the *Alliance Record* and other periodicals.

FRANKLIN, BENJAMIN. American printer, scientist, and statesman; born in Boston, Mass., Jan. 17, 1706; died in Philadelphia, Pa., April 17, 1790. The fifteenth of seventeen children, he was originally intended for the ministry, but for some reason this intention was not carried out. For a year or so he worked in the shop of his father, who was a tallow-chandler, and then began to learn the printers' trade of his brother James, the founder of the *New England Courant*. He was regularly apprenticed and applied himself so well that he soon became a good printer. Disagreements arose between Benjamin and his brother, and at length the former decamped and made his way by sea to New York. No work was to be found there, so he proceeded to Philadelphia, which city he reached almost penniless. He was now about seventeen, and, being a good printer, soon found work.

In 1725 he was persuaded to go to England to buy type in order that he might set up in business for himself, but the visit was unsuccessful and Franklin found himself practically stranded. While in England—about a year and a half—he followed his trade, and published a pamphlet on free thought, which he afterward repudiated. In 1726 he returned to Philadelphia and, after a short term of service as clerk in a dry-goods store, went back to work with the printer Keimer,

his old employer. Three years later (1729) he had secured control of the *Pennsylvania Gazette*, which had been founded by Keimer; and his conduct of this publication brought him a competency, and raised him high in the estimation of the colonists. On Sept. 25, 1728, Franklin had formed a partnership with Hugh Meredith, whose name appears with Franklin's as that of a co-printer of the *Gazette*. In 1730 he married Miss Deborah Read, with whose father he had lodged on first settling in Philadelphia. *Poor Richard's Almanac*, which Franklin issued under the pseudonym of "Richard Saunders," was first published in 1732, and had a successful career of a quarter of a century.

Franklin's public life may be said to have begun about this time. In 1731 he began the Philadelphia Library; in 1736 he was made clerk of the General Assembly; in 1737 he became postmaster of Philadelphia; in 1743 he propounded an



BENJAMIN FRANKLIN

educational scheme which later became the basis of the University of Pennsylvania. Also, he took an active part in the betterment of municipal affairs in Philadelphia in such matters as the police and fire departments, lighting, etc. It was about this time that he conducted those investigations of electricity, including his well-known experiment with the kite (1752), which brought him so much fame both at home and in Europe. He received the honorary degree of LL.D. from the universities of Oxford, St. Andrew's, and Edinburgh; he was elected a Fellow of the Royal Society, and later was awarded the Copley gold medal.

Franklin, who at first was inclined to be satirical at the expense of the Freemasons, afterward became an earnest member of the craft. He was made a Mason in 1731, was Grand Master in 1734, and again in 1749. It seems probable that he gained his earliest acquaintance with parliamentary usage and his first experience as a presiding officer within the confines of a Masonic lodge.

Franklin, in 1753, was made postmaster-general for the British colonies, and the following year was commissioner from Pennsylvania at the Intercolonial Congress at Albany. At this convention he proposed a plan which, had it been adopted, might have obviated the Revolution. He went to England as agent for several of the colonies. Having discharged his mission successfully, he remained in the mother country as the Colonial representative, and helped (1766) to secure the repeal of the Stamp Act. He returned to America in 1775, and was one of the signers of the Declaration of Independence. For several years, during the Revolutionary War and after, Franklin represented American interests in Europe, especially in France. His affable and winning manners made him very popular in the French capital, and his skill in diplomacy resulted in invaluable aid to his country. He was one of the signers of the Treaty of Paris (1783). Two years later Congress granted his request to be permitted to return home. At his death Congress ordered national mourning, and the National Assembly of France ordered mourning for three days.

It would appear that Franklin, at one period of his youth was nearly or quite an abstainer from alcoholic drinks. His habits in this respect, while he was an apprentice printer in London, excited wonder, and earned him the title of the "Water-American." It can not be said, however, that he adhered to this practise. While never excessive in the use of liquor, he became fond of Madeira wine, and was not averse to a glass or two of punch in an evening. It is to be presumed that his friend and admirer, Abbé Raynal, did him no injustice in saying:

> Great in politics is he
> At the table gay and free;
> Founding empires, see him quaff
> Gay and grave as a capuchin
> Such is our Benjamin.

He himself wrote the Abbé, when he was old:

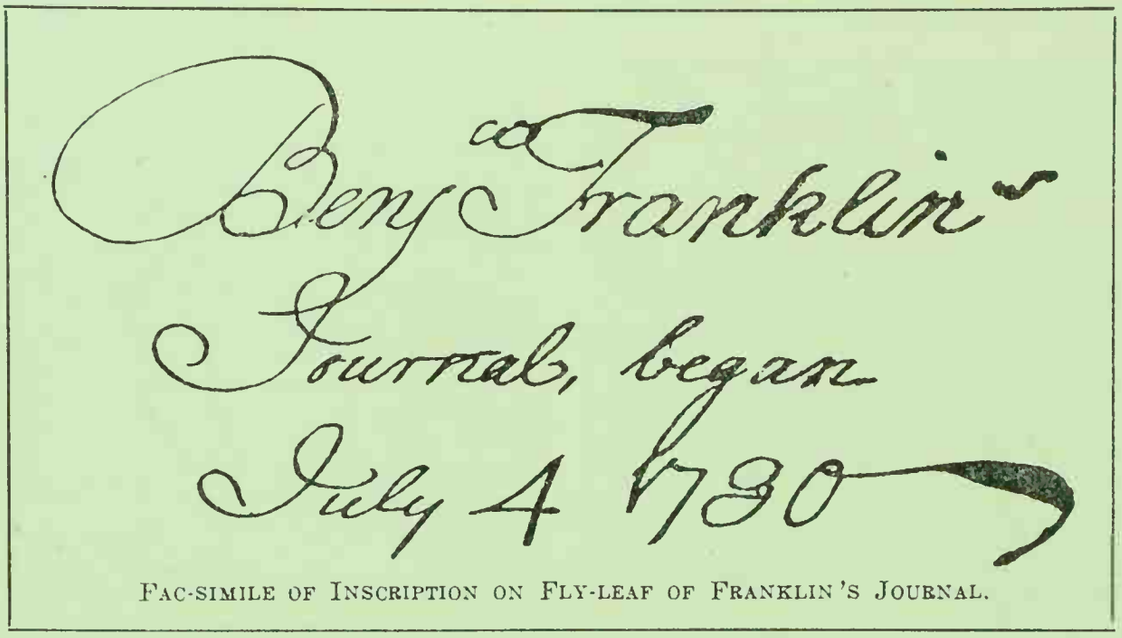
> My Christian brother, be kind and benevolent like God, and do not spoil his good work. He made wine to gladden the heart of men; do not therefore, when at table you see your neighbor pour wine in his glass, be eager to mingle water with it.

On one occasion he recommended the chaplain of a military company, who complained that the men would not attend prayers, to ask the steward's permission to serve out their rum just after service. The chaplain took the advice with results satisfactory to himself.

He wrote rimes in praise of punch. Nevertheless, measured by his moderation and by the bulk of his sentiments left on record, Franklin must be considered in advance of his time on this as on many other subjects. From the time when, in his travels, he drew up a list of slang words synonymous with the word "intoxicated," he was always dealing the drink vice shrewd and telling blows. The following extracts speak for themselves:

> At my first admission into the printing-house I took to working at press, imagining I felt a want of the bodily exercise I had been used to in America, where press work is mixed with the composing. I drank only water; the other workmen, near fifty in number, were great drinkers of beer. On occasion I carried up and down stairs a large form of types in each hand, while others carried but one in both hands. They wondered to see, from this and several instances, that the "Water

American," as they called me, was stronger than themselves, who drank strong beer! We had an alehouse boy, who attended always in the house to supply the workmen. My companion at the press drank every day a pint before breakfast, a pint at breakfast with his bread and cheese, a pint between breakfast and dinner, a pint at dinner, a pint in the afternoon about six o'clock, and another when he had done his day's work. I thought it a detestable custom; but it was necessary, he supposed, to drink strong beer that he might be strong to labor. I endeavored to convince him, that the bodily strength afforded by beer could only be in proportion to the grain or flour of the barley dissolved in the water of which it was made; that there was more flour in a pennyworth of bread; and therefore if he could eat that with a pint of water, it would



FAC-SIMILE OF INSCRIPTION ON FLY-LEAF OF FRANKLIN'S JOURNAL.

give him more strength than a quart of beer. He drank on however, and had four or five shillings to pay out of his wages every Saturday night for that vile liquor; an expense I was free from.—"Autobiography," i. 9.

To die 's to cease to be, it seems,
So learned Seneca did think;
But we've philosophers of modern date,
Who say 't is death to cease to drink.

—"The Sayings of Poor Richard," ed. Paul Leicester Ford, p. 38, New York, 1890.

Drink water, put the money in your pocket, and leave the dry-bellyache in the punch-bowl.—*Ib.* p. 42.

He that for the sake of drink neglects his trade,
And spends each night in taverns till 'tis late,
And rises when the sun is four hours high,
And ne'er regards his starving family,
God in his mercy may do much to save him
But, woe to the poor wife, whose lot is to have him.
—*Ibid.*, p. 43.

Don't go to the doctor with every distemper, nor to the lawyer with every quarrel, nor to the pot for every thirst.—*Ibid.*, p. 76.

Against diseases here, the strongest Fence,
Is the defensive Virtue, Abstinence.
—*Ibid.*, p. 126.

Life with Fools consists in Drinking;
With the wise Man, Living's Thinking.
—*Ibid.*, p. 182.

Drink does not drown care, but waters it, and makes it grow faster.—*Ibid.*, p. 189.

He that spills the Rum loses that only;
He that drinks it, loses both that and himself.
—*Ibid.*, p. 199.

Drunkenness, that worst of Evils, makes some men Fools, some Beasts, some Devils.—*Ibid.*, p. 211.

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FRATERNAL ORDERS AND SOCIETIES. In America, long before the advent of Prohibition, the inherent evil of the traffic in alcoholic

beverages was clearly recognized by the great fraternal bodies of the country, the majority of which excluded from membership all persons engaged in the manufacture, distribution, or sale of liquors. Subjoined is a list of the principal fraternal orders and societies, together with such parts of their constitutions or by-laws as relate to intoxicants.

Ancient and Illustrious Order of Knights of Malta. Approximate membership 50,000.

No Commandery shall hold its convocations in any room of a hotel, tavern or saloon; but this shall not apply to a room over a hotel, saloon or tavern, if there be a separate entrance to the room (Constitution, art. xx, sec. 22, par. iii). No intoxicating liquor shall be used as a beverage in the Council Chamber of any Commandery, or in any ante-room or preparation room in connection therewith, before, during, or after any convocation, or at any meeting for the transaction of any business connected with the Order (*l. c.*, par. iv). The penalty for violating the provisions of the foregoing section is suspension, for a period of one year, of the officers and companions taking part therein or permitting the same. In addition the warrant or charter of the Commandery may be suspended (*l. c.*, par. v).

During the World War the Knights of Malta in the State of Pennsylvania adopted a resolution petitioning the Congress of the United States to stop the manufacture and sale of brewed and distilled liquors during the continuance of the War.

Ancient Order of Gleaners. Approximate membership 80,000.

All persons addicted to the use of intoxicating liquors debarred from membership. The Supreme Council may suspend or revoke the charter of any local arbor for receiving applications from and retaining Companions engaged in the manufacture or sale of malt, spirituous, or vinous liquors, to be used as a beverage, in the capacity of proprietor, stockholder, agent, or servant [By-laws, ch. 11, sec. 1, (8)].

Addiction to the intemperate use of intoxicating liquors, drugs, or narcotics is declared to be an offense against the Order, for the commission of which a member may be punished [*l. c.*, sec. 3 (3)].

No malt or spirituous liquors shall be sold or allowed to be sold by any Companion or others, at any private or public ball or party, or any entertainment or public gathering given under the name of the Ancient Order of Gleaners. Any Arbor found guilty of violating the law shall pay a fine of not less than $25, and not more than $75, at the discretion of the Supreme Council. The use of cabalistic letters, monograms, symbols, or emblems of the Order to advertise the saloon business in any manner is hereby forbidden, and any member found guilty of the same shall be subject to expulsion, suspension, or fine, as the Supreme Council may determine [*l. c.*, sec. 7].

A member who shall hereafter engage, either as principal, agent, or servant, in the manufacture or sale of spirituous or malt liquors as a beverage, shall thereby forfeit his membership in the Order, and all rights and benefits thereof [*l. c.*, sec. 9].

The Gleaners were very active in the support of the dry movement for several years before the passage of the Eighteenth Amendment, and vigorously opposed the saloons in Michigan in their paper, *The Gleaners Bulletin*.

Ancient Order of United Workmen. Approximate membership 55,000. The following extracts are from Laws 200 and 207 of the General Laws of the Grand Lodge of North Dakota, which may be taken as typical:

No person shall be admitted to membership in the Order . . . who is a habitual drunkard, or who is engaged in the manufacture or sale of intoxicating liquors as a beverage (wholesale or retail). (Law 200.)

. . . if I shall become a habitual drunkard or hereafter engage in the manufacture of intoxicating liquors or enter into the business of (wholesale or retail) liquor dealer, dramshop-keeper or bartender, or if my death be caused directly by my use of intoxicating liquors . . . it is hereby agreed upon my part that said . . . actions shall render my membership null and void. (Law 207.)

Artisans Order of Mutual Protection. Membership, about 19,500.

Bartenders and saloon-keepers, operators in and drivers for breweries, distilleries, and bottling establishments . . . can not become members of the Artisans Order of Mutual Protection. (Law of May 2, 1904.)

Benevolent and Protective Order of Elks. Membership (1925) 900,000. The general attitude of the Order toward the use of intoxicants was expressed by Mr. Fred Harper, former Grand Exalted Ruler, in a letter to the STANDARD ENCYCLOPEDIA, dated June 27, 1918, as follows:

The Order has never officially acted with reference to the use of intoxicating liquors. It has left its subordinate lodges to deal with the situation in accordance with the laws of their respective localities, but it has definitely assumed the attitude that its members, in so far as their association with the subordinate lodges is concerned, should strictly comply with local regulations relating to the liquor traffic, and dismissal from the Order has been the result of prosecutions for disregard of such regulations.

Brotherhood of American Yeomen. Membership, approximately, 250,000. This organization has always taken a decided stand against the use or manufacture of intoxicating liquors. In June, 1917, the Supreme Conclave, in session at Des Moines, Ia., telegraphed to President Wilson, petitioning him to use his influence to secure prohibition of the manufacture, sale, and transportation of alcoholic liquors for beverage purposes, during the period of the World War, in order that the food resources and man-power of the country might be conserved.

No member shall be, nor become a member of this Association, either social or beneficial, who is or shall become engaged in the manufacture or sale of malt, spirituous, fermented, vinous, or any intoxicating liquors to be used as a beverage either in the capacity of proprietor, stockholder, agent, or servant. (Constitution, par. 31, sec. 113.)

Brotherhood of Locomotive Firemen and Enginemen. Membership (1918) 103,230. The Brotherhood has always been hostile to the traffic in intoxicants.

A member who shall violate the provisions of the laws of the brotherhood known as . . . Article 29, sec 4, paragraphs (a) and (b) . . . shall, upon conviction thereof, be punished by expulsion from all the benefits and privileges of the Brotherhood, including participation in the Beneficiary Department. (Constitution, art. 19, sec. 5, par. (e).)

(a) A member dealing in intoxicating liquors shall *upon conviction be penalized as provided in Article 19, Section 5, Paragraph (e);* provided this section shall not be construed to apply to a member working or having employment in a place where his principal duty is not to sell intoxicating liquors.

(b) A member, who uses intoxicating liquors to excess, or who shall be found guilty of drunkenness, shall, *upon conviction, be penalized as provided in Article 19, Section 5, Paragraph (e).* (*L. c., art. 29,* sec. 4.)

Brotherhood Railway Carmen of America. Membership approximately 96,000.

Sec. 62. No benefits shall be paid to any member whose sickness or total disablement originated from intemperance or other misconduct. . . .

Sec. 110. Any member of this lodge leaving the railway service and engaging in any other lawful business, except the sale of intoxicating liquor, may retain his membership as long as he keeps his dues and assessments paid.

Sec. 122. Any member engaging in the sale of intoxicating liquors, or other unlawful business, shall at once withdraw from the order; failing to do so, the Financial Secretary shall at once notify him and he shall be expelled at the next regular meeting.

Sec. 142. Intoxicating beverages shall not be purchased by any lodge or any member of the lodge for use in the lodge room. (Constitution for Subordinate Lodges.)

Foresters of America. Membership (1925) 250,000.

A member shall not be entitled to weekly benefits . . . for any sickness or other disability originating from intemperance, vicious or immoral conduct; or if he, while sick, be guilty of intemperance, vicious or immoral conduct. (Constitution and General Laws, sec. 25.)

Fraternal Aid Association. Membership approximately 80,000.

No person engaged in the business of wholesale nor manufacturer of intoxicating liquors, or saloon-keeper or bartender shall be admitted to membership in this association; and any member engaging in the business of wholesaler or manufacturer of intoxicating liquors, or of saloonkeeper, or bartender, shall thereby forfeit his membership. (Laws, ch. II.)

In the examination of candidates for membership considerable stress was placed upon their drinking habits, and excessive drinkers were debarred from membership.

Fraternal Brotherhood. Membership, approximately, 33,000. Saloon-keepers and bartenders have always been excluded from the beneficiary rights of the Brotherhood as following a dangerous occupation.

Fraternal Mystic Circle. Approximate membership, 17,000. The laws of the society were framed with a view to encouraging temperance among the members.

No benefit shall be paid . . . if a member's health shall become impaired or death result directly or indirectly from opiates, cocaine, chloral, or other narcotic poisons, or alcoholic or vinous or malt liquors; or in case at the time of death the member shall be addicted to the excessive use of alcoholic or vinous or molt liquors. (Charter, Constitution, and Laws, 1917, Law ix, sec. 1.)

Among prohibited risks are mentioned:

Saloon-keepers, bartenders, liquor salesmen, drivers, and collectors for liquor houses and breweries, bottlers of alcoholic drinks; all persons employed in and about saloons and bars in hotels and restaurants where liquors are sold; and all persons employed in and about distilleries and breweries, except proprietors, office force, engineers, firemen, mechanics, and general superintendents. (Law iii, sec. 3.)

For habitual intoxication, or for entering the Ruling room more than once in an intoxicated condition, penalties were provided, ranging in severity from reprimand to expulsion from the Circle and cancelation of benefit certificates. (Law, xii, sec. 1.)

Grand Fraternity. Benefit certificates were denied by this body to those working in a brewery, keeping saloons, or tending a bar where intoxicating liquors were sold.

Any beneficial member . . . who shall by intem-

perate or immoral habits or conduct impair his health or increase the risk or liability of the Fraternity shall thereupon and in each and every such case, for himself and his beneficiary or beneficiaries, forfeit all right to any disability or death benefit. (Constitution, art. ix.)

Grand International Brotherhood of Locomotive Engineers. Membership (1918) 79,200. The attitude of the Brotherhood with reference to intemperance is very clear.

Should it become known to any member of this Brotherhood that a member thereof has been guilty of any unbecoming or disgraceful conduct, or of drunkenness . . . it shall be his duty to at once bring charges in writing against such member. (Statutes, sec. 46.)

The use of intoxicating liquors as a beverage by members of the B. of L. E. is prohibited. When a Brother is discharged for *violating the rules of his Company in regard to the use of intoxicating liquors* it shall be the duty of his Division to investigate his case, and if found guilty . . . he shall be expelled from the B. of L. E. (*L. c.*, sec. 52.)

Improved Order of Heptasophs. Membership (1915) 70,110. This Order placed no restrictions upon the admission of retail liquor-dealers until 1899 when, among prohibited occupations, were included saloon-keepers, hotel proprietors who attended to their own bars, and bartenders (Laws, sec. 236).

Improved Order of Red Men. Membership (1923) 800,000. The laws of the Great Council of the United States give to State Councils the right to legislate in regard to the admission or non-admission of persons engaged in the liquor traffic. This legislation was enacted in 1898, and most of the States adopted laws prohibiting the admission of saloon-keepers and retail liquor-dealers. Every State organization in the Union makes habitual drunkenness of officers a ground for charges against them.

Independent Order of Foresters. Membership (1923) 160,000. Since the reorganization of the society in 1881 applicants using intoxicants to excess have been rejected.

According to sec. 17 of the Constitution of 1887, keepers of hotels where intoxicating liquors were sold and bartenders were admitted into the Order, but had to pay extra-hazardous rates. Sec. 124 of the Constitution of 1889 disqualified for membership "saloon-keepers and bartenders where intoxicating liquors are sold, and hotel-keepers who attend their own bars." In 1893 the Constitution was again amended, and sec. 124 sets forth that no person engaged in the manufacture or sale of intoxicating liquors is eligible for membership in the Order. Any person engaged in such traffic shall *ipso facto* forfeit his standing as a beneficiary member and shall thereafter, so long as he continues in such proscribed occupation, enjoy only the rights of special members.

Independent Order of Odd Fellows. Membership (1923) 2,676,582. The first restriction of those engaged in the liquor traffic occurred in 1895, when the Sovereign Grand Lodge amended its constitution and included a disqualification for membership in the Order reading: "No saloon-keeper, bartender, or professional gambler shall be eligible to membership in this Order (Art. XVI, sec. 5). The amendment has been broadened somewhat by later construction, making it stronger against those who come under the ban of the section quoted.

International Molders' Union of North America. Approximate membership (1918) 50,000. The holding of meetings, either special or regular, in a room immediately in front or back of a barroom is strictly prohibited.

Junior Order of United American Mechanics. Membership (1925) 315,000.

Any member of the Order, not now a saloon-keeper, bartender or wholesale liquor dealer, a dealer in spirituous liquors, wines, ales, beer as a beverage, who shall hereafter engage in either of said occupations shall thereby *ipso facto* forfeit all rights of membership in the Order. (Laws, general section 433.)

No applicant shall be eligible to membership in this Order except he be . . . not a saloon-keeper, bartender, or a wholesale or retail dealer in spirituous or malt liquors as a beverage. (*L. c.*, gen. section 358.)

Knights and Ladies of Columbia. A society organized in Indiana in 1895. Membership about 4,000. Among those prohibited from membership were

those addicted to the intemperate use of intoxicating liquors, or engaged either as principal, agent, or servant in the manufacture or sale of spirituous or malt liquors as a beverage.

Knights and Ladies of Security. Membership (1919) approximately 210,000. The intemperate use of intoxicating liquors, drugs, or narcotics, or visiting a Council while intoxicated, are recognized as distinct offenses against the Order (sec. 171, par. 4). All persons who "in the capacity of proprietors, agents or servants, engage in the manufacture or sale of malt, spirituous, fermented, vinous or any intoxicating liquor to be used as a beverage" are debarred from membership (sec. 81).

No subordinate Council shall knowingly receive into, or retain in its membership a person who is, or shall become, intemperate in the use of intoxicating liquors, or in the use of drugs or narcotics, and any Council offending against the provision of this section shall, upon satisfactory proof of the same, be deprived of its charter by the National Council, or the National Executive Committee when the National Council is not in session. If any member of this Society heretofore or hereafter admitted shall become intemperate in the use of intoxicating liquors, or in the use of drugs or narcotics, or if his death shall result directly or indirectly from his intemperate use of intoxicating liquors, drugs or narcotics, then the beneficiary certificate held by said member shall become, and be, absolutely null and void, and all payments made thereon shall be thereby forfeited. (Laws, sec. 82.)

Knights of Columbus. Membership (1923) approximately 800,000.

No person shall be eligible to membership in the Knights of Columbus who is engaged in the manufacture or sale, either wholesale or retail, of intoxicating liquors as a beverage, including:

(A) Proprietors of breweries and distilleries, and all officers thereof, and all employees thereof, except such employees as have no actual contact with the manufacture or sale thereof.

(B) Proprietors and licenses of places selling liquor at wholesale or retail, and all employees of such places. Druggists and their employees are excepted.

(C) Proprietors of hotels and restaurants where liquor is sold and all employees whose business is in part or in whole to assist in the sale of such liquors.

(D) Proprietors of department or grocery stores where liquor is sold, and all employees assisting in the sale of such liquors.

(E) Waiters in clubs, who serve intoxicating liquors. (Laws, sec. 103.)

The use of intoxicating liquors is prohibited at any meeting or degree work of the Order, or directly or indirectly under the auspices of the Order or any Council thereof. (Laws, sec. 245.)

The K. of C. were among the earliest fraternal societies to adopt a law prohibiting from membership persons engaged in the liquor traffic, their first law covering the matter having been framed in 1892.

Knights of Honor. Membership approximately 16,000.

No person shall be admitted to beneficial membership in the Order who is engaged as a bartender . . . saloon-keeper, who personally dispenses spirituous or malt liquors, a workman engaged in the production of malt liquors, or as a driver for a brewery. (Constitution, art. vii, sec. 1.)

Any member who drinks intoxicating liquors to excess shall, upon the first conviction thereof, be suspended or expelled, as the lodge may determine. (Law xxxiii, sec. 11.)

Any member who has become a habitual drunkard, or is guilty of any other habit the natural tendency of which is to shorten life shall, on conviction thereof, be suspended, and if the member does not reform, upon a second conviction for such an offense he shall be expelled. (Law xxxiii, sec. 12.)

Knights of Pythias. Membership (1923) 896,804. In 1894 the Supreme Lodge adopted a law reading as follows:

An applicant for the rank of knighthood must possess the following qualifications: . . . He must not be engaged in either of the occupations known as professional gambler, saloon-keeper, bartender, or retail dealer in spirituous liquors, wine, ale or beer (except as a *bona fide* hotel-keeper or druggist).

At a later date a penalty was imposed on members who engaged in these occupations if their membership dated prior to 1894. The law, however, was disregarded in many lodges in Illinois, in which State the members numbered nearly 60,000, and especially in Chicago. In 1903 rigid action was taken by Grand Chancellor William G. Edens for the enforcement of the provisions of the Supreme Lodge, and at the Peoria Convention in October, 1904, his action was overwhelmingly endorsed by the representatives present, with the result that a wholesale reform was inaugurated.

Knights of the Golden Eagle. Membership (1925) 72,581. Its laws provide that "those engaged in the manufacture and sale of spirituous or malt liquors are not eligible to membership." Supreme Master of Records John B. Treibler said: "We aim to secure only those who abstain, and endeavor to reclaim any who are addicted to its use in any form."

Knights of the Loyal Guard. A society organized at Flint, Mich., in 1895. Membership about 7,000.

Membership was prohibited to saloon-keepers, bartenders, and proprietors of liquor-stores.

Knights of the Maccabees of the World. Membership (1923) 245,000.

The record keeper shall not receive any monthly rate, additional assessment, dues, or fine from any member addicted to the intemperate use of intoxicating liquors, or to the use of drugs or narcotics, but shall enter the suspension of such member on the records of the Tent, and report the same to the Supreme Record Keeper, giving the date and cause thereof. (Laws, sec. 250.)

The following persons shall not be admitted to the association: . . . Persons engaged as principal, agent, or servant in the manufacture or sale of spirituous, vinous or malt liquors as a beverage. (Sec. 281.)

Persons addicted to the intemperate use of intoxicating liquors or to the use of drugs or narcotics are not eligible to membership in the association. If any member shall become intemperate in the use of intoxicating liquors or addicted to the use of drugs or narcotics, he shall thereby forfeit all rights as a member of this association, and his certificate shall become absolutely null and void, without action on the part of his Tent or of the association. (Sec. 283.)

No benefit shall be paid on account of the death or disability of any member who is addicted to the intemperate use of intoxicating liquors, or who dies or becomes disabled from the intemperate use of intoxicating liquors. (Sec. 401.)

No benefit shall be paid on account of the death of a member whose death occurs while such member is to any extent under the influence of intoxicating liquors. (Sec. 402.)

The Board of Trustees shall have power to expel from the association any member . . . who shall become addicted to the intemperate use of intoxicating liquors. (Sec. 458.)

No Great Camp, Tent, or committee representing or acting for a Great Camp or Tent shall sell, or permit others to sell for its benefit or under any arrangement by which it shall receive a profit or advantage, at any entertainment or gathering of the members of this association, any spirituous, malt, or intoxicating liquors. (Sec. 470.)

No Tent shall hold any regular or special review in any room or assembly hall to which entrance or departure must or may be made through a place where spirituous, malt, or vinous liquors are sold as a beverage. (Sec. 472.)

Loyal Orange Institution, United States of America. Membership (1923) 35,763.

No person who is engaged in the wholesale or retail sale of intoxicating liquors as a beverage, or who is an habitual drunkard, gambler, or who follows any questionable occupation for a living, shall be eligible for membership.

Modern American Fraternal Order. A society founded in Illinois in 1897. Membership about 5,000.

The laws provided that no person should be admitted to membership who was engaged in the occupation of saloon-keeper or bartender; that a member might be suspended or expelled for entering any lodge while intoxicated or using intoxicating drinks excessively.

Modern Brotherhood of America. A fraternal society founded in Iowa in 1897. Membership about 35,000.

The Brotherhood did not admit to membership any one engaged in the liquor traffic, either as owner, stockholder, or servant.

Modern Woodmen of America. Membership (1925) 1,115,258. From the first the Order excluded from membership all persons engaged in the manufacture or sale of intoxicating liquors. The few attempts to modify the drastic antiliquor attitude of the organization met with failure in every instance.

Prohibition Against Intemperance.—If any member of this Society, heretofore or hereafter adopted, shall become intemperate in the use of intoxicating liquors, or in the use of drugs or narcotics, or if his death shall result directly or indirectly from his use of intoxicating liquors, drugs, or narcotics, then the certificate held by said members shall, by such acts, become and be absolutely null and void, and all payments made thereon shall be thereby forfeited. (By-laws, Revision of 1917, sec. 18.)

Sale of Liquor Prohibited.—. . . Members of the Society or any local Camp [shall not] permit the sale or use of intoxicating liquors at any meeting of the Camp or at any entertainment given under the auspices of the Modern Woodmen of America; nor shall intoxicating liquors be allowed in the Camp hall or other premises owned, leased, or controlled by the Camp. No local Camp shall be permitted to own, rent, lease, or occupy as a place of meeting, hall, or rooms directly connected with a saloon, bar or café where intoxicating liquors are provided. (*L. c.*, sec. 283.)

The intemperate use of intoxicating liquors, drugs, or narcotics is declared to be an offense against the Society, for the commission of which a member may be punished. (*L. c.*, sec. 347, par. 3.)

Mystic Order of Veiled Prophets of the Enchanted Realm. Membership (1917) 50,000.

Fezzes, drill corps and band uniforms may be worn at all Grotto functions and pilgrimages, but on no other occasions, and especially must not be worn in any place where intoxicating liquors are sold.

Sec. 5. The dispensing of intoxicating liquors at Grotto headquarters during a session of the Supreme Council is prohibited. (Constitution and Regulations, art. xv., sec. 3.)

Mystic Workers of the World. Membership (1917) approximately 92,000. Among those prohibited from membership in the Order are:

. . . hotel-keepers who tend bar, all persons who are engaged in the manufacture of, or dealers in malt, spirituous, or vinous liquors as a beverage, either as owner, stockholder, agent, bartender or servant, persons in the habit of becoming intoxicated, or who use intoxicating liquors to excess. (Constitution, sec. 51.)

Section 59 provides that in the event of members engaging in such occupations the Order is exempt from liability on account of claims arising from death, accident, or disease traceable to such occupations.

Order of Mutual Protection. A society established in Illinois in 1879. Membership about 7,000.

Persons at all engaged in the manufacture, sale or handling of intoxicating liquors, either as principals, agents or employes, or employed in or about or in connection with saloons, liquor stores, or clubs where spirituous or malt liquors are sold or given away, warehousemen in distilleries, brewery employees at all employed as beer wagon drivers or helpers or as agents at all engaged in soliciting orders or selling or delivering intoxicating liquors, ice wagon drivers and helpers at all engaged in soliciting orders or selling or delivering ice to saloons, or other places where intoxicating liquors are sold at retail, or persons at all engaged in erecting or repairing beer pumps, or persons individually or as agents at all engaged in soliciting the sale of tobacco in any form or soft drinks in saloons or places where intoxicating liquors are sold, as well as all musicians, actors, dancers, reciters and other entertainers at all employed in saloons or beer halls *shall not be eligible to membership in the order* . . . (Constitution, sec. 7a.)

Order of Railway Conductors of America. Membership (1923) 60,000. The organization has always been hostile to liquor.

No member of this Organization shall engage in the sale of intoxicating liquors while a member of the Order, either by accepting employment from others which necessitates the selling of intoxicants or by being interested in their sale in any way, directly or indirectly, through which he receives any pecuniary profit. (Statutes, sec. 30.)

Order of Select Knights. An American society organized in 1879. Membership approximately 5,000.

Saloon-keepers and bartenders were classed among hazardous risks by the society. Persons applying for membership signed a declaration that the certificate would become null and void in the event of the occurrence of death while intoxicated or as the result of dissipation or drunkenness. It was also rendered void if the member became addicted to the habitual use of intoxicants.

Order of the Golden Seal, The. Membership (1917) approximately 8,300. The Order has never taken any action regarding the traffic in intoxicating liquors or consumption of the same except to provide for the punishment of members subject to habitual intoxication or who enter a Camp room in an intoxicated condition.

Any member found guilty of immoral or dishonest conduct, or who becomes subject to habitual intoxication or a drug habit, or any person who shall enter the Camp Room in meeting hours in an intoxicated condition, may be reprimanded, fined, suspended, or expelled from membership. (Constitution and By-laws, sec. 187.)

Order of the Mystic Brotherhood. See under KANSAS.

Order of the Star of Bethlehem. A society, originally introduced into America from England, chartered in 1869, and reorganized and incorporated in 1884. Membership about 18,000.

The only temperanee provision was one which provided that any member giving or selling any intoxicating beverage at any social gathering of the Order or bringing intoxicants into the hall of the lodge should be punished by the Order. (Constitution, art. xi, sec. 8.)

Patriotic and Protective Order of Stags of the World. Membership (1918) 68,574. The attitude of the Order toward liquor was thus stated by Supreme Director W. B. Dupree:

This society does not believe that intoxicants have any place in fraternal work, to say nothing of civic and domestic life. The sooner the country is forever rid of the baneful influences and effects of liquor, the better for the nation and the individual. We are uncompromisingly against the liquor business.

Royal Neighbors of America. The women's auxiliary to the Modern Woodmen of America; membership (1925) 552,294. The rules and regulations pertaining to alcoholic liquors are practically the same as those of the parent organization.

Select Knights and Ladies. A society organized in Kansas in 1881. Membership approximately 6,500.

The members of the Order shall consist of white persons over eighteen years of age, of exemplary habits and good, moral character, and who are not engaged in the manufacture or sale of malt, vinous, spirituous or other intoxicating liquors of any kind, as a beverage, either in the capacity of proprietor, stockholder, agent, or servant. (Constitution, art. 1, sec. 3.)

Sons and Daughters of Liberty. A society with headquarters at Philadelphia, Pa. Membership approximately 10,000. In the fall of 1914 the Pennsylvania State Council of the society appointed a committee which appeared before the Legislature and urged the passage of a local-option law.

Any white person born in the United States of America . . . not employed in the manufacture or sale of intoxicating liquors as a beverage shall be eligible to membership. (General Laws, sec. 1.)

Any member entering any saloon or outhouse or yard where liquors are sold . . . wearing the regalia or badge shall be subject to charges and upon conviction shall be suspended or expelled. . . . *(L. c.,* p. 14.)

A member of this order who may, after his admission engage in the manufacture or sale of intoxicating liquors as a beverage thereby suspends himself from membership. *(L. c.,* p. 25.)

United Ancient Order of Druids. Membership (1923) 15,000. Regarding the stand of the Order on the liquor question, Supreme Secretary H. Freudenthal, writing under date of June 14, 1918, said: "The Order is very liberal in that respect, not restricting its members what to eat or drink. Local bodies may have taken steps in that direction, when admitting new members. We have laws, however, for the punishment of members who attend meetings, etc., in an intoxicated condition."

A member who shall enter a Grove, Chapter or Circle in a state of intoxication . . . shall, upon conviction thereof, be reprimanded, suspended or expelled, as the respective body may determine. Any member who has beeome an habitual drunkard, or may be guilty of any habits the natural tendency of which is to shorten life, shall, on conviction thereof, be expelled. (General Laws, sec. 5.)

United Artisans. A society founded at Portland, Ore., in 1894. Membership approximately 7,000.

Persons not eligible to membership . . . engaged either as principal, stockholder, agent, or servant in the manufacture or sale of spirituous, malt, or vinous liquors as a beverage, also wives of saloon-keepers or bartenders. (By-laws, sec. 48.)

A benefit member who shall hereafter engage in any of the above named prohibited occupations shall thereby render his certificate null and void. (Sec. 49.)

If any member of this society shall be or become intemperate in the use of alcoholic drinks or narcotics, the benefit certificate held by such member shall by such aet become and be absolutely null and void. (Sec. 59.)

No benefits shall be paid on account of any one whose health was caused by intemperate use of intoxicating liquors. (Sec. 91.)

The use of intoxicating liquors in any assembly room at any time, or in any assembly of Artisans in the name of an assembly of the society, is strictly prohibited. Any member or members found guilty of violating this provision shall be expelled from the society. (Sec. 99.)

United Order of the Golden Cross. Membership, approximately, 16,000. Among the objects of the Order is the following:

. . . to pledge its members that they will not, so long as they are connected with the Order, habitually use as a beverage any spirituous, malt, or fermented liquors that will intoxicate, and, further, that they will not use, except for medicinal purposes, opium, cocaine, or similar narcotics. (Constitution, art. ii, sec. 5.)

All persons directly engaged in the manufacture or sale of spirituous, malt, or intoxicating liquors for other than medicinal or scientific purposes, shall not

be eligible to membership in this Order. No person who is accustomed to use spirituous, malt, or intoxicating liquors as a beverage shall be eligible to membership in the Order. (Law x, sec. 1.)

United Order of the Golden Star. A Society organized in Boston, Mass., in 1900. Membership approximately 4,000. The Order was strictly teetotal. All applicants were required to agree that so long as they were connected with the Order they would not use as a beverage any intoxicating liquors, except for medicinal purposes. (Laws, art. v, sec. 2.)

Woodmen of the World. Membership (1925) 510,834. Section 42 of the Constitution excludes from membership

persons employed in the making, compounding, distilling, rectifying, or brewing of malt, spirituous, vinous, or intoxicating liquors, or in the business of the distributing or delivery of the same.

Should any member become a habitual drunkard, he is liable to expulsion from the Order by his local camp. (Laws, sec. 120.)

Yeomen of America. Membership approximately 17,900. Saloon-keepers, bartenders, and wholesalers or manufacturers of intoxicants were not admitted to membership.

The FREEMASONS and the WOMAN'S BENEFIT ASSOCIATION OF THE MACCABEES are treated in separate articles.

FRAUENVEREIN FÜR MÄSSIGKEIT UND VOLKSWOHL IN ZÜRICH. See ZÜRCHER FRAUENVEREIN FÜR ALKOHOLFREIE WIRTSCHAFTEN.

FRAZER, HENRY. Irish clergyman and temperance advocate; born at Aughnacloy, County Tyrone, Ireland, Aug. 24, 1871; edueated at the local elementary school, Belfast Model School, and Trinity College, Dublin (B.A. 1900; M.A. 1904). He was ordained to the ministry of the Church of England in 1900, subsequently holding curacies at St. Thomas's, Park Lane, Liverpool, St. Philip's, Litherland, and St. Cyprian's, Liverpool, and since 1907 he has been vicar of St. Peter's, Everton. He married Mabel MeKibben, of Liverpool, Sept. 19, 1907.

Frazer has been an active worker and speaker for temperance for over 30 years, advocating Prohibition through local option, and opposing any form of State management of the liquor traffic. He has been a leader in the campaign for the reform of the use of alcoholic wine in the Holy Communion of the Episcopal Church of England and its branches throughout the world. He has served as honorary secretary of the Liverpool Diocesan Committee of the Church of England Temperance Society since 1914, and as member of the National Council of the same society since 1922. He is chairman of the Liverpool Auxiliary of the United Kingdom Alliance, and has been a member of the Central Executive Committee of the Alliance in London since 1916. He is, also, a member of the Liverpool Committee of the Temperance Council of the Christian Churches. His published works include: "Local Option and the Fellowship of Freedom and Reform"; "The Permissive Use of Unfermented Wine in the Holy Communion"; "The Bible, the Church, and the Drink" (Liverpool, 1923); and "Whisky Smuggling in America."

FREDERICK III. Roman emperor; born in Innsbruck, Tyrol, in 1415; died at Linz, Upper Austria, in 1493. He was elected emperor in 1440. He advocated peace and encouraged the sciences. Frederick was the founder of one of the first temperance organizations known, the Order of Temperance (compare MAURICE, LANDGRAVE OF HESSE).

FREDERICK WILLIAM I. King of Prussia; born in Berlin Aug. 15, 1688; died May 31, 1740. Coming to the throne in 1713, he instituted various reforms tending to check the extravagance in publie and private life which had plunged the kingdom heavily in debt. He adopted and recommended to his people a severely plain, if not ascetic, mode of life. He was not a total abstainer, but abhorred drunkenness, and issued drastic decrees against that evil. His instructions to the courts, civil and military, were revolutionary in their relation to the drink evil, containing the following, among other, provisions:

We wish and command that drunkenness is not to be pleaded or accepted as an extenuating circumstance in the fixing of penalties, especially in cases of homicide and other grave crimes; but on the contrary if offenses are committed in a state of drunkenness, the penalty is to be made more severe, so that everybody may see that drunkenness was by no means the least cause for the punishment.

This monarch was the father of Frederick the Great.

FREDERICK WILLIAM III. King of Prussia; born at Potsdam Aug. 3, 1770; died June 7, 1840. His consort, the famous Queen Louise, whom he married in 1793, became celebrated for her strength of character and resourcefulness no less than for her beauty and social charm. The royal pair came to the throne in 1797, and early experienced the sorrows and humiliations arising from the defeat of their armies in the wars with Napoleon. Together with the rest of the royal family, they were compelled to fly from Berlin to Königsberg. In the later victories of the allied armies at Leipzig and Waterloo the King and Queen did not lose sight of the fact that the traditional Prussian fondness for beer was one of the contributory causes of their earlier disasters.

Following the war, and upon the insistence of his queen, Frederick William devoted much time and energy to the reorganization of the finances and the social and moral improvement of his people. He gave special attention to the promotion of temperance among all classes, and instructed his ambassador in the United States to procure information concerning the principles, means, and results of temperance societies in America. In consequence of this appeal, the American Temperance Society determined to send an agent overseas to assist in organizing the temperance work in Prussia and other European countries. They selected the Rev. Robert Baird, D.D., for this duty. Making his headquarters in Paris, Dr. Baird, in 1835, went to Berlin and secured an interview with the King, who received him cordially and pledged his cooperation. Dr. Baird earried with him his "History of the Temperance Movement in the North American States." The King ordered a translation of this history and had numerous copies distributed at his own expense. The effect of the royal attitude and of the new intelligenee diffused through the nation was seen in a sharp decline in the manufacture and sale of intoxicants. Nor was the King disturbed by the consequent falling off of revenue. Dr. Wilhelm Bode, in his "*Alkohol Album*," quotes King Frederick William as saying:

I should consider it the greatest blessing during my reign, if the duty on spirits would not yield one penny.

It is to be regretted that in the disturbances incident to the Revolution of 1848 the temperance movement was largely lost sight of by Frederick William's successors.

FREDONIA. A village in Chautauqua County, in the State of New York, U. S. A., about 45 miles southwest of Buffalo; population (1920) 6,051. According to the "Encyclopaedia Britannica," 11th ed. *(s. v.)* it was first settled in 1804, and was known as Canandaway until 1817, in which year its present name was adopted. It was one of the earliest places to use natural gas (1821).

For a long time Fredonia has been one of the principal shipping-centers for the great grape-growing region of western New York, in which the village is situated. The manufacture of unfermented grape-juice is an important industry here.

Fredonia has the unique distinction of having been the first place in the world to organize a Woman's Christian Temperance Union. Usually Hillsboro, Ohio, is referred to as the place of origin of the W. C. T. U. movement; but Mrs. Annie Wittenmyer in her "History of the Woman's Temperance Crusade," says (p. 507):

The work at Fredonia commenced several days before it began at Hillsboro'.

I do not know why that town was not made conspicuous as the place where the Crusade commenced, unless it was because no saloons were closed, and the ladies fell back, after a short campaign, upon other plans.

In 1921 a tablet was erected in Fredonia Baptist Church bearing the following inscription:

IN THIS CHURCH
ON DEC. 15 1873
208 CRUSADERS MET
ORGANIZED AND BECAME
THE FIRST
WOMAN'S CHRISTIAN
TEMPERANCE UNION
OF THE WORLD.

Erected by the Crusade Union
of Fredonia Dec. 15 1921.

A photograph of the tablet, herewith reproduced, was published in *The Union Signal* of Jan. 19, 1922.

See WOMAN'S CHRISTIAN TEMPERANCE UNION.

FREE BAPTISTS. Same as Freewill Baptists. See BAPTISTS.

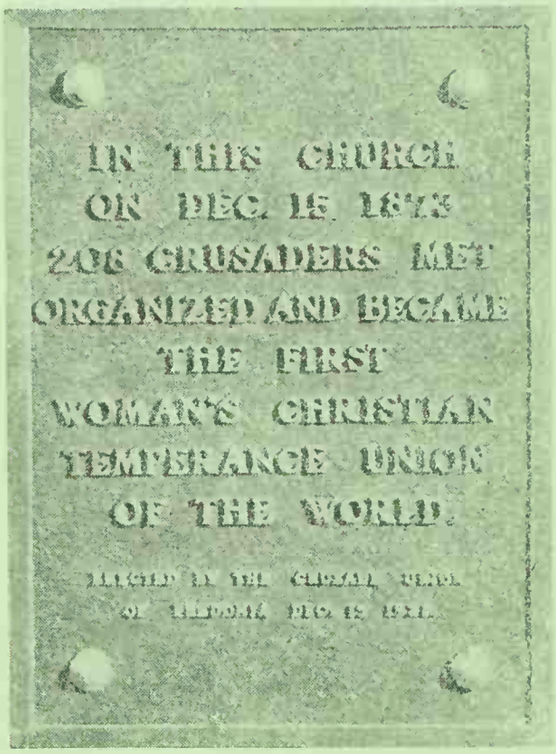
FREE CHURCH (OF SCOTLAND) TEMPERANCE SOCIETY. See UNITED FREE CHURCH OF SCOTLAND GENERAL ASSEMBLY'S COMMITTEE ON TEMPERANCE.

FREE HOUSE. See TIED-HOUSE.

FREEMASONS. Members of an ancient and extensive secret and fraternal organization, possessing branches or lodges in most of the civilized countries of the world, with a combined membership (in 1924) of approximately 3,500,000. The precise origin of the order has yet to be determined, although there is positive proof that its history dates back to the middle ages. During the earlier days of its existence, membership in the organization was confined to skilled artizans, but a more liberal policy is now pursued in that regard. It has been said that the term "Freemason" grew out of the fact that only those craftsmen who were not under the control of the various gilds were eligible to membership in the

order. Election to the organization had to be unanimous, so the members declared themselves to be "Free and Accepted Masons," by which name they are still known. In 1717 four or more old English lodges, three of which are still in existence, inaugurated in London the Mother Grand Lodge of the world, based upon the principles of charity, brotherly love, and mutual assistance. Freemasonry was introduced into France in 1725, and into America in 1730.

The Masonic fraternal organization was one of the first of its kind to discriminate against liquor-sellers by excluding them from membership in the order. In addition to this stand on the temperance question, a number of lodges have



TABLET IN THE BAPTIST CHURCH, FREDONIA, N. Y.

been founded upon total-abstinence principles. An interesting account of such a lodge is found in P. T. Winskill's "The Temperance Movement and Its Workers." It states that through the efforts of Brothers Daniel Edwards, Philip Barker, and P. Howard Davies, the "Wolseley Lodge of Freemasons," founded in honor of Lord Wolseley, the famous British general, was instituted at Manchester, England, on total-abstinence principles in 1883, for the purpose of providing for total abstainers a congenial home, where they might enjoy all the benefits of Masonry without the allurements of alcoholic beverages. The paragraph goes on to say that a number of other lodges having the same principles have since been instituted in London and several of the provincial towns of England.

FREE METHODIST CHURCH OF NORTH AMERICA. An American denomination organized at Pekin, N. Y., Aug. 23, 1860. The avowed purpose in founding the new church was to return to Methodist simplicity and to a closer adherence to the doctrines and usages of Wesley. Its founders were from the Methodist Episcopal Church, and held the doctrines of that body with

the addition of the doctrine of entire sanctification and a variant view on future reward and punishment. Its government is substantially the same as that of the parent church. It admits to all conferences laymen on equal terms with ministers. All who unite with the Church are required to lay aside all superfluous ornaments in dress. The denomination had, in 1921, 1,483 ministers, 1,239 churches, and 37,253 communicants. It publishes two periodicals—*The Free Methodist*, and *The Sunday School Worker*. Its headquarters are at 1132 Washington Boulevard, Chicago, Ill.

From its very beginning, the Free Methodist Church has strongly opposed the liquor traffic. Practically every conference, general and annual, since the founding of the denomination, has adopted strong resolutions against drink and in favor of Prohibition. Early in the history of the denomination the General Conference incorporated in the Church Discipline the following:

Section 45. The spirit of self-denial is indispensable to the Christian character. A large proportion of the crime and pauperism of the country is caused by strong drink. The Spirit of Christ never leads one to countenance the use or sale of intoxicating liquor as a beverage.

Section 46. The stewards on all our circuits shall make provision to use the unfermented juice of the grape in celebrating the Lord's Supper. In no case shall intoxicating wine be used for this purpose.

Section 47. Every man of God should break away from party trammels, and never knowingly give his vote or influence to elect any man to office who will use his official or personal influence to legalize the traffic in intoxicating liquors as a beverage. As Christians we are bound to do all we can to prohibit by law this nefarious traffic.

The General Conference of 1886 adopted a strong resolution on temperance, which read in part:

This is our motto: Total abstinence for the individual, moral suasion for the drunkard, and prohibition from shore to shore. Our discipline commits us to prohibition. We believe we should not only support the principle of prohibition, but the party that is the chief exponent of that principle.

The West Kansas Conference in 1906 took the following stand:

The liquor traffic is an unmitigated evil and has not a single redeeming quality. Its advocates can not offer one just reason why it should be continued. It incites murder, ruins character, desolates homes, and finally lands the soul in hell, for God says, "No drunkard shall inherit the kingdom of God." Think of the vast army of 60,000 men who are filling drunkards' graves every year, and then ask yourself, "Should I vote the Prohibition ticket?"

The Michigan Conference of 1906 resolved:

While reformation is not always accompanied by salvation, salvation is ever accompanied by reformation. Without doubt the greatest need for reform in our land is in relation to the traffic in intoxicating liquors. That this traffic is the most demoralizing evil that curses our country is conceded by all good citizens. We believe the only adequate remedy for this monster wrong to be absolute prohibition of the manufacture and sale of intoxicating liquors for beverage purposes. The Prohibition party is the leading anti-liquor organization and the only political party that declares for national prohibition of the traffic, and should have the support of our voters: yet we think our people should be ready to cooperate with any and all others who have for their object the overthrow of the saloon.

In the same year (1906) the California Conference declared:

We regard the liquor traffic as one of the gigantic evils that is cursing our fair land. Everywhere we see this monster making drunkards of the flower of mankind, making widows and orphans all around us, filling our penitentiaries and jails, and sending thousands of souls to hell. We regard the church in a measure as being responsible for its continuance, for she has votes enough to forever annihilate the nuisance. Therefore, we would urge our brethren in the ministry, our laity, and all who are interested in humanity to preach, pray and vote against it, until the cause of prohibition wins. Let us not be weary in well-doing, for in due course we shall reap if we faint not.

The California Conference of 1910 reaffirmed and emphasized its action of 1906.

With rare exception, the voting membership of the Free Methodist Church has supported the Prohibition party at the ballot-box.

FRELINGHUYSEN, THEODORE. American lawyer, senator, educator, and temperance advocate; born at Franklin, N. J., March 28, 1787; died at New Brunswick, N. J., April 12, 1861. He was the second son of General Frederick Frelinghuysen, of Revolutionary fame, and a grandson of the Rev. Theodorus Jacobus Frelinghuysen, "founder of the Frelinghuysen family in New Jersey," and accounted generally by his contemporaries "one of the greatest divines of the American Church."

Young Theodore received his early education at a grammar-school connected with Queen's College (now Rutgers), later completing his preparatory studies in a classical academy at Basking Ridge, N. J. In 1802 he entered the junior class of the College of New Jersey at Princeton, graduating in 1804. He studied law in the office of his brother John at Millstone, and, on being admitted to the bar, removed to Newark, N. J., where he began practise and early rose to eminence in his profession. In 1817 he was appointed Attorney-general of New Jersey, and was twice reappointed. In 1829 he was elected to the Senate of the United States, and on the completion of his term, in 1835, he resumed the practise of law at Newark. Two years later he was elected mayor of the city, and in 1839 he was chosen chancellor of the University of New York. While serving in that position, in 1844, he was nominated by the Whig National Convention at Baltimore for the vice-presidency of the United States on the same ticket with Henry Clay. He continued in his position as chancellor until 1850, when he was elected president of Rutgers College, in which position he continued until his death. His conduct in public life, no less than the high ideals that governed all his business and social relations with his fellow men, earned for him the title of the "Christian Statesman." It was said of him in his own day that no American layman had ever been associated with so many great national organizations of religion and charity. For sixteen years he was president of the American Board of Commissioners for Foreign Missions. He also served as president of the American Bible Society and the American Tract Society.

Frelinghuysen's interest in the temperance reform grew with the years. He was one of the speakers at the great meeting held in 1831 in the House of Representatives at Washington, presided over by General Lewis Cass, and addressed also by Daniel Webster, and other eminent speakers. Eight years later, in another public meeting, he delivered a notable address from which the following paragraph is taken:

I have always honored the men who, under honest convictions of the evils of intemperance, have renounced all connection and terms with ardent spirits, *broken in the head of the cask*, and poured out the destructive poison on the ground. We must not only resist, but we must drive it. To stand on the defensive merely is to aid in its triumph.

FRENCH, RICHARD VALPY. English Episcopal clergyman, educator, and author; born at Burton-on-Trent, Staff., in 1839; died at Axbridge, Somerset, in 1907. He was educated at Marlborough and Oxford and began his teaching career at the Wimborne Grammar School, where he was assistant master for about seven years. According to P. T. Winskill ("Temperance Standard Bearers of the Nineteenth Century," 1897) he was head master of the Huntingdon Grammar School, 1874-75(?); chaplain of the Guild Chapel and head master of Stratford-on-Avon School, 1875-78; Rural Dean of Netherwent Eastern Division, 1882-85; honorary secretary of the Church of England Temperance Society, 1882; and Rural Dean of Netherwent Western Division from 1885. He held the degrees of D.C.L. and LL.D., and was a fellow of the Society of Antiquaries.

Not only was French a zealous and influential advocate of temperance principles for many years, but his contributions to the literature of the drink problem are unique and furnish a storehouse of information to those interested in the history of the subject. The most notable of these are "Nineteen Centuries of Drink in England," "History of Toasting, or Drinking of Healths in England," "Pleas for Abstinence," and "Lex Mosaica." He was, also, the author of numerous valuable and interesting ecclesiastical works. During his later years he was rector of Llanmartin, Newport, Monmouthshire, at which place he was buried Feb. 7, 1907.

FRENCH, ROBERT. New Zealand temperance worker; born at Tetney, Lincolnshire, England, June 21, 1848; died in New Zealand Dec. 31, 1914. At the age of eleven he emigrated with his parents to New Zealand, arriving in Auckland early in 1860. In the early days of the Band of Hope movement in England he had signed the temperance pledge, and at Auckland he renewed his associations with Band of Hope activities. In 1868 he assisted in the formation of the Wesleyan Band of Hope at Auckland and for some time served as its secretary. Removing to the Thames in 1870, he helped to form a Wesleyan Band of Hope there. During this year he was married to Marian Hunter. About the same time he joined the Rechabites, in which order he held various offices, including that of District Chief Ruler. He also became interested in the Good Templar movement and was instrumental in establishing that order in the North Island in 1873. For a number of years he was connected with the I. O. G. T. in an official capacity, rising to the position of District Deputy prior to leaving the Thames in 1876. Returning to Auckland, he continued to take an active part in the temperance crusade and gave stanch support to the various organizations therein engaged. During his latter residence in Auckland he was a member of the committee of the Gospel Temperance Mission, a vice-president of the Band of Hope Union, chairman of the Auckland Prohibition League, and an honorary member of the W. C. T. U. French was a zealous worker in behalf of the Permissive Bill movement and an advocate of the enfranchisement of women. He was a regular contributor to several religious and temperance periodicals. He was twice a candidate for Parliament, but was defeated in both instances.

FRENCH ANTIALCOHOL SOCIETY OF THE WHITE CROSS. See SOCIÉTÉ ANTIALCOOLIQUE FRANÇAISE DE LA CROIX-BLANCHE.

FRENCH ANTIALCOHOL UNION. See UNION FRANÇAISE ANTIALCOOLIQUE.

FRENCH EQUATORIAL AFRICA. An extensive French colony in the west of Africa, known until 1910 as "French Kongo." By a decree of Jan. 15 of that year the region was divided into three colonies—Gabun (capital, Libreville), Middle Kongo (cap. Brazzaville), and Ubangi-Shari (cap., Bangui). A decree of March 17, 1920, constituted the Chad territory an additional colony.

French Equatorial Africa (abbreviated hereafter in this article F.E.A.) covers an area of 982,049 square miles and stretches from Kamerun to Belgian Kongo on the Atlantic Coast and inland to 11° 20′ E. long. The area and population (Census 1921) are:

COLONY	AREA SQUARE MILES	POPULATION
Gabun	121,862	388,778
Middle-Kongo	150,292	581,143
Ubangi-Shari	208,219	604,644
Chad	501,676	1,271,371
Totals	982,049	2,845,936

F. E. A. is administered by a governor-general (M. Augagneur, appointed 1920) under whom are the lieutenant-governors of the several colonies. Each of these colonies has financial and administrative autonomy and an administrative council.

The resources of F. E. A. are both numerous and valuable, but are quite undeveloped. Coffee is cultivated, and wild rubber and palm-oil are exported. In the Chad, asses, camels, cattle, horses, sheep and ostriches are raised, but no facilities for export exist. Copper, lead, and zinc are found. The chief ports are Port Gentil and Libreville. At Loango steamers have to anchor three miles from shore. The climate is distressingly hot, and sleeping sickness is prevalent.

The sale of liquor to the natives is prohibited.

FRENCH GUIANA. A French colony situated on the northeast coast of South America between Surinam, or Dutch Guiana, and the North-Atlantic Ocean; area, about 32,000 square miles; population (census 1921), 44,202. The chief town is Cayenne, by which name the colony itself is often known, near the mouth of the River Oyock. It has a population of 10,146. The colony is divided into fourteen communes. Since 1885 Cayenne has had a penal settlement for confirmed criminals, the population of which exceeds 3,500. Belonging to the colony are the Safety Islands—Royale, Joseph, and Du Diable. It was on the last-named that Captain Dreyfus was imprisoned.

French Guiana has immense forests, but little agriculture, only about 7,500 acres being under cultivation. Rice, maize, manioc, cocoa, coffee, indigo, sugar-cane, tobacco, and gutta-percha are the principal crops. The chief industry is placer gold-mining. Silver, iron, and phosphates are found, also. Flour, wines, clothes, etc., are the chief imports; and the principal exports are hides, cocoa, woods, gold, phosphates, and essence of rosewood.

The ports are Cayenne, Saint-Laurent-du-Maroni, and Oyapoc.

FRENCH GUINEA. A French colony on the

SAIGON, FRENCH INDO-CHINA: CORNER GROCERY AT WHICH ALCOHOLIC BEVERAGES AS WELL AS FOOD ARE SOLD

west coast of Africa, lying between the British colony of Sierra Leone and Portuguese Guinea, and extending inland, due east, a distance of about 450 miles. It has an area of about 95,218 square miles, and a population (1921) of about 1,876,000, including about 1,350 Europeans. The only port of entry is Konakry, the capital, with a population of about 20,000. The climate is moist and unhealthy on the coast, but inland, in the highlands and the Niger basin, fairly healthy.

The soil is very fertile and produces rubber, cotton and ground-nuts, besides wax, ivory, and coffee. Cattle and sheep are raised in large numbers and sent to French Kongo, Liberia, and Sierra Leone. There is, also, a large trade in hides. The principal exports are rubber, ground-nuts, and palm products. The chief imports (most of which are from Great Britain) are rice, cotton goods, tobacco, spirits, and kola-nuts.

The consumption of kola has increased greatly of late years, owing to the restriction of the consumption of alcoholic beverages, due to the spread of Islamism.

FRENCH INDO-CHINA. A French possession in Asia consisting of the protectorates of Anam, Cambodia, Tonkin, and Laos, the colony of Cochin-China, the territory around Battambang, ceded by Siam in 1907, together with Kwang-Chau-Wan, leased from China. The total area is about 256,878 square miles; and the population in 1922 numbered 19,983,203, including 17,447 Europeans, but excluding the military forces. The capital is Hanoi, Tonkin (population about 90,000), and the chief port is Saigon, Cochin-China (pop. about 72,400). Anam and Cambodia have native kings, who recognize the French protectorate; and the whole of French Indo-China is under the administration of a governor-general (Martial Merlin, appointed 1923) and a "Superior Council."

The natural resources of French Indo-China are immense, and since the French occupation the development of the country has been remarkable. There are 1,292 miles of railroad; and more than 750 steamers, aggregating over 1,575,000 tons, enter the port of Saigon annually. The chief exports include rice, sugar, tea, paper, and petroleum. Next to Burma, Indo-China is the greatest rice-exporting country in the world. The products of the fisheries of Cochin-China are valued at about 2,800,000 francs annually. Tonkin exports about 618,000 tons of hard coal annually. In the Laos territory gold, tin, lead, and precious stones are found, and logs from the teak forests are floated down the Mekong to Saigon.

Cambodia possesses some remarkable architectural remains of a former civilization. Among these is the ancient city of Angkor Thom, which is surrounded by a moat flanked by an enormously thick wall upon whose top two railroad trains might pass. The Babylon Temple has 91 towers, upon the face of each of which the features of Brahma are carved. The temple of Angkor Watt, which required 300 years to complete, and which stands about a mile from Angkor Thom, is the most remarkable structure of ancient Cambodia.

In Cambodia coffee, rubber, and iron are products which are expected to become very important in the near future. Cattle-breeding, too, is a flourishing native industry. Wine is among the chief imports into Cambodia.

The religion of most of the natives of French Indo-China is a tolerant form of Buddhism, and the Roman Catholics have missions there.

As regards the alcohol situation in French Indo-China, Mr. Harris N. Cookingham, American Consul at Saigon, has been kind enough to supply (under date of May 7, 1925) the STANDARD ENCYCLOPEDIA with some interesting and valuable information.

As shown above, the inhabitants are overwhelmingly native. Consequently Eastern customs and the Eastern mode of living largely prevail; and the consumption of the native *chum chum*, or rice wine, survives alongside the European beverages introduced by the French colonists. Concerning the production of rice wine the Consul says:

> Although no figures are available as to the production of rice wine, it may be said that the natives largely use this beverage — seldom to excess — in public and private fêtes, wedding-feasts, and religious ceremonies. It is not an article of import or of export, but enjoys a considerable domestic trade that yielded 2,326,422 piastres in government taxes during the first six months of 1924 (as compared with 2,243,110 piastres during the first semester of 1923). Coastwise traffic in this commodity is officially reckoned to have attained about 5,561,800 litres, valued at 8,342,800 French francs, during 1923. The Indo-Chinese government grants a limited number of licenses for the manufacture of rice wine, as well as for the production of alcohol for consumption by the European and other colonists here.

It appears that no concrete data with regard to the production of alcoholic beverages in the country are available, but

> customs house statistics indicate that 648 metric tons of rums and tafias, products of the distilleries of Indo-China, were shipped hence to France in 1924 (as compared with 604 tons in 1923 and 524 tons in 1922). There is, of course, a steady but not very significant local production of these beverages to meet the domestic demand.

A more important trade is that "in beer of local brew, destined to supply in part the market here for this beverage."

During 1924 beer was imported, mostly from France, Hongkong, and Germany, to the extent of 602 metric tons, as compared with 796 tons in 1923.

During 1924 about 301,300 liters of liqueurs were imported; and in the same year 377,900 liters of brandy, entirely from France, were imported, as compared with 378,200 liters in 1923.

The importations of wines of all kinds, almost exclusively from France, amounted to 7,796,400 liters in 1924, compared with 8,062,900 in 1923.

Consul Cookingham adds:

> These Occidental beverages have apparently very little appeal to the native population, which is sober and moderate. The torrid climate, indeed, summarily penalizes heavy drinking in either indigenous or colonist population, and thus usually serves as an automatic check on gross intoxication.
>
> No temperance organizations are known to exist in this country.

FRENCH KONGO. See FRENCH EQUATORIAL AFRICA.

FRENCH SOMALILAND. See SOMALILAND, FRENCH.

FRENCH SPIRIT. The commercial name for high-grade alcohol of about the same quality as Cologne spirit. Dealers in the United States recognized practically no difference between the two kinds.

FRENCH TEACHERS' ANTIALCOHOLIC SOCIETY. See SOCIÉTÉ ANTIALCOOLIQUE DES INSTITUTEURS DE FRANCE.

FRENCH TEMPERANCE SOCIETY. See Société Française de Tempérance.

FRENCH TEMPERANCE SOCIETY OF THE BLUE CROSS. See Société Française de Tempérance de la Croix-bleue; Fédération Internationale des Sociétés de Tempérance de la Croix-bleue.

FRENCH WEST AFRICA. An administrative area in Western Africa comprising the following French colonies: (1) Senegal, (2) French Guinea, (3) the Ivory Coast, (4) Dahomey, (5) French Sudan, (6) Upper Volta, (7) Mauritania, and (8) Niger. Stretching south of Morocco and Algeria to the Chad and the Kongo, the combined area of these colonies is nearly 1,500,000 square miles, and the population is about 11,000,000. French West Africa is administered by a governor-general, who is assisted by a Council. The seat of the Government is at Dakar, Senegal.

FRENCH WEST INDIES. See Guadeloupe; French Guiana; Martinique; Surinam.

FRENCHWOMEN'S TEMPERANCE UNION. See Union Française des Femmes pour la Tempérance.

FRENCH YOUNG PEOPLE'S TEMPERANCE ASSOCIATION. See Association de la Jeunesse Française Tempérante.

FRIENDLY ISLANDS. See Tonga Islands.

FRIENDS OF TEMPERANCE. See Raittiuden Ystävät.

FRIENDS, SOCIETY OF. A religious organization which had its beginning in England in the latter part of the seventeenth century. It is often designated "Religious Society of Friends." Its founder, George Fox, born in 1624, was inspired by a profound religious experience, and taught the necessity of divine power within a man to enable him to live according to the will of God. The mode of worship advocated by him and his followers was personal communion with the spirit of God, rather than adherence to creeds and ritualism. The name "Quaker" was applied to them as the result of an incident in the life of George Fox. It was first used by a justice in response to an address in which George Fox called on him to "tremble at the word of the Lord." (Allen C. Thomas, "History of the Friends in America," Philadelphia, 1919.)

A few Friends came early to Massachusetts and Virginia, but they suffered much persecution, especially in the New England colony. The greatest name among them in American history is that of William Penn, the founder of Pennsylvania. Not only was he great as a religious leader, but also in his statesmanship. Under the influence of Penn his coreligionists came in large numbers to Pennsylvania and formed the most influential group of the citizenship of that colony.

The Friends adopted an attitude of toleration toward slavery in the earlier days of the colonies. William Penn was a slaveowner, and died as such in spite of the fact that he had given directions that his slaves should be set free. All the Friends, however, exerted their utmost influence to see that the negroes were well treated and were given an education and religious instruction. (Robert Proud, "History of Pennsylvania," i. 423, Philadelphia, 1798.)

After the death of Penn there arose an agitation against slaveowning. Among the antislavery leaders were Anthony Benezet and John Woolman. In 1776 it was decided that those Friends who refused to manumit their slaves should be disowned, in other words expelled. By the close of the eighteenth century there were practically no slaveholders in the Society; and the Friends continued to bear faithful witness against slavery until it was finally abolished.

From the very day of their coming to America the Quakers proved themselves loyal friends of the Indians. Not only William Penn and his successors in Pennsylvania, but the Quakers in all the colonies manifested a profound interest in the welfare of the Indians. That interest has continued almost unabated until the present time.

In the early part of the nineteenth century divisions arose on doctrinal points. Chief among these was the one in which the followers of Elias Hicks seceded from the elder, or Orthodox, Friends.

The total membership of the Society of Friends in their various branches is approximately 115,000. Their influence, however, on the civic, educational, and religious work of the nation is very much greater than the size of their membership would imply. In eastern Pennsylvania they have Swarthmore and Haverford, universally recognized as two of the leading denominational colleges of the country. In the Central West they have Earlham College, Richmond, Indiana. They publish a number of papers, chief of which are the *American Friend* and the *Friend's Intelligencer*.

While the Religious Society of Friends has always been persistent in its advocacy of peace and conscientiously opposed even to a war of defense, yet it did a most notable work of reconstruction in European countries at the close of the World War.

Very soon after coming to the western hemisphere the Friends commenced to bear testimony against the use of liquor. In the manuscript records of the Burlington (New Jersey) Monthly Meeting there is found this entry for Sept. 4, 1679:

> It was also desired that Friends would consider the matter as touching the selling of Rum unto Indians (if it) be lawful at all for Friends professing truth to be concerned in it.

The records of the yearly meeting held at Fourth and Arch Streets, Philadelphia, show that in 1706 the members of the Society were admonished against "taking drams." In 1726 the yearly meeting in Pennsylvania adopted resolutions against giving liquor at sales and other public gatherings. Ten years later the same meeting went on record against the practise of giving liquor to children. In 1743 a petition was sent up to the Assembly, complaining against the habit of furnishing liquor at public sales, declaring that excessive drinking "frequently produced swearing, quarreling, and other scandalous enormities, and, moreover, was often the cause that poor people gave extravagant prices for unnecessary things, whereby families were very much oppressed and sometimes ruined." (J. T. Scarf and Thompson Westcott, "History of Philadelphia," Philadelphia, 1884.)

In 1777 the distillation of intoxicating liquors

was forbidden, and in 1784 it was ordered that importing and retailing spirituous liquors would subject the offenders to discipline. In 1788 Friends were admonished not to furnish liquor to employees during harvest. The records of the Philadelphia meeting show that in 1782 all subordinate meetings were requested to answer once each year the following question: "Are Friends careful to discourage the unnecessary manufacture and use of spirituous liquors and the frequenting of taverns?" About 100 years later this query was changed to include all "intoxicating liquor, both as a beverage and in culinary preparations."

In 1880 the Philadelphia yearly meeting of the Orthodox Friends organized the Friends Temperance Association for educational and agitational work. One of its earliest and most aggressive leaders was JOSHUA L. BAILEY. This society was very influential in helping to secure the necessary laws for scientific temperance instruction in the schools of Pennsylvania. For many years it has employed a secretary who has devoted her time largely to work in connection with the Woman's Christian Temperance Union along educational lines in the public schools of Philadelphia. This work was carried on for many years by Mrs. Clara Stillwell. In more recent years it has been in charge of Miss Mae Lynd. In the school year of 1923-24 Miss Lynd reached directly more than 30,000 pupils in the public schools of Philadelphia and several thousand of these were induced to write essays in prize competitions. Other lines of work, such as the distribution of literature, posters, etc., have been carried on by the Society, largely under the direction of Mr. Benjamin F. Whitson.

In the other Society of Friends (Hicksite) the yearly meeting organized a temperance society in 1881. This, also, has carried on educational work. The most aggressive leader of this society in recent years has been Miss Arabella Carter, who is widely known as a newspaper correspondent.

FRIENDS' TEMPERANCE UNION. A society for the promotion of total abstinence in and through the Society of Friends (Quakers) in England, Scotland, Ireland, and Wales. It was founded in London about 1840. All matters pertaining to temperance which come before the church are handled by the Union, which maintains headquarters in London at 15 Devonshire Street. The Friends have been active in the temperance movement from the time of its inception in the British Isles, and the Union has consistently supported every worthy endeavor toward the diminution or elimination of the liquor traffic. The Union has laid great emphasis on education and the moral appeal in its temperance work, and has established temperance libraries, and carries on temperance instruction in the Friends' schools. Annual meetings of the Union are held in London, which are attended by Friends from all parts of the country, and to which representatives of other temperance societies are invited. One of the earliest and most active officers of the Union was SAMUEL BOWLY of Gloucester. The present officers of the Union are: President, Charles I. Evans, M.A.; secretary, J. W. Harvey Theobald. The Union issues temperance books, pamphlets, and posters. Of the posters the following is a typical specimen:

The
HOME SECRETARY
said on January 23rd, 1925,
I can APPEAL
to the
Christian Community
to
ABOLISH
the
EVILS of DRINK

The Union has no official organ.

FROM, JULIUS. Norwegian editor and temperance worker; born at Sandeherad, near Sandefjord, Norway, March 16, 1862. He was educated in the schools of Sandefjord and Hamar, and took a scientific course at Helsingborg, Sweden. He began teaching in the high school at Hamar in 1880.

From childhood it was From's ambition to join in the fight against the drink evil. In 1885 he

JULIUS FROM

enrolled in the temperance union called "Menneskevennen" (The Friend of Humanity), and he at once became very active in the work, founding several new societies. In 1887 he was employed by the Norwegian Total Abstinence Society *(Norske Totalavholdsselskab)* as traveling secretary and speaker. He carried on this work for eleven years, at the same time editing the journal of the society, also known as *Menneskevennen*. During this time he visited almost every section of Norway, founding many new temperance societies and delivering scores of addresses. He represented the Norwegian Total Abstinence Society at the great Scandinavian Temperance Congress at Randers, and he has attended several meetings of the International Congress Against Alcoholism. He has worked for temperance reform in Denmark and Sweden as well as in his own country, and has written extensively thereon both in Norwegian and in foreign journals.

In 1898 From became editor of the newspaper *Norderhov*, at Hoenefoss. After two years in this work he settled at Sandefjord, where he has since published his own paper, *Folkets Venn*, a youths' and household publication. He married Irene Augestad, of Larvik, Jan. 1, 1909. From has given a considerable amount of time to the public service, serving as commissioner on a court of conciliation, county reviser, chairman of the tax commission, and chairman of the dwelling committee. He has also been the recipient of a Government journalistic stipend, and has served on various Government commissions, studying the labor question, schools, and other national problems in Sweden, Denmark, and Germany. From 1913 to 1918 he was at the head of the Sandeherad electrical establishment. He is director of the Sandeherad Continuation School.

From is the author of several books on temperance subjects in the Norwegian language.

On Jan. 30, 1925, he attained his fortieth year of membership in the Danish National Temple, and Oct. 22, 1925, marked his twenty-fifth year as a Good Templar.

FRONTIGNAN. A sweet wine made from grapes grown in the vicinity of Frontignan, a small town in southern France; sometimes called "Frontignac." It is probably the same wine referred to by Israel Acrelius as "Frontegnac," common among the early settlers of Delaware, U.S.A.

FRY, SUSANNA MARGARET (DAVIDSON). An American educator and temperance worker; born at Burlington, Ohio, Feb. 4, 1841; died at Bloomington, Ill., Oct. 10, 1920. She was educated at Oxford (Ohio) Female College, and in suceeeding ycars took postgraduate work, obtaining the degree of A.M. from Ohio Wesleyan University and that of Ph.D. from Syracuse University. After leaving Oxford she took up teaching and spent a number of years in various departments of the Ohio public schools. In 1868 she married the Rev. James D. Fry, at that time a member of the Ohio Conference of the Methodist Episcopal Church. In the fall of 1873 the two went to Europe for a year's study and travel. Letters of travel, history, biography, and art, written by Mrs. Fry from the Old World were printed in many papers and magazines. She was also the author of the book "A Paradise Valley Girl." From 1876 to 1890 she held the chair of English literature at Illinois Wesleyan University, Bloomington, Ill., and during 1891 and 1892 was at the head of the same department in the University of Minnesota.

Mrs. Fry became acquainted with Frances Willard, and the great Woman's Christian Temperance Union leader, recognizing her fitness for leadership in temperance work, urged her to turn her talents in that direction. In 1894 she accepted the presideney of the Minnesota W. C. T. U., serving in that capacity for two years. She was then elected managing editor of the *Union Signal*, holding that position till 1898, when she was elected corresponding seeretary of the National W. C. T. U. She served in that relation until 1908. The closing years of her life were spent at Bloomington, Ill.

During her career as a college professor and as an official of the W. C. T. U. Mrs. Fry was a frequent speaker in Prohibition campaigns and at temperance conventions, and her clear and forceful presentation of the temperance issue, both in spceeh and in writing, made her a most valuable exponent of the cause.

FRYE, WILLIAM PIERCE. American lawyer, Senator, and Prohibition advocate; born at Lewiston, Me., Sept. 2, 1831; died Aug. 8, 1911. He was educated at Bowdoin College (A.B. 1850; A.M. 1853). He received the honorary degree of LL.D. from Bates College in 1881 and from Bowdoin in 1889. He studied law with William Pitt Fessenden, and after practising several years at Rockland, Me., returned to his native place, Lewiston, where he made his home for the rest of his life. He married Caroline Spear (d. 1900). He was elected to the Maine Legislature in 1860; mayor of Lewiston 1866-67; Attorney-general of Maine 1867-69; member of Congress 1871-81; United States Senator from 1881 to the close of his life. It was a lofty tribute to Senator Frye's ability, resourcefulness, knowledge of parliamentary law, and the popular esteem in which he was held that he was elected president *pro tem* of the Senate in 1896, and repeatedly reelected to that position.

Fry was an enthusiastic supporter of the Maine Law and an advocate of national Prohibition. The following extracts are taken from a letter which he published in the *Voice* for Oct. 9, 1890:

> I can remember the time when in the State of Maine there was a grocery store at nearly every four-corners in certain portions of the State, whose principal business was in the sale of New England rum; when the jails were crowded and poverty prevailed. Today the country portions of the State are absolutely free from the sale of liquor; poverty is comparatively unknown, and in some of the counties the jails have been without occupants for years at a time. . . . The people who have tried and witnessed the result of these Prohibitory laws adopted a few years since a Constitutional Amendment, prohibiting the sale or manufacture of liquor, by an overwhelming majority. . . .
>
> The law is not a failure; it has been, on the other hand, a wonderful success. I do not mean to assert, of course, that there is no liquor sold in our large cities where evasions of law are so much more easily found than in the country. We have laws against murder and theft, but no man is so insane as to suppose that under their influence there will be no murder or stealing.

FUERTES, FRANCISCO (FRANCISCO FUERTES ANTONINO). Spanish editor, educationist, and temperance worker; born at La Vall de Uxó, Castellón, in 1883; educated at the Normal School of Valencia. He married Hortensia Perez Lucia in 1909. Fuertes has devoted his energies whole-heartedly to the temperance cause in Spain; and as editor of *El Abstemio*, the official organ of the Spanish Antialcoholic League, he has accomplished much in the way of awakening the Spanish public to the menaee of alcoholism and its accompanying evils. The progress of Prohibition in the United States has been closely followed by *El Abstemio* in its editorial columns, and until the advent of nation-wide Prohibition in America, the advanee of the cause was depicted graphically from time to time by means of maps. Since American Prohibition has becomc an aceomplished fact, Fuertes has made it a point in his editorials to keep the Spanish public correctly informed coneerning its results, and has vigorously combated the attempts of the liquor interests to misrepresent the facts in regard to its effects on the national welfare. Fuertes is one of the founders of the Spanish Antialcoholic League.

FULL. A slang term for "drunk." Compare Fou.

FULLER, MINNIE URSULA (OLIVER) (Mrs. MINNIE U. RUTHERFORD-FULLER). American farmer, broker, and temperance leader; born at Ozark, Ark., Jan. 25, 1868; educated at Sullins College, Bristol, Virginia (A.M); studied also at University of Chicago, at Nancy, France, at Florence, Italy, and at the universities of Leipzig (Germany), Harvard, and California.

Mrs. Rutherford-Fuller has long been an active worker for temperance as well as for other reforms. In spite of the duties necessarily connected with her vocation of farm manager and broker she found time to devote herself to work for the betterment of others; and in 1913 she accepted the arduous position of president of the Arkansas Woman's Christian Temperance Union, which office she still (1925) holds. Before this she had been actively engaged with the Union as organizer and speaker and in other capacities, campaigning throughout the State, besides spending much time in attendance upon the sessions of the Legislature, seeking to promote the passage of various reform measures. Among these were the White Slave Law, the Juvenile Court, and several Prohibition bills.

Owing largely to the resourcefulness and activity of Mrs. Rutherford-Fuller, Arkansas now has its Woman's State Farm, State Industrial School, and its Commission of Charities and Correction. Under her presidency the State W. C. T. U. has increased largely in membership and is still growing.

Mrs. Rutherford-Fuller has been thrice married: (1) in 1882 to O. H. Scott, Magazine, Ark.; (2) in 1889 to W. B. Rutherford, Little Rock, Ark.; (3) in 1915 to Dr. Seabron J. Fuller.

FUMARIUM. Among the ancient Romans, a chamber in which wines were stored in order that they might become mellowed and acquire a somewhat smoky flavor.

FUNK, ISAAC KAUFFMAN. American Lutheran clergyman, publisher, lexicographer, and reformer; born at Clifton, Ohio, Sept. 10, 1839; died at Montclair, New Jersey, April 4, 1912. He was graduated from Wittenberg College, Springfield, Ohio, in 1860 (D.D., LL.D. 1896), and soon afterward entered the ministry of the Lutheran Church, near Moore's Hill, Indiana. Between 1861 and 1872 he filled pastorates in Carey, Ohio, and Brooklyn, N. Y. In 1864 he married Eliza Thompson of Carey, O. He was associate editor of the *Christian Radical* (Pittsburgh) 1872-73, and of the *Union Advocate* (New York) 1873-75.

In 1876 he entered the publishing business and founded the *Metropolitan Pulpit;* in the following year the *Complete Preacher*, merging the two in 1878 into the *Homiletic Monthly*, which since 1885 has been known as the *Homiletic Review*. He established the *Voice* in 1884 as a campaign paper in the interests of the Prohibition party, the circulation of which in the Presidential campaign of 1888 reached 700,000 weekly. It was merged in the *New Voice* in 1898, and later was sold. The *Missionary Review* was founded in 1888, and the *Literary Digest* in 1889. In 1877 he took into partnership Adam W. Wagnalls, the firm being Funk & Wagnalls, which in 1890 became the

Funk & Wagnalls Company. This concern is perhaps best known for its two great publications "A Standard Dictionary of the English Language" (1894 and several subsequent editions) and "The Jewish Encyclopedia" (1901-05). Funk was editor-in-chief of the former work and chairman of the editorial board of the latter.

Funk was an ardent and militant Prohibitionist, a lifelong abstainer, and up to the time of his death was keenly interested in all efforts for the suppression of the evils of intemperance. He had a genius for analyzing the liquor problem, and was as resourceful as he was indefatigable in promoting the cause of Prohibition.

REV. ISAAC KAUFFMAN FUNK

In 1885 he accepted the Prohibition nomination for mayor of Brooklyn, but finally withdrew in favor of General Woodward, who promised, if elected, to enforce the laws "honestly, fairly, and justly." The laws referred to concerned the selling of liquor to children under fourteen years of age. In Brooklyn, N. Y., where he resided for over 40 years, Funk devoted much time, energy, and means to the promotion of temperance and Prohibition as he did also in the State and nation.

Funk was a vice-president of the National Temperance Society, and a generous supporter of the Anti-Saloon League. It was largely through his efforts that Prohibition Park (now Westerleigh), on Staten Island, N. Y., was established (1889) and developed. He was treasurer of the Prohibition Park Company, and did much to make the park an educational center for Prohibition. He gave liberally of his time, organizing ability, and money toward the establishment and perpetuity of Harriman, Tenn., another town founded (1890) on the principle and policy of

Prohibition. His pen was especially facile and able in answering, through the press, critics of the policy and party to which he belonged. Replying to a letter by Prof. Goldwin Smith of Toronto, Canada, in the New York *Sun*, to the effect that no government would venture to force Prohibition on Quebec and the other dissenting centers, and that Prohibition was shelved in Canada for the present, Funk closed his letter in language characteristic of the writer.

> Never despair; the earth is rapidly turning toward the sunrise; there are not a few with vision clear enough to see, already struggling through the mist, the prophetic morning star.

Funk knew well that every reform movement had to pass through a period of ridicule; and at a time when men were saying "Prohibition is an impossibility," he never wavered in the conviction that it was not only a possibility, but a certainty. In an interview on Feb. 16, 1888, when asked to state in a few words the object sought by the Prohibition party, he said: "We are aiming at a grand division of the voters of the United States on the liquor question. We want to secure an amendment to the Federal Constitution outlawing the business entirely."

Dr. Funk was a firm believer in equal suffrage. On one occasion he said:

> As I believe that everything which is right will ultimately prevail, I believe that woman suffrage will ultimately prevail. It will be found . . . that the ballot in the hands of women better secures the enforcement of prohibitory laws.

At another time he remarked:

> If it had not been for the influence of women, there would be no Prohibition party today. The party is largely the outgrowth of the Woman's Christian Temperance Union . . . and of the work of that organization.

FURCA ET FOSSA. A Latin phrase meaning "gallows and pit." In olden times in England the crown granted to its vassals the privilege of hanging male felons on a gallows and of drowning female ones in a ditch or pit (see Brewer, "Dictionary of Phrase and Fable," 26th ed., p. 313). In the twelfth and thirteenth centuries no one was permitted to have a brew-house inside a burgh unless he had on the premises a gallows and pit.

FURFUROL or **FURFURAL** ($C_5H_4O_2$). A by-product of the distillation of spirituous liquors, otherwise called "furfuraldehyde." It is a compound produced by the action of dilute acids upon the pentosans, which are found in the husk of grain, in straw, wood, and other substances containing so-called woody fiber. Like cellulose and starch the pentosans break up into simpler compounds. The celluloses and starches which occur in the interior of grain, when broken up, yield sugars which contain six atoms of carbon in the molecule and are called hexoses; these ferment in the presence of yeast, producing alcohol. The pentosans break up in a similar manner, but the resultant compounds contain five atoms of carbon to the molecule, whence the names pentose and pentosan. Instead of yielding alcohol under the action of alcoholic ferments, as occurs in the case of the hexoses, the pentoses are changed, by proper treatment, into furfurol (from the Latin *furfur*, bran). Some authorities state that in the modern processes of manufacture of grain-alcohol, the grain undergoes a more complete disintegration and the bran is more completely decomposed than formerly, with the result that more fermentable material is liberated and the output is larger. It is generally believed that this breaking up of the bran results in the production of furfurol.

Furfurol is a characteristic product in pot-still spirits, although it occurs in greater or smaller amounts in patent spirits depending on the degree of rectification. The theory that its occurrence in relatively large quantities in pot-still spirits is due to the charring effect of the action of the fire gases on the carbonaceous coating of the bottom and sides of the still has been controverted by experiments which show that spirits distilled by means of a steam-jacket instead of direct fire contain quite as much furfurol as those distilled in the old way. It has, indeed, been claimed that not only is furfurol present to a greater or less extent in all whiskies, but it occurs in larger quantities in those made by modern processes by which it is sought to obtain the greatest possible amount of liquor per bushel of grain. Conceding this to be true, it would seem that the superiority of liquors manufactured years ago was due not so much to the fact that they were "aged" as because they contained less furfurol.

> In Brunton and Tunnicliffe's experiments, the after effects of intoxication with ordinary spirits were compared with those of spirits from which the furfural had been removed. In the latter case, as soon as the animal was sober, it appeared to be in perfectly normal condition and showed none of the after effects which in the former case lasted for a considerable time. This would imply that the furfural was responsible for the especially injurious action of the liquor containing it.
>
> This consideration may, perhaps, have a bearing upon the investigations . . . in which the quantities of fusel oil in liquors sold in New York city and in Massachusetts were found to be small. In the accounts of these investigations no special tests for furfural were reported, as was natural, since such are not customary. The late investigations of Lauder Brunton and Tunnicliffe suggest that the furfural and like compounds may have been actually present and in injurious amounts. If this view is correct, it may be that the cheap liquors commonly sold are, after all, especially injurious. In other words, what Lauder Brunton and Tunnicliffe claim for furfural may be found to justify the common impression that the cheap whiskeys and other cheap liquors now common are more injurious than purer liquors because they contain more of furfural and like poisonous ingredients ("Physiological Aspects of the Liquor Problem," ii. 326-327).

The quantity of furfurol in alcoholic beverages is relatively minute. Riche found that a liter of rum contained only 0.015 to 0.040 gram, and a liter of cognac or armagnac only 0.005 to 0.015 gram.

According to Joffroy, the toxic equivalent of furfurol is only 0.14 for rabbits and 0.20 for dogs, as against 8.20 to 8.60, the true toxic equivalent of ethyl alcohol for these animals. If man is as sensitive as the rabbit to furfurol, a single dose of ten grains would be sufficient to cause the death of a man weighing 70 kilograms. Thus, while the substance is a fairly powerful poison, 300 to 700 liters of rum or brandy would be required to produce death from this cause alone.

BIBLIOGRAPHY.—*Physiological Aspects of the Liquor Problem*, 2 vols., Boston and New York, 1903.

FUSEL-OIL. A volatile, oily compound, of a disagreeable, fiery taste and odor, obtained in the rectification of spirituous liquors. The term is derived from the German *Fusel*, meaning bad spirits. As used by some analysts it includes the sum total of those impurities classed as higher

FUSEL-OIL

alcohols, ethers, and aldehydes; others include even more under the term; while a few use it to denote only the sum of the higher alcohols. The chief constituent of fusel-oil is amyl alcohol; propyl, butyl, and hexyl alcohols being present in lesser amounts. These alcohols are produced, together with much larger quantities of ordinary, or ethyl, alcohol in the fermentation of grains, potatoes, beet-roots, etc. Amyl alcohol is the most poisonous of the group.

Fusel-oil varies in composition according to the nature of the mash (see MASHING) fermented. It is found in large quantities only when fermentation takes place at high temperatures, and in concentrated saccharin solution; and its production seems to be prevented by the presence of tartaric acid. It is therefore not often found in wines, but frequently occurs in liquors made from grain and other starchy materials. Fusel-oil is a direct nerve poison which, in small quantities, causes thirst and headache, with furred tongue and some excitement; in large doses it acts as a convulsant. Its constituents are less volatile than ethyl alcohol, but being very intimately mixed with it in the fermented fluid, some of the fusel-oil distils over in the preparation of gin, whisky, etc., especially in the later stages of the process. Potato spirits are likely to contain considerable quantities of fusel-oil consisting largely of amyl alcohol.

Fusel-oil renders the product of distillation less valuable, and it is masked or removed in all except the cheapest liquors. Its unpleasant taste and odor are very often concealed by the use of special flavoring matter. Its removal is more difficult. Separation may be partially effected by rectification, or redistillation (see RECTIFICATION), since the alcohols of fusel-oil have higher boiling-points than ethyl alcohol. This separation, however, is never complete. In some cases oxidizing agents such as chlorid of lime or potassium permanganate are added before redistillation, thus effecting decomposition of the higher alcohols; but these reagents act also on ordinary alcohol, so that the method is not very satisfactory. A mixture of vinegar and sulfuric acid acts on fusel-oil to produce more agreeable compounds, and hydrochloric acid or nitric acid may be similarly used. The most approved method, however, is the use of well-burned charcoal, by which fusel-oil is mechanically absorbed. The liquor is either passed through the charcoal in a state of vapor or is filtered through it at ordinary temperatures.

During the process of aging, the various constituents of fusel-oil react upon each other to form new and more volatile combinations known as "esters," which have an agreeable odor and flavor and give to their respective fluids their so-called "bouquet." Properly aged whiskies contain practically no fusel-oil at all, and in all properly distilled and rectified spirits the amount of this substance should be minute. Dangerous amounts of fusel-oil are frequently present in the crudely distilled and hastily marketed product of the illicit distiller.

See, also, DISTILLATION.

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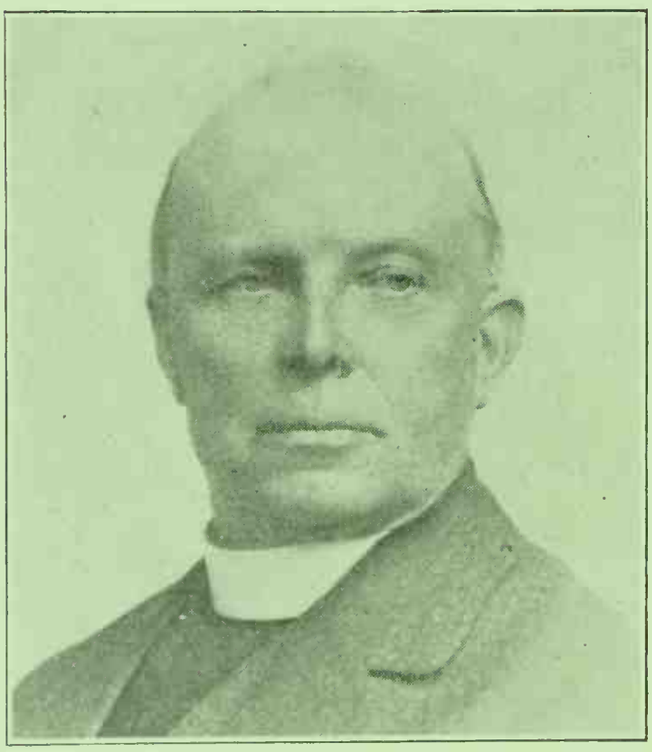
DRINKING AND MINSTRELSY

—*From an old print*

G

GAGING or **GAUGING.** Finding the capacity (as of a cask) by measurement and calculation. The term is used especially of such calculation for purposes of excise. The gager determines the amount of liquor subject to taxation.

GAILEY, JOHN. Irish clergyman and temperance worker; born at Castlederg, County Tyrone, Dec. 19, 1858; educated in the Edward's Primary School of his native place, Foyle College, Londonderry, Queen's University, Belfast



REV. JOHN GAILEY

(B.A. 1881), and in the theological school of the Presbyterian General Assembly's College, Belfast. He was ordained to the ministry of the Presbyterian Church of Ireland in 1884, and entered the pastorate of the Second Ardstraw Presbyterian Church in County Tyrone, four miles from the place of his birth. He married Mary Taylor, of Castlefin, County Donegal, Aug. 13, 1895. In 1898 he became pastor of the Ballysillan Presbyterian Church, a large and influential church in a populous suburb of Belfast.

From a very early period in his life Gailey manifested a great interest in social questions, and speedily came to the front rank as a leader, especially in the matter of temperance reform. He is an eloquent and popular advocate of the cause, and is much in demand for platform work. From 1881 to 1884 he served as Temperance Secretary of the General Assembly's College, Belfast, and in 1912 he was appointed Joint Convener with the Rev. John MacMillan of the Temperance Committee of the General Assembly of the Presbyterian Church in Ireland. In 1921 he retired from the pastorate to devote his entire time to temperance work, becoming secretary and superintendent of the Irish Temperance League, and since that year he has been secretary of the Temperance Education Board of Ireland. He has been secretary and superintendent of the IRISH TEMPERANCE ALLIANCE since its foundation in 1923, and is the editor of *Everybody's Monthly*, the official organ of the Alliance and the leading temperance journal in Ireland. He has also served as secretary of the Belfast Temperance Voters' Executive. He was a delegate from Ireland to the International Convention held at Washington, D. C., in 1919, at which the World League Against Alcoholism was formed. He was appointed a member of the Executive Committee of the League and still (1925) continues to serve in that capacity.

GALE, HENRY. British Episcopal clergyman and temperance advocate; born at Ashwick Grove, near Shepton Mallet, Somersetshire, in 1806; died July 30, 1877. He was educated at the College School, Gloucester, and studied law under Benjamin Thomas, solicitor, of Malmesbury, Wiltshire. For a time his ambitions seem to have been divided between the law and the church. After completing his articles he entered Trinity Hall, Cambridge, taking the degree of B. C. L. He continued his legal career, however, practising at Melbourne House, Malmesbury, until 1850. During this time he married Mary Hicks, of Cope Hall, Newbury, Berkshire. In 1850 Gale resolved definitely to abandon the law and enter the ministry, and after passing his examination for holy orders, he was ordained to the curacy of Ashford in Kent.

Gale's outspoken advocacy of teetotalism at once got him into trouble, and aroused the dislike and suspicion of certain other clergymen and laymen, who regarded him as a dangerous radical. As a result he was forced to resign his first curacy after about ten weeks, though he had made many friends, as was evidenced by a parting token of esteem tendered him in the shape of a handsome silk gown and a pocket communion service. He was next called to the curacy of All Saints, Birmingham. Here he became known as an able preacher of the Gospel; but his espousal of total abstinence continued to make him many

enemies, particularly among his brother clergymen. At a meeting of the Church Missionary Society, as the result of his insistence upon an amendment to a resolution, which the chairman positively refused to put, to the effect that the Christian missionaries should be total abstainers, he was made the victim of a disgraceful seene on the part of his fellow clergymen, who allowed him to be assaulted and ejected from the meeting by the police. His views and his courageous conduct were, however, soon vindicated by a host of his friends and supporters who met *en masse* at the town hall and passed resolutions upholding him in every respeet. Later he served as curate of Low Ham, and chaplain of the workhouse at Langport, Somerset, and in 1856 he became rector of Treborough, near Taunton, in the same county. His final charge was the rectory of Garsdon-cum-Lea, near Malmesbury. While there he took the degree of D.C.L. He continued to give his best efforts to the temperance cause throughout his life. He was one of the first clergymen to join the United Kingdom Alliance. His temperance writings included a volume entitled "Apostolic Temperance."

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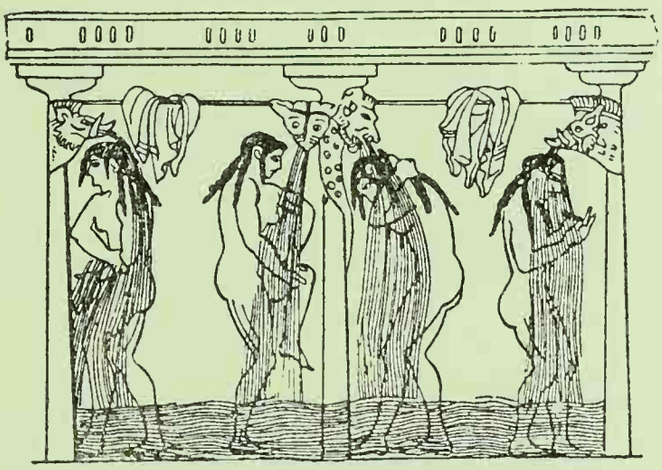
GALEN, CLAUDIUS. Greek physician; born about A. D. 130; died about 201. He received his early education from his father, Nicon, who is described as notable, both for the excellence of



ROMAN WATER-CURE FOR A DEBAUCH, RECOMMENDED BY GALEN
—*From an old print*

his natural disposition, and for his mental culture. Galen began the study of medicine in his seventeenth year at Pergamos, and afterward studied at Smyrna, Corinth, and Alexandria. Returning to his native city in his twenty-ninth year he was at once appointed physician to the School of Gladiators. In his thirty-fourth year he went to Rome where he remained for four years, and where he declined the post of physician to the Emperor. According to Suidas he died at the age of 70, but some writers maintain that he was in his eightieth year at the time of his death. See MEDICAL USE OF ALCOHOL, under ALCOHOL.

GALES, THOMAS. British Baptist clergyman and temperance society official; born at Wells, Norfolk, England, in 1841; died in Montreal, Canada, Oct. 24, 1883. In 1860 he emigrated to Canada, where he united with the Baptist Church,

and, in 1862, was ordained to the work of the ministry. In the latter year, also, he married Annie M. Wright, of Dixville, Quebec, and then for three years served as missionary in the eastern townships of that province. During that period he joined the Good Templar Order and became more active than ever in the work of temperance reform. In 1866 he became pastor of the Baptist Church at Point St. Charles, a suburb of Montreal, where he remained four years. In 1867 he joined the Sons of Temperance, and in 1873 was elected Grand Worthy Patriarch.

Gales retired from the pastorate in 1870, having been elected secretary of the Quebec Temperance and Prohibitory League. His work as a pastor and as a member of various temperance organizations had made it clear to him that much of the earnest effort of temperance workers was failing of the highest effectiveness through lack of unity of plan and administration. He labored therefore, to relate the various bodies to one another as organic parts of a complete whole. In 1876 he had the satisfaction of seeing the Quebec Alliance formed, and two years later the Dominion Alliance for the Suppression of the Liquor Traffic. He was elected secretary of the Quebec branch of the Dominion Alliance, and continued to be effective in that office up to the time of his death. He was a preacher of superior gifts and was welcomed in many of the most influential pulpits of the province. The Roman Catholic bishops, also, assisted him in carrying out many of his plans. He was the father of THOMAS WILLIAM GALES.

GALES, THOMAS WILLIAM. An American clergyman and temperance worker; born in Montreal, Quebec, Canada, Sept. 27, 1870; educated at McGill College, Montreal, and in the Theological Department of the University of Chicago. He married Annie G. Hogg, of Cornwall, Ontario, Jan. 1, 1891. He was a master baker in Montreal until 1900, in which year he moved to Chicago. There he was ordained to the ministry of the Baptist Church and became assistant pastor at Immanuel Baptist Church in that city. Later he was pastor of the First Baptist Church at Berlin, Wis., and of the First Baptist Church at Appleton, Wis.

Gales had been a member of the Executive Committee of the Quebec Branch of the Dominion Alliance when only eighteen years of age, and secretary of the Outagamie Patriotic Dry League in the years 1918-19. In 1919 he became identified with the Anti-Saloon League of Wisconsin as a field worker. He was district superintendent with headquarters at La Crosse in 1922; and superintendent of Madison District, with headquarters at Madison, in 1923. In 1924 he had charge of the Educational Department of the Wisconsin Anti-Saloon League. He is the son of the late Rev. THOMAS GALES, founder and secretary of the Dominion Alliance in Canada.

GALLART, MIGUEL (MIGUEL GALLART TRAVÉR). Spanish physician and temperance advocate; born at Artant, Castellón, Jan. 21, 1880; died Jan. 20, 1917. He received his early education in the schools of Artana, and later attended the University of Valencia (B. Ch. 1902; B.S. 1903) and the University of Madrid (M.D. 1915). Gallart was the first member of his profession in Spain to advocate total abstinence

openly. Early in 1908 he became closely associated with Alfred Russell Ecroyd in the crusade against alcoholism which Ecroyd was just inaugurating, and took a prominent part in organizing the Spanish Antialcoholic League *(Liga Antialcohólica Española)*. He was honorary secretary of that society from 1911 till 1917. Conjointly with Ecroyd he founded the temperance periodical *El Abstemio* and wrote (in Spanish) pamphlets on the following subjects: "Medical Opinion of Alcohol" *(Concepto Médico del Alcohol)*; "Opinions of Eminent Men on Wine" *(Opiniones de Hombres Eminentes sobre el Vino)*; "The Church Against Alcohol" *(La Iglesia contra el Alcohol)*. He was a founder and director of the *Medical Tribune of Valencia (Tribuna Médica de Valencia)*, and held office for some time as medical officer of health for the port of Castellón, and as health inspector for the merchant marine.

Gallart forbade his patients the use of alcoholic beverages while under his care, and converted many to total abstinence. He was medical officer of health for the city of Talés from 1908 to 1915, during which time he aroused much resentment among the tavern and café proprietors by his persistent disparagement of drinking. His influence against the trade was felt to such an extent that in 1910 the liquor retailers attempted to bribe him to refrain from his advocacy of total abstinence. He continued uncompromising, however, in his attitude toward alcoholism, and during his tenure of office the number of taverns in Talés shrank from 12 to 3. In 1912 he founded a young men's mutual improvement society in Talés—a non-sectarian and non-political organization on teetotal lines. It was the first society of its kind in Spain.

Gallart was afflicted with heart-disease, which he believed he inherited from his father, who had been a heavy drinker. His frequently expressed conviction that his own life would be short, was unfortunately borne out when he fell dead on the street, in Valencia.

GALLIENI, JOSEPH SIMON. French general and colonial administrator; born at Saint-Béat (Haut-Garonne) April 24, 1849; died at Versailles May 27, 1916. He was graduated from the military school, Saint-Cyr, in 1870, and fought in the Franco-Prussian War. In 1878 he, then a captain, went to Senegambia and extended French influence. He served in Martinique (1883-86); as governor of Upper Senegal (1886-93); and in command of French troops in Tonkin (1893-95), where he exterminated brigandism. His most conspicuous service in foreign administration was in Madagascar, where he was governor-general (1896-1905) and where he established French rule after the island had passed wholly into the power of France. On his return to France he became general of division and for several years was military governor of Lyons. He received the Grand Cross for his colonial services, was a member of the Superior War Council and president of the Committee for Colonial Defense.

In the World War Gallieni became military governor of Paris and was charged with the defense of that city when the German army approached it in the first drive of 1914. He became Minister of War in the Briand Cabinet (Oct. 29, 1915), and did effective service in the reorganization of the military system. Up to the time of the appointment of General Joffre as Commander-in-Chief (Dec. 2, 1915) Gallieni, as Minister of War, directed the military operations of the French armies through their respective generals. He retired because of illness March 16, 1916, and died two months later.

In 1887, while in the French Sudan, General Gallieni became a total abstainer. Up to that time he had acted in the belief, general in the tropics, that the moderate use of wine and liqueurs was necessary for resisting the debilitating effects of the hot climate. In spite of this supposed precaution, he found himself at the end of a trying campaign in poor physical condition. He then gave up the use of all alcoholic beverages, became an abstainer, and, completely regained his health.

On becoming governor of Madagascar Gallieni found some of the tribes in a shocking state due to drink and disease. Drunkenness was appalling in some sections. He made regulations designed to repress drunkenness, and to check the importation and sale of foreign spirits.

In his official position during the World War Gallieni took active measures to restrict the sale of alcoholic beverages to the military forces. As military governor of Paris he issued an order (July 17, 1915) forbidding the use by, or sale to, soldiers or officers of any alcoholic liquors in the entrenched camp of Paris. Notice was given that offenders would be brought before police courts and military tribunals and that liquor-dealers would suffer suspension of their license for the first offense and revocation of license for a second offense. These efforts to protect the soldiers against liquor were not unopposed. In the Chamber of Deputies (Feb. 1, 1916) there was a debate over an order issued by General Gallieni prohibiting soldiers from entering liquor-shops at Marseilles between 8 A. M. and 5 P. M., several deputies taking exception to the regulation. Gallieni explained the necessity of the measure, and in the interest of military discipline further demanded a reduction in the number of places selling liquor near the front. The disturbance by dissenting deputies was so great that Gallieni left the tribune and was only induced to resume the discussion at the earnest request of the Minister of Justice. A vote of confidence in the General was finally given.

Bibliography.—J. S. Gallieni, *Rapport de l'Eau comme Boisson habituelle aux Colonies*, in *(Compte-rendu) VII^ème Congrès International contre l'Abus des Boissons Alcooliques*, i. 349-355, Paris, 1899. In the same volume is an interesting letter from Gallieni to Dr. P. M. Legrain on the former's personal and official experiences in connection with alcohol.

GALLIENNE, GEORGES. French Methodist pastor and temperance advocate; born at Bordeaux, Drôme, March 8, 1872; educated at the *Lycée*, Nîmes. He married Evelyn Autzand, of Avignon, Dec. 9, 1897. In 1898 he was ordained to the ministry of the Methodist Church, and has held pastorates at Le Vigan, Aniche (1907) and at Paris (from 1910 to the present time). Always an earnest advocate of temperance, Gallienne has been active in the work of the temperance societies of France, organizing the Aniche section of the Croix-Bleue during his pastorate in that place, and serving as president of the Croix-Bleue and L'Espoir at Grenelle, Paris. He is general secretary of the Société Française de la Croix-Bleue ("French Society of the Blue Cross") and

also of L'Espoir ("Band of Hope"), and director of the publications of the two societies. He is, also, editor-in-chief of *Le Liberateur* ("The Liberator"). He is a member of the General Council of the World League Against Alcoholism, and attended the International Convention of the League held at Toronto, Canada, in 1922. He attended, also, the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., in 1920, and the Sixteenth Congress, held at Lausanne in 1921. At the Congress in Washington he delivered an address on "The Protestant Churches of Europe Against Alcoholism," in the course of which he said:

REV. GEORGES GALLIENNE

Alcohol is a mortal disease. You can not cure its attacks on some of the bodily organs and leave it to do its deadly work on other parts of the body. You are quite alivc to that fact, and, to keep America free from alcohol, you are bound to pursue your foe outside the territorial limits.

Churches of America, hear the cry of our churches in Europe! Wc are doing our best, fighting to the utmost of our energies. Come over and help us and destroy the saloon, the modern plague, wherever it spreads its powerful tentacles; and especially in the ccuntries where the saloon revels in triumph, help us to open people's palaces, free from poisonous alcohol. In helping us you will be working for your own salvation.

Gallienne is an *Officicr d'Académie.*

GALLINGER, JACOB HAROLD. American Senator and temperance advocate; born at Cornwall, Ontario, Canada, March 28, 1837; died Aug. 17, 1918. He received a public-school and academic education, and for a time worked as a printer. He then studied medicine (M.D. Medical Institute, Cincinnati, 1858; M. D., New York Homeopathic Medical College (1868). In 1860 he married Mary Anna Bailey of Salisbury, N. H. He practised medicine for a few years, and, in 1872 was elected to the New Hampshire House of Representativcs, in which he served several terms, as well as in the State Senate, presiding over the latter body during the last two years of his terms

of office. He was Surgeon-General of New Hampshire in 1879-80. Elected to the National House of Representatives in 1884, he scrved two years, declining a renomination. In 1885 he received the honorary degree of A.M. from Dartmouth College. In 1890 he was elected to the United States Senate, of which body he continued to be a member until the end of his life.

Entering the Senate as the successor of Henry W. Blair, Gallinger took up the work which that illustrious temperance pioneer had inaugurated in that body, and continued his aggressive leadership until both houses of Congress had passed the Prohibitory Constitutional Amendment. This was the culmination of long years of campaigning in the various States and of adroit and courageous statesmanship in Congress. The records of the Sixty-fourth Congress, which met in December, 1915, show that Senators Morris Sheppard, of Texas, and Gallinger introduced into the Senate the joint resolutions inaugurating the campaign for the Prohibitory Amendment to the Federal Constitution. From that time onward Gallinger's part in the strategy and the numerous battles that won the victory forms an inspiring chapter of our national history. His active participation in the strenuous fighting which secured Prohibition in the District of Columbia is equally a matter of public record. Among his notable speeches was one delivered in the Senate in January, 1905, favoring the admission into the Union of Oklahoma as a State with a constitution prohibiting the sale of liquors for beverage uses. The liquor men fought hard to save the traffic in the new State, and the debate was long continued. In the course of his remarks (as reported in the *Congressional Record* for Jan. 31, 1905) Gallinger said:

There can be no reasonable doubt that the prohibition of the sale of intoxicants was one of the express conditions under which, and one of the valuable considerations by reason of which, these Indians agreed to the allotment of their lands in severalty and the admission of the white man to their country. And to my mind, one of the most pathetic pictures in recent history was the convention of governors or principal chiefs of the Five Civilized Tribes assembled at Eufaula, Ind. T., May 21, 1903, adopting resolutions praying that this strong Christian Government keep faith with them and not thrust upon them a form of government contrary to trcaty stipulations and in which their people would not be protected from the ruinous effects of intoxicating liquors. . . .

Pathetic indeed is this plea, signed by all of the five chiefs of the Fivc Civilized Tribes; but more pathetic still—yes, almost tragic—are the words of one of them, when he said:

"I am unable to believe that the Government will lie to us on our deathbed!"

GALLIZATION. In wine-making, a process devised by Dr. Gall of Trèves for treating must with water and sugar before fermentation.

GALLOWAY, CHARLES BETTS. American bishop, editor, and Prohibition advocate; born at Kosciusko, Miss., Sept. 1, 1849; died at Jackson, Miss., May 12, 1909. Educated at the University of Mississippi (A.B. and D.D.), he was later honored with the degree of LL.D. by Northwestern and Tulane universities. He entered the ministry of the Methodist Episcopal Church, South, in 1868, becoming a member of the Mississippi Conference, and served pastorates at Port Gibson, Yazoo City, Black Hawk, Jackson, Vicksburg, Jackson (second time), and Brookhaven. In 1882 he was elected editor of the New Orleans *Christian Advocate,* retaining that position until the

General Conference of 1886, when he was elected a bishop of the Methodist Episcopal Church, South.

Before becoming editor of the official organ of his church, Galloway had served as editor and editorial writer for various Prohibition papers, and his "Open Letters on Prohibition" had been widely featured in a number of periodicals. He was the author of several temperance publications, among which were the "Handbook of Prohibition," and the "Temperance Banner." During many years he took an active part in local and State campaigns for Prohibition, and served for ten years as chairman of the Prohibition Executive Committee. It was largely due to Bishop Galloway and the group working with him that Mississippi passed a local-option law in 1886 and worked steadily toward State-wide Prohibition, which became effective Jan. 1, 1909.

GAMBIA. British crown colony, the smallest and the oldest of the possessions of England in West Africa. The colony, which is situated on the river of the same name, consists of the Island of St. Mary, British Kombo, Albreda, the Ceded Mile, the territories of Brefet and Bajana, and MacCarthy Island, situated between the Falls of Barraconda and Bathurst and 158 miles distant from the latter. The colony, with the exception of St. Mary's Island, is administered on the protectorate system. The total area of the colony proper is about 69 square miles, with a population of some 9,000; but the protectorate extends on both banks of the river for a distance of 250 miles from its mouth. The population of the protectorate in 1921 was about 200,000. The Gambia is administered by a governor (Capt. Cecil H. Armitage, C.M.G., D.S.O.) with an executive and a legislative council. The capital is Bathurst, on the Island of St. Mary.

The Gambia was discovered by the early Portuguese navigators, but they made no settlement. In the sixteenth and seventeenth centuries various companies of merchants and traders at the Gambia were granted charters, and for a long time a large business was done in supplying slaves for the British West Indies. After the abolition of the slave-trade (1807) the companies made no profits, and their assets were taken over by the Crown. In December, 1888, Gambia was finally declared a separate crown colony.

During the dry season (November-May) the climate of Gambia is fairly healthy and pleasant. Ground-nuts form the staple article of cultivation, paying the producer from £4 to £6 ($20-$30) per acre. The principal exports are these nuts, palm-kernels, and hides.

Formerly the natives brewed *ballo*, a kind of beer. They used palm-wine diluted with water, also. These beverages have now given way almost entirely to European spirits. Some of the most troublous times in the history of the colony have been due to the feuds between the Marabouts and the Sonninkis. The former are orthodox Mohammedans. The Sonninkis are so called because of their belonging to no faith and of their addiction to drinking.

The Roman Catholics, Anglicans, and Wesleyans have missions in Gambia, but outside of these agencies there is no organized temperance work. An effort was made by the Good Templars to introduce their Order, but owing to climatic conditions, which prevented white people from taking up permanent residence in the territory, the organization had unfortunately to abandon its activities.

It is satisfactory to note that the imports of spirits, which amounted to 14,111 gallons in 1919 and 7,563 gallons in 1921, decreased to 4,881 gallons in 1922.

GAMBRELL, JAMES BRUTON. American Baptist clergyman and Prohibition advocate; born at Anderson, South Carolina, Aug. 21, 1841; died June 10, 1921. He was educated in the schools of Orizaba and Cherry Creek, Miss., and in the University of Mississippi. In the Civil War he served as a captain in the Confederate army (1861-65). He married Mary Tom Corbell in 1864.

In 1867 he was ordained to the ministry of the Baptist Church, afterward serving pastorates at West Point, Oxford, and Clinton, Miss., and then becoming editor of the *Baptist Record*. After fifteen years of editorial work he was president of Mercer (Ga.) University for three years, and then became superintendent of Baptist missions in Texas. He afterward was a professor in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. For three years he was editor of the *Baptist Standard*. He received the degree of D.D. from Furman University in 1884, and that of LL.D. from Wake Forest College and Baylor University in 1895.

Throughout his long life Gambrell was very active in temperance work. He held membership in various temperance organizations and took part in campaigns against the saloons in a number of the southern States. He had, also, much to do with originating the Prohibition movement in the State of Mississippi.

GAMBRELL, RODERICK DHU. American editor; born in Nansemond County, Va., Dec. 21, 1865; assassinated at Jackson, Miss., May 5, 1887. Soon after his birth his parents removed to Mississippi, where his father, J. B. Gambrell, became prominent as a Baptist clergyman and editor. Roderick studied at the State University at Oxford, and afterward at Mississippi College at Clinton. When he was nineteen years old his father and uncle bought *The Argus*, the State organ of the Prohibitionists, and continued it under the name of the *Sword and Shield*, with Roderick as editor. He removed the office of the paper to Jackson, where his vigorous paragraphs attracted attention, arousing the wrath of the saloon men. He was personally threatened, and his office and outfit were destroyed by fire. In two weeks' time the publication of the *Sword and Shield* was resumed. Gambrell's financial support was small, and he frequently worked night and day to get his paper out. In the Hinds County local-option contest of 1886 the liquor element was led by Col. J. S. Hamilton, of Jackson; and, to offset the great exertions of the wets, Gambrell and John Martin issued a daily Prohibition paper. The temperance forces won, but during the next year Hamilton was renominated for the State Senate. The *Sword and Shield* opposed his candidacy on the ground that he was a defaulter to the State in a large sum of money and that he had personal interests depending upon legislation. On the

evening of May 5, 1887, between 9 and 10 o'clock as Gambrell was on his way to his home, he was shot down. A number of pistol shots, a cry of "Murder!" and the sound of heavy blows were heard by wayfarers, who, running up found the young man dying. Standing by him were Hamilton, with his coat-sleeve on fire and two pistol-wounds in his body; Albrecht, a saloonkeeper and gambler, holding in his hand a large pistol dripping with blood; Eubanks, a man employed by Hamilton; Figures, a gambler; and Carraway, city marshal of Jackson and Hamilton's speeial friend. The evidence before the coroner pointed clearly to assassination, and the first trial resulted in the sentence of Hamilton and Eubanks to jail. The final trial of Hamilton was held before a jury selected by a deputy sheriff, himself under indietment for felony, who boasted that he was Hamilton's friend and that he had "fixed" four of the jurors. The acquittal of the prisoner was a foregone conclusion. Upon his release his partizans escorted him to Jackson with noisy demonstrations.

GAMBRINUS or **GAMBRIVIUS.** A legendary king of Flanders and Brabant and the great patron saint and guardian of beer and brewers.

GAMBRINUS

It has not been historically determined who Gambrinus really was, nor why certain historical personages should have been called "Gambrinus, inventor of beer." According to J. P. Arnold, it is usually claimed that by Gambrinus is meant John I, Duke of Brabant, who was killed at a tournament in 1294. After his memorable victory at the battle of Wörringen (1288) the burghers of Cologne made him an honorary citizen and presented him with a fine house. He was admitted to honorary membership in the Brewers' Gild, and his portrait was hung in the Gild Hall of Cologne. He was not, however, the tutelary saint of the brewers.

Aventinus, the Bavarian chronicler, absurdly states ("Annales Bojorum," i. 6, 11) that Gambrinus lived about 1730 B. C. and that he invented beer. His consort was said to have been the Egyptian goddess Isis. Jean Coler states ("Economia Ruralis," ii. 24) that Osiris and his sister Isis invented the art of brewing. Diodorus Siculus (1st cent. B. C.) says (i. 20) that Osiris invented brewing and taught the art to Gambrinus.

Gambrinus became famous throughout the Teutonic and Scandinavian countries, as well as in Ireland. The Irish Gambrinus was a king of magicians who invented beer and various good drinks from blackberries and other shrubs and roots. Holstein tradition makes him the son of a giant. He crosses the sea on his sea-horse to take possession of Flanders and Brabant.

One thing is certain: in all countries where brewing is held in honor the portrait of Gambrinus is to be seen in most inns. He is always of the same type: a Flemish knight of the middle ages, wearing royal or dueal insignia, and bearing in his hands a tankard of foaming beer. In Germany the following verses often accompany the portrait:

Gambrinus im Leben war ich genannt,
Ein König in Flandern und Brabant,
Aus Gersten hab ich Malz ermacht
Und das Bierbrauen daraus erdacht.
Dann konnen die Herren Braur mit Wahrheit sagen
Das sie einen König zum Meister haben.

(Translation)

In life Gambrinus was I named,
Of Brabant and Flanders king;
The making of malt from grain did I
Invent and beer-brewing.
The brewers thus may truly say
For a master a king had they.

At the German universities the "beer king," elected annually by the students, sits under the portrait of Gambrinus.

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GANDHI, MOHANDAS KARAMCHAND. An East-Indian Nationalist leader and reformer; born at Porbandar, Guzarat, Bombay Presidency, Oct. 2, 1869. His father, a member of the *bania*, or trading caste, was for 25 years *Dewan*, or chief minister, of the State. He attended the schools of his native town, and in 1888 went to England, where he studied law at the Inner Temple in London and in due course was ealled to the bar. After practising law for a year and a half at Rajkot, in Kathiawar, he accepted an opening with a law firm in South Africa in 1893. Here he suffered much from the colonial prejudice against Asiatics. He started the Indian community known as the "Sphinx Settlement," and under his leadership the Indians began a campaign of "passive resistance" against various anti-Asiatic measures which were then being promulgated. Gandhi's activities in this connection inevitably brought him into conflict with the authorities, as the result of which he spent several terms in jail. The passive resistance movement was successful to the extent, at least, that the more oppressive legal disabilities under which the Indians labored were removed, and Gandhi had given evidence of his remarkable influence over men which so powerfully stirred the nationalistic aspirations of his countrymen in later years.

In South Africa

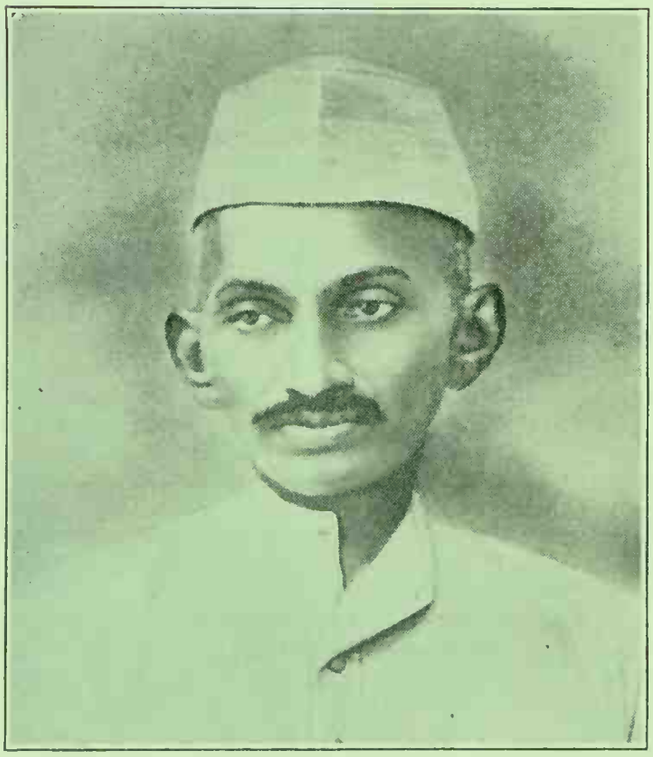
Although maintaining the tenets of Hinduism, Gandhi acknowledges the Bible as the great source of inspiration in establishing his belief in

the efficacy of passive resistance. The essence of this doctrine he finds in the "Sermon on the Mount." He says:

> It was the New Testament which really awakened me to the rightness and value of passive resistance. When I read in the "Sermon on the Mount" such passages as "Resist not him that is evil, but whosoever smiteth thee on the right cheek turn to him the other also," and "Love your enemies and pray for them that persecute you, that ye may be the sons of your Father which is in Heaven," I was simply overjoyed and found my opinion confirmed where I least expected it. The Bhagavad Gita deepened my impression, and Tolstoy's "The Kingdom of God Is Within You" gave it permanent form.

Of the genuineness and sincerity of his belief in returning good for evil, Gandhi has given ample proof. At the time of the Boer War, far from cherishing any resentment toward the British Government for the legal penalties which had been imposed upon him, he revealed his splendid capacity for tolerance and forgiveness, and demonstrated the loyalty of the Indian subjects, by organizing a volunteer Indian ambulance corps, which rendered distinguished service in battle. In 1906, during the Zulu rebel-

Organizes Ambulance Corps



MOHANDAS K. GANDHI

lion, and again in the World War he rendered similar valuable service to the British Government. In 1915 he was decorated by the Government for his services.

For many years an ardent advocate of the British imperial rule of India, Gandhi hoped that Great Britain would recognize the loyalty of India's support during the World War by granting certain concessions in the direction of self-government. But the severity of Lloyd George's Government in repressing all expressions of native aspirations after the War alienated his support and drove him into open revolt. Chief among the causes which led to the breach were: (1) the passage of the Rowlatt Act, which suspended civil rights in any part of India where trouble or

uprisings occurred, and (2) the unfortunate Amritsar incident, in which some 300 Indians holding an assembly were killed by British troops under the command of General Dyer, who was subsequently retired by the British Government.

To obtain redress for these wrongs Gandhi began in 1920 his campaign of "non-violent non-cooperation." Besides his own national grievance he took up the cause of the Mohammedans, whose millions in India, as elsewhere, were aroused over the threatened loss of Constantinople and the fall of the Moslem califate. His program urged the voluntary renunciation of British titles held by Indians, the refusal to perform military service in Mesopotamia, the boycott of British courts, schools, and public functions, non-cooperation in political activities, and abstinence from drugs and liquor. Gandhi advocated, also, *swadeshi* (the use only of goods made in India and the return of the Hindu people to the old spinning-wheel of the time of the Vedas). This became the principal economic weapon of his movement, its practise resulting in a very considerable decrease in the sale of British-made goods. In the struggle which developed between Gandhi's non-cooperation party and the Government the Nationalists demanded the restoration of the califate, the righting of the wrongs of the Punjab (of which the Amritsar affair was but an aggravated case), and *swaraj, or* home rule.

Non-violent non-cooperation

Gandhi traveled the length and breadth of India, preaching his mild doctrine of non-violent civil disobedience, and wherever he went vast multitudes flocked to hear him. Through his powerful personal magnetism he gained the title of "Mahatma," or "Wonder-worker." Many writers do not hesitate to declare that he has commanded a greater devotion among his people than any other man since Gautama Buddha. One says:

> He has aroused a new hope, and a sense of human worth, in many of the sixty million untouchables and outcasts, and has done more to break down caste among the 216,000 Hindus than any man in history. He has done more to bridge the gulf between contending religions, and to unify divided India than any man since the great Buddhist ruler, Asoka, twenty-three centuries ago, or the great Mogul Akbar. . . . Gandhi has given to a war-torn world a hope of a new way of passive resistance, and has provided for war a moral equivalent, and for revolution, non-violent means that may prove more effective than the age-long seeming necessity of slaughter and bloodshed. If he succeeds, he will have demonstrated the moral power of vicarious sacrifice and the spiritual application of the sermon on the mount to practical politics, as more potent than all the guns of Prussia, than all the ships of Britain, than all the dollars of America. He has been "a hero of the soul, not of the sword."

Unfortunately, while Gandhi himself abhors physical violence and has at all times counseled his followers against the employment of force in attaining their ends, the undeniable fact remains that many of them became inflamed with racial hatred, enmity, and bitterness which inevitably had their issue in a number of serious outbreaks accompanied by bloodshed. This aspect of his movement proved most serious among the Moslems and was intensified by the violent and seditious utterances of the Mohammedan leaders, the Ali brothers, with whose aims, though not their methods, he had shown himself to be in sympathy. His alliance with the Mohammedans was the immediate cause of his arrest. The first order issued by the Government for his arrest (Feb. 10,

1920) came after his launching of a civil disobedience campaign, including refusal to pay taxes. The order was canceled after he had agreed to abandon this preaching; but in March, 1922, the declaration of Moslem India for the restoration of the Sultan-Calif at Constantinople led to the resumption of proceedings against him for sedition. He was tried on March 18, pleading guilty on all the charges. At the close of a remarkable address setting forth his views with regard to British rule in India, he said:

I believe I have rendered a service to India and England by showing in non-cooperation the way out of the unnatural state in which both are living. . . . Non-violence implies voluntary submission to the penalty for non-cooperation with evil. . . . I am here, therefore, to invite and submit cheerfully to the highest penalty that can be inflicted upon me for what in law is deliberate crime and what appears to me to be the highest duty of a citizen.

The statement of the judge who sentenced Gandhi was equally remarkable for the tribute which accompanied the sentence.

Mr. Gandhi, he said, you have made my task in one way easy by pleading guilty to the charge. . . . It will be impossible to ignore the fact that you are in a different category from any person I have ever tried, or am likely to have to try. Also, it would be impossible to ignore the fact that in the eyes of millions of your countrymen you are a great leader, or that even those who differ from you in politics, look up to you as a man of high ideals, leading a noble and even a saintly life. You will not consider it unreasonable, I think, that you should be classed with Mr. Tilak—that is, that I feel it my duty to pass upon you—a sentence of six years in all.

After serving less than two years of his sentence Gandhi was released from prison unconditionally by order of the Government (Feb. 4, 1924). The press announcement stated: "Recently the Nationalist leader has been in a hospital. The action of the Government was taken on recommendation of the attending physician, who declared that six months at the seaside was necessary for his convalescence."

Gandhi's War on Drink

In all India there has been no foe of the liquor traffic so formidable as Gandhi. Aside from his many purely political activities, concerning which there continue to be wide differences of opinion, he must always be regarded as one of India's greatest temperance reformers. He has, from the beginning of his career, advocated and practised total abstinence. In the Sphinx settlement in South Africa his followers were required to observe the strictest abstinence. Upon his return to India, in 1914, he started the *Satyagrahasharama* ("Home for the Aggressive Following of Truth"), and here, again, abstinence was made a prime obligation. In his campaign against British rule he was not slow to see the strategieal advantage of attacking the Government in its most vulnerable spot—the liquor traffic. By his orders the drink-shops throughout the country were picketed by groups of "non-cooperators"; and, through the influence of these workers in discouraging patronage, the sale of liquor was curtailed to a remarkable extent. The resultant decrease in revenue has seriously concerned the excise officials.

Generally speaking, the picketing was carried on along peaceful lines according to Gandhi's wishes. In some cases, however, the zeal of the picketers prompted them to remove customers from the drink-shops by force. In a few places violators of easte rules against drinking have been roughly handled, their heads shaven, and some have suffered the humiliation of being escorted through the streets with old boots hung around their necks.

Mr. William E. ("Pussyfoot") Johnson, writing of Gandhi's campaign against drink, in the *Christian Herald*, says:

I have visited dozens of liquor shops in many parts of the country where they ruefully told me that they had only one or two customers during the day. When I asked why, they invariably replied, "Mr. Gandhi has told the people not to drink any more." At Cuttack, I visited the district jail. . . . It can accommodate 400 prisoners, and was usually full to its capacity. But the jailer told me that during late months the number of prisoners had been dwindling, until only 138 remained. On my asking the cause, he replied, "It is because of Mr. Gandhi's Non-cooperation movement."

In the same article Mr. Johnson says:

There is a man, sent of God, who is called "The Mahatma" Gandhi. . . . Much is said regarding this man to his disadvantage. His name is anathema to many wedded to the existing order of things, especially alcoholic things. Those who attack him, and there are many such, never attack his sincerity, his character, or his ability. To them he is of the devil, because he attacks British rule in this country. And, yet, after all has been said that can be said against him, this fact remains silhouetted against the sky, that by pure personal influence, he has caused in two years a greater diminution of the use of intoxicating liquors than has been accomplished by any man in the history of the world during his lifetime.

When Gandhi came to guide the affairs of the Indian National Congress (the unofficial parliament of the Indian people), that body in a special sitting held in Bombay in July, 1921, endorsed his plan of picketing the drink- and drug-shops. Gandhi was later elected to the presidency of the Congress and was given unrestricted powers in matters of emergency. Under his direction temperance work became one of the most important phases of the Congress's activity.

In October, 1924, Gandhi undertook a spectacular fast of three weeks "in protest against the constant bloody riots between Hindus and Moslems and the Hindu-Moslem Unity Conference called as a result of the leader's penance. About 300 representatives of the various religious communities of India met at Delhi for the purpose of persuading Gandhi to break his fast and to reduce friction between the different religions of the country." (*Current History*, November, 1924, p. 277.)

Non-cooperation Suspended

On Dec. 24, 1924, the Executive Committee of the Indian National Congress voted (160 to 19) to approve a pact which had been made between Gandhi, as president-elect of the Congress, and the Swarajists, or Home Rulers, whereby non-cooperation should be suspended, and the Swarajists permitted to sit in the Legislative Assemblies and to participate in the activities of the law courts and of the schools. It was stipulated by Gandhi, as a condition of his retaining the presidency, that every member of the Congress must spin 2,000 yards of yarn monthly.

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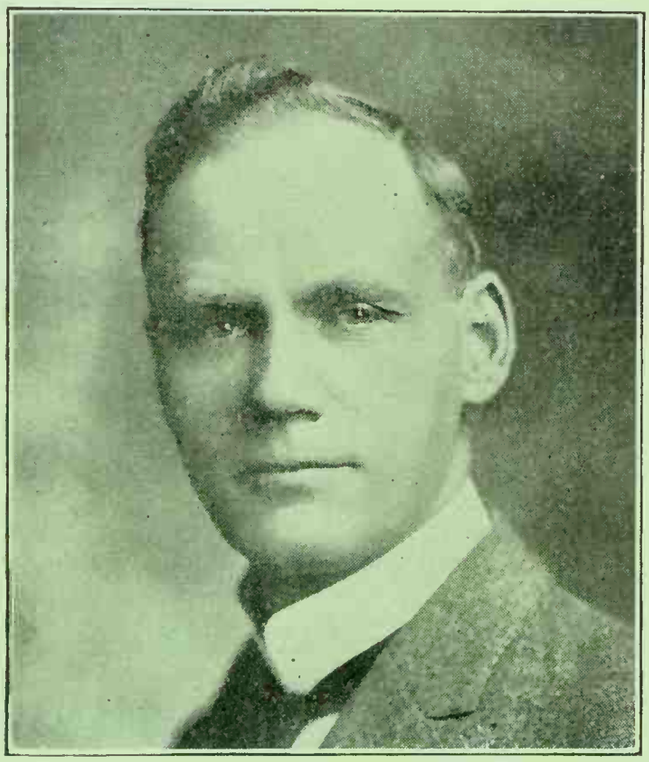
GANDIER, DANIEL McGILLIVRAY. Canadian-American Presbyterian clergyman and temperance worker; born in Hastings County, Ontario, Canada, April 27, 1868; died at San Bernardino, Calif., June 3, 1920. The son and grandson of Presbyterian preachers, he was edu-

cated at Kingston Collegiate Institute, and Queen's University (A.B. 1894) and Theological Seminary, graduating from the last-named in 1897. Volunteering for the foreign mission service of the Presbyterian Church, he was rejected by the medical examiners of the Mission Board as physically unfit for such work. He then asked the Home Mission Board to send him to their most needy field in the Canadian West, at the same time declining the pastorate of Hamilton, Ontario. He was sent by the Board to explore the new territory through which the Crows Nest branch of the Canadian Pacific Railway was then being built. On horseback, by canoe, and on foot he went through the Crows Nest and Kootenai districts of Alberta and British Columbia, preaching wherever he found a group of men, and noting the probable locations of permanent settlements, to which missionaries should be sent. Later he was called to be first pastor of the Pres-



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byterian Church in Rossland, B. C., an eight-months-old mining town, with a population of about 8,000. Here, besides building a church and gathering in a strong congregation, largely of men, he superintended the mission work of his presbytery, which took in all the Kootenaies. It was while engaged in this work and in fighting the saloons in Rossland that he had those experiences out of which grew Ralph Connor's story "The Prospector."

In December, 1900, Gandier removed to southern California, seeking a more suitable climate for his wife, who was suffering from pulmonary tuberculosis. He spent four years as pastor of the First Presbyterian Church of San Bernardino. In that city he found it necessary to fight the saloon power and commercialized vice by methods similar to those he had employed in the Canadian wilds. In 1905 he entered the service of the South California Anti-Saloon League as a district superintendent, and in 1908 he was made legislative superintendent of the entire State. He was active in securing the passage of the State local-option law, and in effecting improvements in the State election laws. In 1914 he was appointed State superintendent of the California Anti-Saloon League, his jurisdiction covering the whole State. Up to that time the Northern and Southern sections had constituted separate and independent Leagues. He retained that position till his death. He was a member of the Executive committee of the Anti-Saloon League of America. He was also superintendent of the California Campaign Federation which conducted the fight for State-wide Prohibition in 1916.

In 1919 he visited Japan and the Philippine Islands in the interests of Prohibition, as the representative of the Anti-Saloon League. Some of his experiences abroad were related by him in a series of articles entitled "Notes by the Way," published in the *California Liberator*.

See, also, CALIFORNIA.

GANEODIYO, GANIODAIIO, or **GA-NYAH-DI-YOH.** Same as Handsome Lake. See ABORIGINES OF NORTH AMERICA.

GANJA. See BHANG.

GANYMEDE. Cupbearer of the Olympian gods; successor to Hebe in the office. Homer ("Iliad," xx. 232) describes him as a Trojan youth, carried to heaven by the gods on account of his beauty in order that he might act as their cupbearer.

GAOKERENA. The mythical white *haoma* plant. See BRAHMANISM.

GARDINER, ROBERT FULTON. Scottish temperance worker; born in Glasgow May 2, 1861; died there April 19, 1924. He was educated in the public schools of his native city. In 1886 he married Agnes King, of Glasgow. Early interested in temperance and welfare work, he became a member of various organizations, including the Good Templars and the Scottish Christian Social Union (1898). In 1891 he was elected secretary of the Glasgow Church of Scotland Abstainers' Union. He was, also, appointed (1898) deputation secretary of the Temperance Committee of that Church. His abiding sympathy with the poor and unfortunate led him to devote much time and effort to the task of relieving their needs and assisting them to ways of self-help. From 1914 he was engaged in work among the British troops in the World War, and from 1916 he served as business manager of the Scottish Churches' "huts" in France, Belgium, and Germany, remaining abroad until the armistice was signed. His admirable work in this capacity was recognized by the whole Church of Scotland and by the British Government which made him an M. B. E.

GARDNER, HOWELL. American manufacturer and one of the organizers and first president of the GREENFIELD TEMPERANCE SOCIETY; born at West Hampton, Long Island, N. Y., Jan. 6, 1776; died at Greenfield, N. Y., Feb. 26, 1886. At the age of sixteen he went to Dutchess County, N. Y., where he learned the trade of cabinet-maker. In 1798 he married Eleanor Groesbeck, of Schaghticoke, N. Y., and the next year moved to Greenfield, where he manufactured fanning-

mills. His first vote was cast for Thomas Jefferson. He filled nearly every town office. He was a justice of the peace, for sixteen years by appointment and for four years by election, and a member of the Legislature in 1815, 1828, and 1831.

Gardner was elected the first president of the Greenfield Temperance Society on April 1, 1809. How long he continued as such is not known; but it appears that the Society was reorganized on a total-abstinence basis in 1829, when he was again elected president. He served, also, in the same capacity from 1833 to 1855. Gardner was active in the pioneer period of the temperance reform of his day, and his activity extended practically throughout his life.

GARFIELD, JAMES ABRAM. The twentieth president of the United States; born in a log cabin at Orange, Cuyahoga County, Ohio, Nov. 19, 1831; died at Elberon, N. J., Sept. 19, 1881. The youngest of four children whose support, through the early death of their father, fell entirely upon their mother, James found his education interrupted by chores at home and labor on the neighboring farms for the support of the home. At the age of seventeen, filled with a longing to become a sailor he tramped to Cleveland, hoping for employment on a lake schooner. Failing to secure this he became a hand on an Ohio canal boat for some months. During the next four years, in spite of his poverty, he studied at Geauga Seminary, Chester, Ohio, at Western Reserve Eclectic Institute (now Hiram College) at Hiram, Ohio, and at Williams College, Williamstown, Mass., graduating from the last-named institution with the highest honors in 1856.

On his return to Ohio in the latter year, he became professor of Latin and Greek at the Institute at Hiram, and the following year, being then only 26 years of age, he was made president of that institution.

Garfield's intense intellectual activity brought him rapidly into prominence not only in the sphere of scholarship, but also in religion and politics. The canons of his church, (Disciples of Christ, or Campbellites) permitted him to speak from the pulpit, and he frequently availed himself of the privilege. He also studied law, both at Hiram and in a law-office in Cleveland. In 1858 he married Miss Lucretia Rudolph, whom he had met at Chester a few years previously. In 1859 his prestige had become such that, without solicitation on his part he was chosen by the Republican party and elected to represent the counties of Summit and Portage in the Ohio Senate.

A firm and outspoken supporter of the Federal Government, Garfield entered the army soon after the outbreak of the Civil War, being commissioned lieutenant-colonel in the 42nd Regiment of Ohio Volunteers (August, 1861). He rose to the grade of major-general, and faced a brilliant military future, but, yielding his personal desires to President Lincoln's urgent request, he resigned (Dec. 3, 1863) his commission, in order to sit in Congress, to which he had been elected fifteen months earlier as the successor of Joshua R. Giddings. In Congress he alined himself with the radical wing of the Republican party. He distinguished himself as an able speaker, and his capacity for work brought him places on important committees. His military experience made him a valuable member of the Committee on Military Affairs, and at the end of the War he rendered important service on the Ways and Means Committee.

Between 1863 and 1873 Garfield delivered a number of memorable speeches in the House of Representatives on the abolition of the slave-trade, reconstruction of the southern States, the currency, etc.

In the political reaction which swept the country in 1874, as the result of reconstruction troubles in the South, the Crédit Mobilier, and the "Salary Grab," Garfield was subjected by his enemies to the most venomous abuse, being accused, among other things, of corruption in connection with the Crédit Mobilier scandal. The charge against him never was proved, and his innocence was generally recognized. In 1876 he was

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reelected for the seventh time to represent the Ashtabula District of Ohio, and he was a member of the electoral commission which decided the dispute regarding the Presidential election of that year. He was the Republican candidate for Speaker of the House of Representatives in 1877, but a Democratic majority in the House defeated him. In 1880 he was elected to the Senate.

In the bitter contest which was waged in the Republican convention of 1880 to defeat President Grant for a third term, the opponents of Grant were split into two factions, one supporting James G. Blaine, of Maine, and the other John Sherman, of Ohio. It became apparent that neither side would yield to the other, and that if Grant was to be defeated a compromise candidate must be brought forth. Garfield's long term of service in the House, his recent election to the Senate, and his record as a soldier made him the logical man for this choice. On the thirty-sixth ballot he was declared nominated. In the campaign which followed he was assailed by cal-

umny of the most despicable sort. The shameful charges against him were discredited, however, by the mass of the voters, as evidenced by the fact that he received 214 electoral votes to 155 for his opponent, Gen. Winfield Scott. He was inaugurated March 4, 1881.

The early months of the President's occupancy were embittered by factional differences within his party, centering chiefly around his choice of James G. Blaine for Secretary of State and William H. Robertson for Collector of the Port of New York. With the resignation of Garfield's bitter political enemies, Senators Conkling and Platt, in May, the prospect of party harmony brightened, and the President's growing strength and popularity with the people was clearly manifested. Then, suddenly the nation was stunned by the news that its chief had fallen by an assassin's bullet. On July 2, having planned to lay aside the cares of office long enough to attend the commencement exercises at Williams College, he was shot on his way to a train by a disappointed office-seeker named Charles Guiteau, whose mind was said to have been unbalanced by the abuse heaped upon Garfield by his party opponents. He was removed from Washington to Elberon, N. J., where he died of blood-poisoning. His remains rest in Cleveland, Ohio, where a monument was erected (1890), by popular subscription, to his memory.

While President Garfield was an acknowledged friend of the temperance cause, he was not, as Winskill states in "Temperance Standard Bearers," a "strict abstainer." His attitude on this question is stated by his son, Dr. H. A. Garfield, who under date of Dec. 7, 1923, wrote to the STANDARD ENCYCLOPEDIA as follows:

> I beg to say that although my father, James Abram Garfield, was not a total abstainer he seldom took alcoholic beverages. He believed in self-control and temperance rather than pledges and brought us up in that belief. Only on occasions of formal company was wine served at our dinner-table. My father and mother had given careful consideration to the question of serving wine at the White House dinners and decided that at their state dinners—which never came—wine would be served. I remember the discussion and the reason for the decision, namely, that many of those who attended, especially representatives of foreign countries, were accustomed to have wine with their dinners.

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GARHIOFILAC. A drink compounded of red and white wines. It was introduced into England by the Normans, after the decline of the English vineyards. R. V. French describes it as a vinous preparation "of a fancy character," and states that it was served at the king's table ("Nineteen Centuries of Drink in England," pp. 58, 87).

GARLEI. A kind of beer brewed in Brandenburg, Germany.

GARNISH. A fee for drink, formerly paid by a hatter's apprentice in the north of England upon completion of his term of service. The fee was also paid by a journeyman who remained after trial, and upon each anniversary of his becoming a journeyman. Brewer in his "Dictionary of Phrase and Fable," defines the word as: "Entrance-money to be spent in drink, demanded by jailbirds of newcomers. In prison slang garnish means 'fetters,' and garnish-money is money given for the honor of wearing fetters." The term occurs in Fielding's and Smollett's novels. Compare BIENVENUE; BROTHERING; ENTRY; FOOTING.

GARRISON, WILLIAM LLOYD. American reformer; born at Newburyport, Mass., Dec. 10, 1805; died in New York city May 24, 1879. He was educated at the local grammar-school. At the age of nine he was apprenticed to a shoemaker at Lynn, Mass., where he remained until 1815, when a factory was established at Baltimore, Md., by Mr. Paul Newhall, who took with him a number of skilled shoemakers and their families. The Garrison family was among these. The factory proved a failure, and the boy was sent back to Newburyport. He was afterward apprenticed to Moses Short, a cabinet-maker at Haverhill, Mass. He ran away, was captured, and allowed to return home. In 1818 he was apprenticed for seven years to Mr. Ephraim W. Allen, editor and proprietor of the Newburyport (semiweekly) *Herald*, to learn the printing trade, at which he rapidly became expert. He soon commenced to write anonymously for his paper. In 1823 he sailed for Baltimore to visit his mother, who died soon afterward. Returning to the *Herald*, he continued to contribute and to work in the composing room. During the year 1826 he edited and published the *Free Press* of Newburyport, also setting up the type. To this paper Whittier contributed his first poetical composition, and he continued to supply the editor with poetry as long as Garrison retained control. The latter subsequently sold out and went to Boston, where he worked in several offices. Here he resided with the Rev. William Collier, a Baptist city missionary, who, in 1828, started the *National Philanthropist*, probably the first temperance paper in the world to advocate total abstinence. Its motto was a new and startling one: "Moderate Drinking is the Downhill Road to Intemperance and Drunkenness." Garrison became a typesetter in the new venture, and, in 1828, editor of the paper. He infused new vigor into the *Philanthropist:* he urged voters to scrutinize the moral character of candidates for office, and assailed the practise of furnishing liquor to the militia on training-days. An order of the mayor and aldermen prohibiting licensed venders of intoxicants from selling at booths and tables on Boston Common on public holidays, appeared in the *Philanthropist*, which also pointed out the criminality of professed Christians participating in the liquor trade.

Almost every number recorded the formation of some new temperance society, and after two years from the foundation of the paper, public opinion was awakened from Maine to the Mississippi. Lotteries, imprisonment for debt, and the desecration of the Sabbath were also attacked by Garrison. "The surest method to suppress intemperance and its kindred vices," he wrote, "is to suppress infidelity and irreligion." He also advocated universal peace, the cooperation of women in the temperance movement, and urged the formation of women's temperance societies. He supported the movement of Lundy for the abolition of slavery.

In 1828 he retired from the *Philanthropist* and accepted the editorship of a paper in Bennington, Vt., to advocate the reelection of John Quincy Adams for President over Andrew Jackson, on the understanding that he (Garrison) should be

free to advocate, also, antislavery, temperance, peace, and moral reform. On October 3 the *Journal of the Times* was issued. Four weeks later he presented a petition to Congress, signed by a number of citizens, urging the adoption of measures for the abolition of slavery in the District of Columbia. After six months he resigned his position and went to Baltimore, where he threw himself into the work of abolition, in partnership with the Quaker Lundy. In 1829 the *Genius of Universal Emancipation* was published, this being the first issue under their joint auspices of the paper which Lundy had founded eight years before. Garrison became managing editor. In his first appeal to the public he announced his determination to oppose slavery, intemperance, and war. A page of the paper was printed in French for the benefit of Haitian subscribers. Colonization, principally in Haiti, but also in Liberia, was a constant theme of discussion. Eventually Garrison's denunciations of certain slaveholders landed him in Baltimore jail for libel, where he spent seven weeks. At the same time the paper suspended publication. During his imprisonment he prepared his antislavery addresses but, failing, on release, to obtain in Baltimore a hall for a public meeting, he went to Philadelphia, New York, and other cities. In Boston he attempted to obtain a meeting-place free of cost, but the only society which responded to his advertisement was one of atheists; and this offer Garrison, a Baptist, accepted with reluctance, in default of assistance from the churches.

In 1831 Garrison became editor and part publisher of the weekly *Liberator* at Boston, and his outspokenness in the early numbers of the paper evoked hundreds of letters threatening his life. About this time the Legislature of Georgia offered $5,000 for his arrest and successful prosecution under the laws of the State. An antislavery society was now (1831) formed in Boston, and shortly afterward Garrison published a pamphlet of 240 pages entitled "Thoughts on African Colonization," in which he attacked the Colonization Society. In 1833 he sailed for England, to obtain aid for his manual-labor school, but the prevalent excitement over the West India emancipation made the time unfavorable and the project was put aside. On his return to America he formed the Anti-Slavery Society in New York. During the next seven years similar societies multiplied, lecturers arose, and public sentiment was kindled. The agitation assumed proportions that greatly alarmed its opponents. In 1835 Garrison was dragged through the streets of Boston with a rope around him and was only saved from the mob by being cast into jail. The previous year he had married Miss Helen Benson. In 1840 a division occurred in the Abolition party concerning the formation of a political party and the admission of women to speak and vote in the organization. The political opponents of slavery went their way, leaving the agitation on moral lines to Garrison. When the Civil War was over the leaders of the Republican party united with Garrison's associates in raising for him the sum of $30,000. On his second visit to England (1877) he was received with great honor. After his death the city of Boston erected a bronze statue to his memory.

Garrison's temperance proclivities remained unchanged throughout his life. Writing to his wife in 1840 from shipboard, on another visit to England, he states that he has aroused the animosity of an English doctor on account of his reprobating the use of whisky, profane language, and gambling. Proceeding to Scotland, he spoke at the Rechabite Festival at Edinburgh. Speaking of his reception in England he says:

> Those with whom I happened to become acquainted never opened their lips to me in regard to the intemperate habits of any class of men in the United Kingdom; but I had to open my lips to reprove them in many instances for using, and offering to me and others, intoxicating liquids.

Again, he says:

> As the temperance cause is somewhat unpopular in England, and the great mass of Abolitionists there are in the daily habit of using wine, porter, and other intoxicating liquors, I said much, privately and publicly in favor of total abstinence, and rebuked them faithfully for their criminal indulgence.

On several occasions he succeeded in converting his hosts to abstinence from intoxicants. On a subsequent visit (1846), he still spoke in favor of temperance.

He visited England again in 1867, and was received with many honors. On his last visit, however, in 1877, he declined public recognition of any kind.

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GARY. An industrial city at the southern end of Lake Michigan, in Indiana, 25 miles southeast of Chicago. The site was purchased in 1906 by the United States Steel Corporation, which began the building of the city in June of the same year. Most of the land within the city limits was owned by the Corporation, which it sold subject to restrictions against the sale of intoxicating liquors. Licenses were issued for the sale of liquor on private property, 165 saloons being licensed in 1917, and about the same number being closed by the State-wide Prohibition law which went into effect April 2, 1918. The census for 1910 gave the city a population of 16,802. The police record of the city for the years 1914-17 was as follows:

YEAR	POLICE ARRESTS		APPROPRIATION FOR POLICE DEPARTMENT
	FOR DRUNKENNESS	TOTAL ARRESTS	
1914	830	3,517	$65,000
1915	789	3,164	65,000
1916	1,357	4,063	73,000
1917	1,138	5,571	96,700

GASTON, EDWARD PAGE. American journalist, lecturer, and Prohibition advocate; born at Henry, Ill., Nov. 19, 1868; educated in the public schools. At the age of sixteen he began writing in the press and agitating for no-license at Lacon, Ill., and was repeatedly threatened by the saloon-keepers. In 1891 he founded and edited at Denver, Colo., the *Colorado Patriot*, a Prohibition organ. About this time he was made chairman of the Denver Young Men's Prohibition League, and became the Prohibition and Fusion candidate for county clerk. He was a delegate to the National Prohibition Convention at Pittsburgh in 1896; took an active part in anti-saloon contests at Harvey, Ill., in 1895-98; became vice-president of the National Christian Citizenship League, of Chicago; and traveled extensively to

consolidate opposition to the saloon as a dangerous influence in politics. He became a frequent contributor to the *Voice*, the *Union Signal*, and other reform publications. In 1901 he married Lilian C. Craske, of England, in which country he spent a number of years as European manager for Funk & Wagnalls Company, the New York publishers; edited the British edition of that firm's Encyclopedia of Social Reform; was a delegate to the first International Peace Conference at the Hague in 1899, and helped to establish the National Prohibition party in Great Britain in the same year. In 1906 he was called upon by a committee of the British House of Lords to testify regarding the deleterious effects of cigaret-smoking, his recommendations leading indirectly to the closing of public houses to children by Act of Parliament. In 1909 he founded the International Prohibition Confederation at London, and as its honorary secretary has since cooperated in the preparation of a large number of petitions, bulletins, etc., on world-wide Prohibition.

On the outbreak of the World War (1914) Gaston was a pioneer in caring for the prisoners of war, and was repeatedly arrested and imprisoned in Germany and Belgium under suspicion of being a spy. His work was favorably mentioned in the British Parliament and in other quarters. He was among the first to visit the Belgian battle-fields, recovering large quantities of relics of the dead for the British War Office, marking the graves, and identifying the missing. These and other unique services were rendered before the various international relief organizations had come into the field, and won for him the thanks of British, French, and Belgian royalty. In recent years Gaston has continued his activities on behalf of universal Prohibition. He has traveled extensively and is a fellow of the Royal Geographical Society.

GATES, WELLESLEY J. A temperance worker; born at Wilmot, Annapolis County, Nova Scotia, March 23, 1837; died in Halifax, N. S., Aug. 15, 1911. He was educated in the schools of St. John, N. B., and in Nova Scotia. He was a lifelong advocate of temperance, having joined Gough's Cold Water Army in St. John when he was but ten years old. He united with the Cadets of Temperance at Nictoux, N. S., in 1851 and three years later joined the Sons of Temperance. He became a member of the Grand Division of Nova Scotia in 1860 and of the National Division at the Toronto session in 1886. He was a representative from his province to the great Prohibition convention in the same year, also visiting Great Britain and taking part in temperance and other demonstrations there. For two years he was Most Worthy Associate of the National Division of the Sons of Temperance and Deputy Most Worthy Patriarch of the same at large for North America during two terms of four years. He twice declined the nomination to the office of Most Worthy Patriarch. He was vice-president of the provincial Sunday-school Association of Nova Scotia and general superintendent of young people's temperance work, and pledged more than 4,000 juveniles to total abstinence. He organized seventy Bands of Hope. For twelve years he was associated with the I. O. G. T.

GATH. A wine-press. See YEKEB.

GAUDET, FRANCES ANNIE (Mrs. JOSEPH-GAUDET. American home missionary to negroes and temperance worker; born of slave parents named Thomas at Holmesville, Miss., Nov. 20, 1859. She attended school in New Orleans and later spent one year in the Straight University. She has been twice married: (1) to Charles Joseph (deceased); (2) to A. P. Gaudet, in 1905. In 1891 she took up prison work among the people of her own race, confining her labors at first to the parish prisons of her native State, then gradually extending her tours to the negro inmates of a large number of State prisons. In 1895 she was elected vice-president of the King's Daughters of New Orleans; and when the Willard W. C. T. U. of Louisiana was organized, in 1897, she was made president, a position which she continued to hold for many years. The activities of this capable and devoted woman are worthy of larger mention than can be given here. She has rescued several hundred children from imprisonment and provided homes for them, and has secured the release of more than a hundred deserving prisoners. As an evangelist she has administered spiritual consolation to the penitent, accompanying a number of the condemned to the scaffold. She has interested the organizations over which she presides to furnish clothing and other comforts to the indigent insane. In 1898 she secured the removal of the captain of a workhouse on charges of drunkenness and immorality. In 1900 Mrs. Joseph was sent as a delegate to the International W. C. T. U. Convention at Edinburgh, Scotland, and while in Europe she visited a number of the prisons of the United Kingdom and France. She established the first kindergarten for colored children in New Orleans. One of her principal achievements was the founding of the Colored Industrial Home and School at New Orleans, of which she is still (1925) the superintendent. This institution is assisted by a grant from the city authorities.

Pledge-signing campaigns, among both adults and children, have been continuous features of Mrs. Joseph-Gaudet's work.

GAUDI or **MAREIYA.** Rum, distilled from molasses by the inhabitants of ancient India. It is classed in the laws of Manu as a variety of SURA. See BRAHMANISM.

GAUFRÈS, JULES. French educator, philanthropist, and temperance leader; born at Vergèze, June 2, 1827; died at Turin, Italy, Aug. 22, 1904. He was educated at the college of Nîmes and the Theological School of Montauban. From 1852 to 1883 he was at the head of the institution which as a secondary school became known as "Duplessis-Mornay," in which the formation of character was the chief aim. After the Commune he established the Seine Orphan Asylum. He was elected a municipal councilor of Paris in 1884, and held that position for nine years, during which time he interested himself keenly in everything pertaining to social welfare and education. A wide range of interests along these lines continued to receive his attention for the remainder of his life. He became general secretary of the French League for Improvement of Public Morality in 1883 and president in 1904. This society may be considered the mother of the antialcoholic movement in France.

Among the questions to which Gaufrès devoted himself was alcoholism, which he called "the most terrible of all evils that menace the future of the race. . . . It is mass suicide, social suicide." He actively assisted in the work of the Union Française Antialcoolique, and was a delegate to the Fifth International Congress Against Alcoholism held at Basel in 1895. He wrote extensively on educational and social subjects, and a number of articles for *Les Annales Antialcooliques*. His books and pamphlets include: "Philippe Mornay des Bauves, ou l'Éducation d'un Gentilhomme Protestant au XVIme Siècle" (1868); "Claude Bauduel et la Reforme des Études au XVIme Siècle" (1880); "Horace Mann, son oeuvre, ses écrits" (1896).

GAUGING. Same as GAGING.

GAURANIAN WINE. See FALERNIAN WINE.

GAUTAMA SIDDHARTHA. See BUDDHISM.

GAWTHROP, CREED WILSON. American Baptist minister and temperance worker; born in California Oct. 13, 1883; educated at California College (now merged into Redlands University), Redlands, Cal., and at the Southern Baptist Theological Seminary, Louisville, Ky. (Th.M. 1912). On June 10, 1907, he married Ella Bowman of Lorimer, Iowa. Since leaving the Seminary he has been pastor successively at West Baden, Ind. (1912-13), Mitchell, Ind. (1914-16), and Hamilton Square Baptist Church, San Francisco (1916-21). His activities in the struggle for temperance reform became energetic and unceasing, and every year found him devoting more of his own time to the advancement of the cause. In 1922 he became superintendent for Northern California under the California Anti-Saloon League, and he still (1925) holds that position.

GAY, CHARLOTTE EVELYN. English social and temperance worker; born at Norwood, London, Feb. 22, 1867; educated at Brighton, Sussex. Early in life, she was interested in the temperance movement, and became actively identified with the work of the CHURCH ARMY shortly after its foundation in Westminster in 1892. In 1896 she was chosen honorary secretary of the Temperance Department of the organization, in which capacity she served until 1915. At the present time, she is a member of the Executive Board of the Army, and serves also on various committees. Miss Gay is now honorary secretary of the Women's Preventive Homes Department. During her years of official service with the Church Army, she has founded three homes for inebriate women in England, which institutions she personally superintended, until they were rendered unnecessary, owing to the increase in the number of restrictions on the sale of intoxicating liquors imposed by the British Government. In recognition of her sterling service to the English people, Miss Gay was created an Officer of the Order of the British Empire. She maintains her business headquarters at 55 Bryanston street, Marble Arch, London, W. I.

GEAR. A kind of ale made from maize, offered to the traveler Clapperton at a village in central Africa.

GEBER. Arabian alchemist and reputed author of a large number of Latin treatises on alchemy, astrology, and magic. At what period he lived is doubtful. Leo Africanus (16th cent.) states that he was a Greek and flourished in the seventh century. Others maintain that he was born in Seville, Spain, but of Saracen origin, and that he lived in the eighth century, while still others claim that he was a Sabean of Harran, Mesopotamia. According to Blancanus, he wrote in the ninth century, and his real name was Abu-Mussah-es-Jaafar-al-Sofi.

According to Morewood ("History of Inebriating Liquors," pp. 23-24) he was the author of the "Liber Investigationis Magisterii," in which work he gives some useful information pertaining to distillation. The twelfth chapter of the second book is quoted by Morewood as follows:

> Distillation is the raising of aqueous vapour in any vessel in which it is placed. There are various modes of distillation. Sometimes it is performed by means of fire, sometimes without it. By means of fire, the vapour either ascends into a vessel, or descends; such as when oil is extracted from vegetables. The object of distillation is to free liquors from dregs and to preserve them fresh; since every thing distilled, possesses greater purity and is less liable to putrescency. The object of distillation by a still is to get water free from earthy substances, by which both medicines and spirits are injured. The motive for conducting distillation by descent is to obtain pure oil, as it cannot be raised by heat into a still. The motive for distilling by a filtre is to obtain pure water. There are two modes of distilling by fire; the one is performed in an earthen vessel full of coals or embers; the other with water in a vessel, with herbs on wood, arranged in order, lest the cucurbit, or still, be burst before it is completed. The first is conducted by a strong, the latter by a gentle and equal, fire. Thus it happens, that the heavy and grosser parts are raised by the first means, whilst by the latter, we obtain a more subtile spirit, approaching nearly to the nature of common water. It is well known, that when we distil oil by embers, we obtain oil without any adulteration; but when we distil oil by means of water, we obtain fair and clean oil from what appeared excessively red at first. By means of water, then, we must proceed with every vegetable, and things of the same nature, to ascertain their elementary parts. By the descensive mode must we proceed with every kind of oil. The arrangement of that which is performed by embers is this: take a strong earthen pot, and fit it to a furnace of the same shape, as that which is used for sublimation; around its bottom let sifted embers be placed, and covered with them up to the neck; then put in the substance to be distilled; finally let the cucurbit or receiving vessel, be attached and luted to the neck of the still, that nothing may escape. Let the still and receiver be of glass, and increase the fire as circumstances may require, until the whole is distilled. The second mode is like the first, both in vessel and still, but differs in requiring an iron, or brazen pot, fitted to the furnace as in the former, and then upon the bottom of the pot must be placed two or three inches of herbs on wool [?wood], to prevent the receiver from being broken, and let the receiver be covered with the same herbs in [?or] something similar, up to the neck of the still, and upon these herbs let flexible twigs be strewed, and on them let heavy stones be placed that may compass the still, receiver, and herbs, to prevent the contents from rising, which would break the vessel and destroy the distillation. Fill the pot with water, and apply the fire until the operation is completed. The arrangement of that which is performed by descent is this: take a glass vessel, having a proper descent, with a lid which must be luted to the descending vessel, put in what is to be distilled, and place the fire upon the lid. The arrangement of that which is to be performed by a filtre is this: place what is to be distilled in a hollow stone, and let the broad part of the filtre be well washed, and water be placed in the hollow part; let the slender part project over the edge of the stone, under which let a vessel be placed to receive the filtered substance. If not pure at first, put it back, until it becomes sufficiently pure.
>
> N. B.—At first it will send over only the water with which it was moistened, then the liquor to be distilled.

The vessels used by Geber are illustrated in the article on DISTILLATION.

Geber was held in high repute by European scientists for many centuries. Roger Bacon designated him *Magister Magistrorum*.

GEMMILL, JANE. A Scottish temperance worker; born in Glasgow July 17, 1855; educated privately in Glasgow and London. She became identified with the temperance cause in early life, and has taken an active part in temperance work ever since. She was the founder (1876) of the Whitsinch Band of Hope, the largest in Scotland, of which she served as honorary secretary until 1880. In March 17, 1880, she was married to William Gemmill, a solicitor of Glasgow. She founded, also, the Partick Branch of the W. C. T. U. in 1894, serving as honorary secretary from 1894 to 1922, and as president from the latter year to the present time. She was honorary secretary of the British Women's Temperance Association, which has over 60,000 members, from 1912 to 1921, and has been vice-president from 1921 to the present time. She served as honorary secretary (1902-13) and vice-president (1913-23) of the Glasgow District Union of the B. W. T. A., and has been president since 1923. She is, also, a member of the executive of the Scottish Temperance Alliance, which was formed in 1924. In 1913 she attended the Fourteenth International Congress Against Alcoholism held at Milan, Italy.

In 1918 Mrs. Gemmill was decorated (M. B. E.) by King George V in recognition of her war-time services. Her home is at 45 Westbourne Gardens, Glasgow.

GENERAL ACT OF BRUSSELS. See BRUSSELS CONVENTION.

GENEVA or **GENEVER.** The original name of gin; still used for gin made in Holland. See GIN.

GEORGE, DAVID LLOYD. See LLOYD GEORGE, DAVID.

GEORGE, ELEANOR McELROY (MARTIN) (Mrs. ELLA M. GEORGE). American teacher, lecturer, and temperance advocate; born near Freeport, Westmoreland County, Pa., Dec. 4, 1850; educated in the common schools of Pittsburgh, Curry Normal School, and Newel's Institute. She taught in the Moorhead School, Pittsburgh, from 1870 to 1897. In the latter year she married the Rev. H. H. George.

Attracted early in life to the temperance reform, Mrs. George joined the Woman's Christian Temperance Union when it was first organized in Pittsburgh, becoming president of the Beaver County W. C. T. U. in 1904, and State president in 1907, which position she still holds. She spent ten years in the lecture-field under the auspices of the National Reform Association, discussing temperance, Sunday observance, Christian citizenship, and kindred subjects. She has written many essays and addresses for public meetings, numerous articles for the newspapers, and notes on Sabbath-school lessons which were published in the *Christian Statesman*. At one time she managed one of the aged people's homes of her church (Reformed Presbyterian). She is a life member of the Florence Crittenden Home, the National W. C. T. U., the Pennsylvania W. C. T. U., and a number of county unions in Pennsylvania. She was an advocate of woman suffrage.

GEORGE, HENRY. American political economist and opponent of the license system; born in Philadelphia Sept. 2, 1839; died in New York city Oct. 28, 1897. He was educated in the public schools, and at seventeen years of age entered a printing-office and learned to set type. Two years later he went to California and made that State his home for the next twenty years, working by turns as printer and editor. The hardships which he and others of his class encountered in a land where so many were growing rich with little exertion led him to become a close student of economic and social problems. His writing on the causes and cure of inequality in social conditions began to attract attention in 1865, and later, as a platform speaker, he gained recognition as an eloquent expounder of the theory that monopoly in land is the prime cause of poverty. In 1871 he published "Our Land and Labor Policy," and in 1879 appeared his most famous book, "Progress and Poverty." This was followed by "The Irish Land Question" (1880), "Social Problems," (1883) and by the "Protection or Free Trade" (1884). His later books were: "The Condition of Labor" (1891); "A Perplexed Philosopher" (1892); and "The Science of Political Economy" (1897). He removed to New York city in 1880, where he founded the *Standard*, a weekly newspaper. He was twice a candidate for mayor of New York.

MRS. ELLA M. GEORGE

George did not favor Prohibition, but opposed the license system on the ground that it tended to build up a monopoly which made some men rich at the expense of very many others who were sinking deeper and deeper into poverty. The following extracts are from an article by Henry George in the *Arena* for January, 1890:

> The effect of the tax on the manufacture of liquor is to concentrate the business in the hands of larger capitalists and stronger men, and to make evasions a source of great profit. It is thus directly to concern large pecuniary interests in politics, in order to maintain the tax and to influence or control the officials concerned with its administration, and is the genesis of the American whisky ring, which sprung into the most pernicious activity with the imposition of the two-dollar-per-gallon tax—a tax which led to the most widespread political debauchery and corruption. . . .
>
> To tax liquor is inevitably to call a "rum power" into politics. Where the liquor sellers do not throw

their money and influence into politics of their own volition, they are forced to do so. In New York, for instance, the influence and the contributions of the liquor sellers are controlled by the party or factions that control the excise commissioners and the police department, and the liquor sellers are compelled to use their influence and give their money to every election. Indictments are found for violations of excise regulations and corded up in pigeon holes by the thousand, never to be taken down unless the saloon keeper is recalcitrant, while spasmodic raids and arrests enforce the necessity of keeping on the good side of the powers that be.

GEORGIA. A South-Atlantic State and one of the thirteen original States of the American Union, named in honor of George II of England. It lies between South Carolina on the east, Alabama on the west, Tennessee and North Carolina on the north, and Florida on the south. It has an area of 59,265 square miles, including 540 square miles of water, and the population at the census of 1920 was 2,895,832. Georgia seceded from the Union on Jan. 19, 1861, and was readmitted by Act of Congress July 15, 1870.

Early History

Originally, what is now Georgia was a part of the domain of the Creek and Cherokee Indians. De Soto penetrated into the interior of the territory in 1540, and Ribault visited its coast in 1562. In 1717 "the territory between the Savannah and Altamaha rivers and extending from the Atlantic Ocean to the South Sea" was granted to Sir Robert Montgomery, but, as it was not settled within the specified time, it reverted to the proprietors. The British Government during 1730 and 1732 purchased the territory and granted it by charter to certain trustees to establish "the colony of Georgia in America." One of these trustees was Gen. James Edward Oglethorpe, who was anxious to found an asylum for the Protestant refugees of Europe and for the poor debtors of England. He landed at Charleston Jan. 13, 1733, and made the first settlement at Savannah. Georgia became a crown colony in 1752; its first State constitution was adopted in 1777; and it ratified the Federal Constitution the following year.

Georgia's early history differs from that of any other colony in that the basis for its foundation was one of disinterested benevolence. The projectors, who had in large measure borne the burden of financing the project, were not to be themselves the beneficiaries: their labors were altruistic. The purpose of the trustees was to have the "decayed" people engage in viticulture and silk-manufacture; for England wished to be independent of southern Europe which no longer bought English woolens and plaids in exchange for its wine and silk. Also, back of all other reasons, England wished to establish a barrier colony to protect South Carolina from invasion by the Spaniards from Florida. The early colonists were German Lutherans (Salzburgers), Piedmontese, Swiss, Scottish Highlanders, Portuguese Jews, and Englishmen; but after 1752 there was a great deal of immigration from Virginia and the Carolinas.

Large supplies of vine-cuttings and mulberry scions were sent over with the first colonists (1733), and for a number of years fresh cargoes were regularly furnished; but all these efforts met with failure. Also, among the supplies sent over with the first settlers, and regularly supplied to them afterward, were large stores of wine, beer, and other malt liquors, which were regarded as indispensable. Part of the daily "ration" was a pint of strong beer for each man "when he works and not otherwise." To each man, woman, and child over twelve years was also allowed "52 quarts of molasses for brewing beer."

On shipboard the usual weekly allowance per capita to the "charity" emigrants had been three pints of beer. Spirituous liquors, however, were frowned upon from the beginning. With the first shipload of emigrants to Georgia were sent many copies of Dr. Hale's "Friendly Admonition to Drinkers of Brandy," perhaps the first temperance publication ever seen in America. The second morning after landing, after morning prayers, Governor Oglethorpe addressed the immigrants, warning them particularly against drunkenness, "from which some of them had already suffered." The importation of ardent spirits was "illegal," he said (*i. e.* contrary to his own orders), "but some might find their way among them, and they must resist any temptation to which they might be exposed." On Aug. 12, 1733, Oglethorpe wrote to the Board of Trustees that several persons had died, undoubtedly from drinking rum. The Board promptly (November, 1733) forbade the colonists from drinking any rum, and ordered that any casks of the liquor brought into the colony should be staved. This action may properly be said to have been the beginning of American Prohibition. The introduction of negro slaves into Georgia was strictly forbidden.

Rum Prohibited

In 1736 John and Charles Wesley arrived at the colony with a number of Highlanders, but their strict religious discipline rendered them unpopular. Two years later George Whitefield founded an orphanage at Bethesda.

For nine years the prohibitory statute against distilled liquors remained in force, despite the clamors of the colonists against it, and their many attempts, both secret and open, to circumvent its operation. While Oglethorpe remained in Savannah the prohibition was well enforced; but twice during the decade of his administration he was recalled to England on business pertaining to the colony. He was absent nearly two years on each visit. After his first return to the colony he was rarely in Savannah. The Spaniards from Florida and Cuba were threatening Georgia's southern border, and the Governor was kept constantly on St. Simon's Island, or cruising along the southern coast, watching for the enemy. Meanwhile the Savannah officials, as well as the common people, were encouraging an illicit rum traffic with South Carolina, and were loud in their plaints against the Governor's "tyranny." The Carolinian rum traffickers were willing allies of the Savannah malcontents, for Oglethorpe had incurred their ill will by repressing their illicit rum traffic with the Indians west of the Savannah. Rum had practically exterminated some of the Savannah tribes. Secret agents were employed in England to bring pressure to bear upon the trustees and upon Parliament to repeal the statutes against rum and negro slavery; and finally, in 1742, the liquor interests succeeded in preventing the annual appropriation hitherto granted to the colony by Parliament, with the result that the trustees, becoming alarmed, permitted the sale of rum. Oglethorpe returned to England and never again set foot on American soil.

The colony did not flourish. The development of agriculture was hindered by the scarcity of servants; the system of land tenure was considered oppressive; and South Carolina held out more advantages to settlers. Seven years after the sale of rum had been legalized, negro slavery was introduced (1749). The first provincial Assembly met in Savannah in 1751; the charter was surrendered in 1752, and Georgia was constituted a royal province; and in 1753 the first General Assembly met in Savannah.

Rum and Slavery Legalized

With the repeal of the prohibition against rum the license system was inaugurated. The magistrates were empowered to grant licenses, "under proper restrictions and regulations," for the selling of rum. Licensing at first went along with tavern-keeping. In 1754 Reynolds, the first royal governor, reached Georgia, and in the following January the first provincial Legislature convened. In March this body forbade the selling or giving of "any beer or spirituous liquors whatsoever" to any slave without the consent of his owner. The penalty for violation of this act was 20s. fine for the first offense; 40s. for the second offense, with recognizance in £20 not to offend for a year, or commitment to prison if the convicted person could not furnish approved bond.

JAMES EDWARD OGLETHORPE

In July, 1757, the Legislature enacted a general statute for "regulating Taverns and Punch Houses and Retailers of spirituous liquors." A peculiar provision of the law was that no license could be granted to any joiner, bricklayer, plasterer, silversmith or goldsmith, shipwright, shoemaker, smith, tailor, tanner, cabinetmaker, or cooper, capable of making a livelihood.

In 1759 a law was passed forbidding tavern-keepers to suffer any persons save strangers, or lodgers, to drink, or loiter about their premises on Sunday.

During the administration of Governor Wright (1760-75)—a very prosperous era—the liquor laws became more cumbrous and ineffective. An illicit traffic was carried on through the creeks and inlets between the coast islands, which forts, cruisers, and penalties had little effect in stopping. There was only one distillery in the province prior to the Revolution, this being on the river below Savannah. No cereals were used, the liquor being distilled entirely from molasses. Drinking was practically universal, and morals were exceedingly low, though the Salzburgers must be excepted from this general indictment. They were very religious, and "no drunkenness was found among them." Before the Revolution there were not more than a dozen churches in the province, and not more than half of these were for English-speaking worshipers. Seomp, discussing the deplorable state of religion and morality among the English-speaking population, recounts the following incident:

Wide-spread Drinking

> It is said that on one occasion in 1772, Mr. Botsford, a Baptist preacher, had commenced a sermon in the courthouse of Burke County to an audience at first tolerably attentive, "but toward the close of the service one of them bawled out with a great oath, 'The rum is come.' Out he rushed; others followed; the assembly was left small, and by the time Mr. Botsford got out to his horse, he had the unhappiness to find many of his hearers intoxicated and fighting. An old gentleman came up to him . . . and in his profane dialect most highly extolled both him and his discourse, swore he must drink with him, and come and preach in his neighborhood. It was no time to reason or reprove; and as preaching was Mr. Botsford's business, he accepted the old man's invitation and made an appointment." Fifteen converts were shortly made as a result of this invitation, among them the wife and son of the jolly host, who himself became sober, though never a professor of religion.

The debauchery of the Indians, chiefly by the traffic of the pack-horsemen, caused endless suffering and disorder. Several times Savannah was threatened with annihilation by drunken and infuriated Indians, the most serious disturbances of this nature occurring in the late forties under the leadership of the renegade Thomas Bosomworth and his half-breed wife, the notorious Mary. The dual and conflicting license systems of Carolina and Georgia for the same territory shielded the rum-traders, and the demoralization of the red men went on despite the pleadings of the wisest chieftains. The physical suffering caused them by rum was so intense that once or twice they believed themselves poisoned and took up arms.

Terrible corruption followed in the wake of the Revolution. During its latter years the British soldiery, licentious and debauched, had possession of most of the province. Civil law had become practically a dead letter, and evil propensities, which had been held in check, now found vent in every form of wickedness. Rum played its full part in this demoralization. Even the pious Salzburgers became debauched. Rum was regarded as a necessary ration for soldiers, though fortunately the Americans had but a small supply of this "necessity." Lee says ("Memoirs") that Sumpter's men, after the victory at Rocky Mount, regaled themselves on captured liquors so excessively that Sumpter had to retreat to save his army.

Post-Revolution Corruption

From the close of the Revolution, in 1783, to the beginning of organized temperance work in 1827, many additions, or amendments, were made

to the Act of 1757. Particular regard was paid in the statutes to slaves, seamen, taverners, sutlers, pedlers, the Sabbath day, etc. The State liquor license from 1791 to 1808 was fixed at £2; in 1808, at $5. For many years only two towns, Augusta and Savannah, had any special municipal privileges, these places having been given (1791) sole power to regulate taverns and licenses. With these exceptions, the licensing power was vested in the inferior (county) courts. The petitioner for a license had to show that his place was convenient and that he had adequate accommodations for travelers. He was required to give bond in the sum of £50, that he would keep an orderly house. The penalty for unlicensed sale was £10. Merchants and distillers, however, were permitted to sell liquor by quart measure without a license, provided the same were not drunk on the premises. Merchants in Chatham, Liberty, and Effingham counties might not sell less than a gallon. After 1809, licensees were not required to keep places of public entertainment, provided that they gave bonds in $500 to keep orderly houses. Manifestly the county courts, by reason of the power which they held with regard to licensing, were destined to become important objectives in the battles between the wets and the drys of the State. The system of liquor control which in later years came to be known as "county local option" evolved naturally from these early contests to control the judiciary in the counties, with respect to licensing.

License Regulations

Georgia was the first State to adopt, in 1833, local option. Joshua Anderson, ordinary of Union County, refused to issue licenses; and the courts declined to grant a mandamus to the liquor interests, ordering the courageous officer to issue them. Liberty and Camden counties, which went dry by special act in 1833, were probably the first exponents of county Prohibition in the United States.

Up to the Civil War the laws dealing with the handling of liquor by slaves and free colored people were made increasingly rigorous. Free colored persons must have white guardians to whom they stood in the relation of wards. The sale of liquor by such wards was forbidden, even when acting as agents for guardians, the penalty for violation being $100 for the guardian, and for the agent 39 lashes. Sales by free colored agents to slaves were punishable by 39 lashes and $50 for the first offense, and 50 lashes and $100 for the second offense; and if the fine were not paid the offender might be sold for a period long enough to produce it (Laws, 1853, No. 75). Other important features of the liquor legislation of the decade prior to the Civil War were as follows:

By Laws of 1858, No. 164, the price of a license in Wilson County was fixed at $100. By No. 165 the grand juries in four counties might fix the license fee each year. By No. 167 the inferior court of another county was given power to grant or refuse licenses and to demand as much for those granted as they chose. By Laws of 1859, No. 341, peddling liquor was prohibited in 32 named counties, and by No. 288 a petition of a majority of the voters within three miles was required for a license. Selling liquor to slaves and free persons of color was for the first offense punished by a fine of $50 to $200 and imprisonment for 10 to 30 days (Laws, 1859, No. 78). Peddling liquors in nineteen counties was prohibited by the Laws of 1860, No. 219.

The counties were still jealously guarding their licensing power, but the towns had been steadily encroaching on the inferior courts' licensing prerogative especially during the decade before the War. Most of the incorporated towns acquired the licensing privilege with respect to their own corporations, leaving the county courts to be concerned chiefly with the rural districts, in the exercise of their powers.

The temperance movement began in Georgia in 1827, the first temperance society being formed at Eatonton under the inspiration of Dr. Adiel Sherwood, one of the leading Baptists in the State. In 1828, during the Georgia Baptist Convention, Sherwood met Dr. Abner Clopton, an active temperance worker from Virginia, and requested him to draw up a constitution for the Georgia State Temperance Society. General Shorter was president; E. Shackleford, secretary; and Dr. Sherwood, treasurer. Soon after, however, Dr. Sherwood was made secretary, and held this office until he left the State (1836). Dr. Clopton did much to start the temperance agitation in Georgia, though most of his brethren regarded him as heterodox. A few years later (1830-40) the Baptist associations of the State were rent asunder on the questions of temperance, missions, Sabbath-schools, etc. Out of this division came the Missionary and anti-Missionary ("hardshell") parties. For three or four years the Georgia Temperance Society held its annual meetings along with the Baptist State convention, though the two organizations were not organically connected. In 1831 a total of 3,181 members was reported on the rolls of the Society, and meanwhile a number of independent societies had been formed. The local societies had no uniformity of policy. The State Society in 1828 pledged its members to abstain from "the immoderate use of ardent spirits"; other societies pledged to "total abstinence." A few refused to support liquor-drinking candidates for public office. The society organizations were very loose and imperfect. All pledges contained the "medicinal" proviso, and members could withdraw by written notice to their society—a privilege which was frequently taken advantage of just before holidays or at election time, when rum flowed freely. Some effort was made to organize the negroes into societies, but apparently with little result. The number of local societies attached to the State Society grew to about 100, with a total membership of about 7,500. In the constitution adopted by the Society in 1832, "abstinence from the use of ardent spirits" was demanded of the auxiliary societies. At this time the Society began to hold its sessions in Milledgeville. It was no longer connected with the Baptist Convention. Judge Longstreet (see LONGSTREET, AUGUSTUS BALDWIN) became president, and he was annually reelected until the dissolution of the organization in 1836.

Georgia Temperance Society

The first temperance paper in the South, the *Temperance Banner*, edited by the Revs. W. H. Stokes and W. A. Mercer, and financed chiefly by the Rev. Jesse Mercer, came into existence in 1884. It perished in the ashes of Atlanta thirty years later. Another stanch friend of the temperance cause, though a secular organ, was the *Sentinel*, edited for a number of years by Judge Longstreet, at Augusta. The press in gen-

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eral gave little attention to the movement. Mention should be made of Dr. C. D. Mallory, a Baptist minister conspicuous in the early movement, whose tract "Prince Alcohol" obtained a wide circulation. Another prominent Baptist worker was the Rev. Dr. J. H. Campbell, author of the "Georgia Baptists." Noted Presbyterian temperance leaders were Judge JOSEPH HENRY LUMPKIN and Dr. S. K. Talmadge. The "Hardshell" Baptists bitterly denounced total abstinence as "born of human frailty." One old preacher carried whisky in a hollow cane and drank it in the pulpit *to show his moderation;* another said grace over his liquor before drinking it.

Abolitionism Hinders Temperance

The issue of abolitionism had a serious effect on the progress of the temperance movement in Georgia, as elsewhere in the South. Since the leading Abolitionists of the North were also prominent temperance reformers, the enemies of the temperance societies availed themselves of every opportunity to build up prejudices against them by coupling the two issues. The fact that WILLIAM LLOYD GARRISON, who in 1828 had been editor of the temperance paper, the *National Philanthropist*, became editor of the Abolition organ, the *Liberator*, in 1831, had much to do with making the temperance movement odious to many Georgians. Copies of the *Liberator* having been secretly distributed through the slave States, it was believed that a negro insurrection was being planned by the Northern reformers. The Governor of Georgia offered a reward of $5,000 for Garrison's arrest and delivery on Georgia soil. The flame reached white heat when the notorious bandit, John A. Murel, was arrested (1834), and his plan for a negro revolt was exposed. Murel was believed to be a confederate of Garrison's, and Garrison was a "temperance leader."

Split on Teetotalism

While the Georgia Temperance Society had never been auxiliary to the American Temperance Society, its executive committee had been authorized to appoint delegates to the national organization, and there had been some unity of effort between the two bodies. But the growing bitterness over Abolitionism resulted in the severance of all connections between them (1835), in order to quiet the popular distrust of temperance societies. The final dissolution of the State Society seems to have been brought about by differences of opinion concerning the doctrine of teetotalism. Most of the advanced temperance advocates throughout the State had come to accept the fact that in order that the movement might attain the fullest measure of success, pledges must be made to include not only abstinence from ardent spirits, but from fermented drinks as well. A majority of the old society members, however, refused to subscribe to the new doctrine; for when the State Society recommended the teetotal pledge (November, 1836), a split occurred between the advocates of the old pledge and the new, which sounded the death knell of the organization. The Augusta society, which seems to have been the first to suggest the teetotal pledge, was one of the very few which continued to function during the decline which took place in the period 1837-41. It continued to grow until it was swallowed up by Washingtonianism.

In 1838-39 came the Flournoy Movement, led by JOSIAH FLOURNOY, a planter of Putnam County. This effort had for its aim the abolition of retail liquor licenses, to be secured by a great petition to the Legislature. It failed through political chicanery.

Various Temperance Movements

In the autumn of 1841 the floodtide of Washingtonianism reached Georgia. It first struck the State at Augusta, long the center of Georgia temperance activity. Joseph W. Johnston and R. P. Taylor, both of them reformed drunkards, traveled through middle and upper Georgia late in 1841 and early in 1842. Their success was marvelous. Tens of thousands signed the Washingtonian pledge, including many rumsellers, some of whom gave up their business. Enthusiasm was unbounded. For the first time the secular press helped the temperance cause, many papers expressing the conviction that moral suasion, as exemplified in the campaigns of the Washingtonians, was the practical solution of the problem of intemperance. A new temperance journal, the *Washingtonian*, was established in Augusta, the rivalry between this paper and the *Banner* causing some acrimony. Washingtonianism reached its climax in Georgia early in 1844, when the great apostle JOHN HENRY WILLIS HAWKINS toured the State. He stirred Savannah and Southern Georgia as they had never been stirred before. But 1844 was a year of intense political excitement. The probability of war with Mexico and the slavery question began to occupy people's minds to the exclusion of practically all other issues. Washingtonianism could not maintain its prestige, and thenceforward, although there were occasional local revivals, the movement gradually declined. The *Washingtonian* expired in 1845; but almost with its dying breath, it called for legal suasion to be added to the moral.

By this time a new order, the Sons of Temperance, was in the field. In some respects this society profited by the mistakes of the Washingtonians, and had an army more efficiently organized and better disciplined to cope with the liquor problem. W. S. Williford, of Macon, introduced the order into the State and was its ruling spirit until his death (1858). At first the Legislature refused the Sons a charter, the only instance on record in which Georgia refused to incorporate a charitable institution. Four years later, however, the Legislature granted practically the same charter. In 1851 the Sons reached their greatest strength in the State, with an enrolment of 13,663 members and funds aggregating nearly $11,000. From this time they steadily declined.

In Savannah and Augusta the Catholic Total Abstinence Society, under the direction of the Rev. J. F. O'Neil and the Rev. M. Barrie, was doing good work. The Cold Water Army and the Cadets of Temperance showed considerable strength among the youth of Georgia. "Uncle" DABNEY PHILIPPS JONES was the chief agent in organizing the children.

After the demise of the *Washingtonian* the *Temperance Banner* had the temperance field to itself until its own demise in 1864. It had been the organ of the "moderation" societies, then of total abstinence, then of the Flournoy movement. Later it espoused Washingtonianism; then it was

the organ of the Sons of Temperanee, and, lastly, of the Good Templars; but it always fought license. Its first editors were succeeded in turn by the Rev. Benjamin Brantly and Col. John H. Seals, the latter of whom changed (1855) the name of the paper to the *Temperance Crusader*.

Father Mathew's Visit

In January, 1850, Father Mathew (see MATHEW, THEOBALD) the great temperance apostle of Ireland, arrived in Augusta. He labored in Georgia several weeks, chiefly in Augusta, Savannah, and Columbus, taking about 2,000 pledges. His visit would perhaps have been longer and still more successful, but for the prejudice excited against him by the Abolitionists' republication, in Boston, of the famous "Address to American Irishmen" (1841), signed by himself and Daniel O'Connell, in which Irish-Americans were urged to cooperate with the Abolitionists.

From 1842 to 1860, and especially during the decade 1850-60, there was a great increase in municipal privileges, and the taxing prerogative was used more and more for revenue. During these years several small temperance orders had a short lease of life in Georgia. The Rechabites were introduced in 1851 by C. R. Hanleiter; the Knights of Jericho came in 1852. The latter order reached an aggregate of about fifty lodges before the Civil War; and for a short while it issued an organ, the *Knights of Jericho*. The Templars of Honor and Temperance had about seven "temples" in the State, but all passed out of existence before the War.

The waning of the Sons of Temperance (after 1851) caused anxious forebodings to the reformers. Many mooted the advisability of trying out the Maine policy of legal Prohibition; on the other hand, Judge Lumpkin and a few of the leaders who had gone through the Flournoy campaign, were strongly against political action; but the State Temperance Convention finally determined (Feb. 22, 1855) to nominate a candidate for governor on a Prohibition platform. No expectation was entertained of electing the nominee, but it was believed that this action would be effective in reviving the waning temperance sentiment. The Rev. B. H. Overby, a Methodist minister, was nominated, and a stirring "Address to the People of Georgia" was issued by the executive committee. But the fierce slavery agitation of the day overshadowed every other question. No other issue had a living chance. In a total of 105,000 votes, Overby received only 6,244.

In 1840 Georgia had 343 distilleries. Most of these, however, confined their operations to the distillation of fruits, chiefly peaches, and ran during the harvest season only. Georgia could not compete with the great grain States in cereal distillation.

During the Civil War

During the Civil War liquor legislation in Georgia was framed especially to prevent distillation of grain, in order to conserve the food supply. Rigid enactments were made as to the amounts to be distilled for Government use. In November, 1862, the Legislature passed an act authorizing the governor "to grant licenses to the officers and agents of, and contractors with, the Confederate Government, for the distillation of whisky to an amount not exceeding 1,000,000 gallons," for the use of the Confederate Government. It was further provided that no still should be run within twenty miles of a railroad or a navigable stream. Heavy penalties were prescribed, and the restrictions grew more severe as the War continued. The retailing of liquor was banned entirely. General Longstreet wrote that the whisky "ration" law of the Confederacy was practically a dead letter, the Government having no liquor stores to ration.

Reconstruction Period

Under Reconstruction almost all of the anti-liquor statutes of the war era were repealed, and all of the old prohibitions against the sale of liquor to negroes were removed. By a statute of 1869 it became illegal to sell liquor within one mile of an election place on eleetion days. In 1872 gaming in saloons was prohibited, and in 1875 a rigid law was passed against the sale of liquor to minors. In 1877 domestic wines were exempted from the license laws, and the State retail tax was fixed at $25. During these years a multitude of local laws were enacted, under which many counties and districts were enabled to free themselves from the traffic before the general local-option law of 1885.

The Sons of Temperance made efforts, in 1867, to revive their organization in Georgia. They had been the most popular of the ante-bellum orders. Several Divisions were organized, and for a time it seemed that the order would flourish again; but in 1871 the National Division at Boston resolved "to have no distinction on account of race, color, or former conditions." In consequence of this resolution the Grand Division of Georgia voted (April, 1872) to surrender its charter. On account of racial differences it was found impossible to revive the old temperance organizations in the South. These early societies had, however, established a firm foundation of temperance sentiment for their successors to build upon.

Good Templary Introduced

Good Templary was introduced into Georgia in 1867 by James G. Thrower, an Englishman by birth, and a plasterer by trade, who was devoted to the propagation of the order. This movement, though coming from the North, had not as yet become involved in the vexed question of colored membership, and therefore found a warm welcome among Georgia temperance people. By 1872 there had been formed in the State 228 lodges. The *Advocate* and the *Watchman* were both used as organs for a time, but eventually the latter had the field to itself. It was inevitable that dissension should arise in the new order over the negro question. The action of the Grand Division of the Sons of Temperance in declaring against race distinction was causing Georgia Good Templars much anxiety, as similar action by their own National Grand lodge was feared. The Georgia Grand Lodge, at its session in 1872, was besieged by memorials and protests against the admission of negroes. The Right Worthy Grand Lodge was called upon for a clear pronouncement against their admission, and was asked to organize a separate order for them. The efforts of the R. W. G. L. to bring about a satisfactory solution of this problem failed chiefly on account of the attitude of the English lodges against race discrimination. (See INTERNATIONAL

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ORDER OF GOOD TEMPLARS.) By 1873 the negro question had divided the order, and finally, in 1876, the English delegates withdrew from the session of the R. W. G. L. at Louisville, Ky., and formed themselves into the organization known as the "Right Worthy Grand Lodge of the World." Meanwhile a separate order for negroes, the True Reformers, had been established. In Georgia this organization grew to eighteen "fountains," with more than 5,000 members. The division among the Good Templars lasted until 1886, when a dual system of lodges was instituted. Then the colored lodges of True Reformers became a part of Georgia Good Templary, though with separate and independent jurisdiction. Mr. Thrower summed up the totals of Georgia Good Templars from 1867 to 1887 at 667 lodges and 194,000 members. A juvenile organization, the Cold Water Templars, with a membership of several thousand, flourished for a time, but eventually became extinct. The Georgia Good Templars claim the honor of originating the general local-option law of the State, of planning the famous Atlanta campaign of 1885 (see ATLANTA), and of helping Mother Stewart (see STEWART, ELIZA DANIEL) to organize the first Woman's Christian Temperance Union in the State (see below).

The division of 1872-73 brought another order into existence, the United Friends of Temperance. This order, formed chiefly through the efforts of W. E. H. Searcy and Col. C. P. Crawford, was a purely Southern organization, based on white membership. It strongly favored organized temperance work among the negroes, but stood for separate lodges. It flourished for several years, but finally, when the Good Templar dual lodge system had been established, and the colored lodges had been constituted a distinct body of Good Templary, the United Friends, were absorbed by the Good Templars. The former had reached a maximum of 244 "councils."

The Woman's Christian Temperance Union began its work in Georgia in 1880. Mother Stewart had been invited to visit the State in the spring of that year, and on April 20, in the basement of old Trinity Methodist Church, in Whitehall Street, Atlanta, she and others organized the first W. C. T. U. in Georgia. Mrs. Alfred H. Colquitt, wife of Governor Colquitt, was elected president, but declined to serve. She, however, kindly offered the parlors of the Executive Mansion for the use of the meetings of the Union. During the Union's first year the duties of the president were discharged by the vice-presidents, Mesdames A. C. Kiddo, Jonathan Norcross, J. G. Thrower, A. P. Wells, and Mary E. Howes. Mrs. E. M. Hammond was elected secretary, and Mrs. W. R. Hammond treasurer.

The W. C. T. U.

On July 14, 1881, the members of the W. C. T. U. assembled in the gallery of the House of Representatives to witness the presentation of the local-option petition, signatures to which had been obtained by the White-ribboners. The rules of the House were suspended in order that the memorial for the General Local-option Law might be displayed, and then referred to the Special Committee on Temperance. According to Scomp, "King Alcohol in the Realm of King Cotton" (p. 681):

> The memorial was sent up in a large basket which it filled. It was run out all the aisles, and then there was enough left to carpet a good sized room. The petition was 600 feet long, and contained 30,000 names coming from every county in the State. The unfurling of the petition created quite a sensation, and as it was unfurled there was continual applause.

Mrs. E. C. Witter was elected president in 1882, and she served in that capacity until 1902. Various Unions were formed at several other towns.

The State W. C. T. U. was founded Jan. 11, 1883, in the basement of the old First Methodist Church, Atlanta, then situated at the junction of Ivy Street and Peachtree Street. Miss Frances E. Willard and Mrs. Sallie F. Chapin, of Charleston, South Carolina, were present, and a large number of delegates from other societies attended.

The officers elected were the following: President, Mrs. William C. Sibley, Augusta; vice-president at large, Mrs. Mary Shropshire, Rome; corresponding secretary, Miss Missouri H. Stokes, Decatur; recording secretary, Mrs. Lawrence Lord, Atlanta; treasurer, Mrs. M. E. McCalla, Atlanta; librarian, Mrs. E. C. Witter, Atlanta.

Among the colored people an important work was directed by Mrs. E. E. Harper, superintendent of the Department of Prison and Jail Work. She attended public schools, Sunday-schools, and churches with the colored population of Atlanta, gave talks, distributed literature, and, where possible, organized Unions. In this work she received most valuable help from Mrs. Sallie F. Chapin. The children were organized at East and West Atlanta colored schools in 1885, and became the means of many colored mothers discarding tobacco and whisky.

Mainly owing to the efforts of the W. C. T. U. the General Local-option Bill, which provided that the people in each county should be granted the right to vote upon Prohibition and the sale of liquor in their respective counties, was passed (1885) in the House by a vote of 111 to 22 and in the Senate by 31 votes to 7.

In 1887 Prohibition was defeated in Atlanta and in Meriwether and Walton counties, causing the rising tide of temperance sentiment to recede temporarily; and for the next two years no Prohibition victories were achieved. Meanwhile the W. C. T. U. was redoubling its energies to arouse the public to a sense of danger through high license, which had been introduced in Atlanta, Rome, and Augusta. At one time its activities spread over 30 different departments, and efforts were made to secure temperance instruction in the schools, woman suffrage, and kindred reforms. It was but natural that there should be much diversity of opinion respecting some of these proposals, and as a matter of fact, during the last years of the nineteenth century, largely through the opposition of ministers of the Baptist and Methodist churches, interest in the organization was lessened; indeed, several Unions disbanded.

In 1900, however, there was a "bugle-call to arms." Mrs. W. C. Sibley, who had been State president for eighteen years, called a convention in Augusta for the purpose of advising the election of a strong, young woman to lead the forces. Mrs. Jennie Hart Sibley, of Union Point, became the second president of the Georgia W. C. T. U., and soon entered upon a vigorous new administration. On Nov. 19, 1901, the Scientific Temperance Instruction Bill was passed by the House of

Representative; a few days later (Dec. 17, 1901) it was passed by the Senate, Governor Allen D. Candler affixed his signature, and it became a law. Under this measure it was enacted "that the nature of alcoholic drinks and narcotics and special instruction as to their effect on the human system . . . shall be included in the branches of study taught in the common or public schools in the State of Georgia, and shall be studied and taught as thoroughly and in the same manner as other like required branches are in said school."

In 1902, at the urgent request of the Union, Governor Candler vetoed the Dispensary Bill. In 1905 Mrs. Sibley, whose health had given way under her arduous labors, resigned the presidency and was succeeded by Mrs. Mary Harris Armor. Mrs. T. E. Patterson was chosen vice-president.

Mrs. Armor set herself to intensive work for State-wide Prohibition and in this she was supported by the *Georgian,* which was the only daily paper in Georgia to espouse the cause. About this time the Anti-Saloon League was sending out speakers and interviewing legislators with the view of securing members for the General Assembly of 1907 "who could not be bought at any price." A joint meeting of the W. C. T. U. and Anti-Saloon League leaders was held in April. From this time until the passage of the Prohibition Bill (July 22, 1907) the Union maintained an intensive campaign, the result of which was a very important factor in the final victory. On the day of victory, Mrs. Armor, at the head of a band of White Ribboners, marched to the Henry Grady monument, escorted by the mounted police, and there held a jubilee. From the monument they marched to the office of the *Georgian* and thence to the Executive Mansion, where they were greeted by Governor Hoke Smith.

At the Jubilee Convention, held at Nashville, Tenn., October, 1907, the main address was delivered by Mrs. Armor, whose appeal for funds to carry on the work was so successful that no less than $8,000 was contributed in a few minutes.

After holding the presidency with brilliant success for four years Mrs. Armor felt that she could better serve the Union as a field-worker; so she resigned, and the vice-president, Mrs. T. E. Patterson, was elected president, and Mrs. Lella A. Dillard, of La Grange, was chosen vice-president. Mrs. Patterson's term of office (1909-16) was characterized by constructive work, and when she resigned she was literally "all for-spent" for the cause and the Union to which she was so devoted.

Mrs. Lella A. Dillard was elected president in October, 1916, and Mrs. Marvin Williams, of Greensboro, vice-president, which office the latter still holds. Owing to a bereavement in her family, Mrs. Dillard resigned in June, 1924, the remainder of the term being served by Mrs. Williams, until the State Convention. Mrs. Williams being unwilling to stand for election, Mrs. Armor was chosen president for the second time.

W. C. T. U. Service Flag

During the World War the Georgia W. C. T. U., through its president Mrs. Lella A. Dillard, with the help of another White Ribboner, made a notable service flag, eighteen feet long by six feet wide. The design of this flag was unique, the intials "W. C. T. U." being surrounded by the stars of blue and gold. This flag was exhibited by the National Woman's Christian Temperance Union at the Methodist Centenary Exposition, held during the summer of 1919 at Columbus, Ohio.

It was largely through the insistence of the Georgia W. C. T. U. that the special session of the Legislature was called, at which, as stated above, the "bone-dry" law of 1915 was passed.

Georgia has reason to be grateful to the W. C. T. U. for what it has done for the State. The Union has now more members than at any previous time in its history, and the Union has come to be recognized as a force in the State as never before. The present officers are: President, Mrs. Mary Harris Armor; vice-president at large, Mrs. Marvin Williams; corresponding secretary, Mrs. W. G. Cotton; recording secretary, Mrs. Lella A. Dillard; treasurer, Miss Josephine Hammond.

High License

Nearly all the Georgia counties adopted some special liquor legislation prior to the adoption of State-wide Prohibition. In some of them a "three-mile" law became operative, under the provisions of which all saloons were banished from the territory within three miles of a school or church. High license was used in many counties to effect Prohibition, the license fee being placed so high—often at $5,000 and even $10,000—that no retailer could afford to pay it. In other instances liquor was banned by the refusal of dry ordinaries to issue licenses.

In 1884 a special local-option measure was enacted. The bill was drawn by the Hon. Walter B. Hill, afterward chancellor of the University of Georgia, and was piloted over the legislative shoals by the Hon. W. J. Northern, a prominent Baptist layman, afterward governor. In 1885, led by Henry W. Grady, a tremendous fight was made for city local option. The citizenship divided, and fierce battles were waged for votes. Liquor money and liquor speakers were brought from brewing- and distilling-centers. Grady's speeches equaled those of John B. Gough and other temperance orators, and some of them are still declaimed at school commencements. Many negroes were bribed and frightened to vote wet. The drys, however, won a famous victory, and local option was well enforced for two years. It was then repealed.

The restrictions provided for under this bill were considerably strengthened by the "Felton Wine-room Bill," approved Sept. 13, 1887. This law imposed for every Prohibition county a tax of $10,000 upon every dealer in domestic wines, or other intoxicants not formerly prohibited from sale. The act did not apply to "dealers in or producers of wines manufactured from grapes or berries purchased or grown on lands, owned, leased, or rented, by said dealers," but sales were not permitted in quantities less than one quart.

Local-option Results

In Georgia, as in other States, the strictness with which Prohibition was enforced under local option varied in different places according to the zeal of the local officials. It may be said that Prohibition was apt to be less well enforced in some of the counties which had adopted it under the general local-option act, than in those having special acts, for the reason that a special act could not be got through the Legislature without a petition; and, if a counter-petition was presented, the promoters of the bill had to satisfy

the Legislature that they were in the majority. Consequently a special act was not passed without a fairly thorough canvass of public opinion in the area affected, nor unless that opinion declared itself decidedly in favor of the proposed legislation. An act passed under these circumstances was, in general, well enforced. Under the general law a vote was sometimes forced by injudicious enthusiasts, sometimes carried hastily, and the result proved failure. Advanced Prohibitionists were generally dissatisfied with the local-option law.

The Dispensary System

A new departure in the liquor legislation of Georgia was inaugurated in August, 1891, when the dispensary system was established for the city of ATHENS. For a time the dispensary idea grew steadily and was adopted by numerous other towns in the State; but Prohibition sentiment became more and more pronounced against it. In 1895 the first effort was made to elect a governor and legislature to enact State Prohibition. The Prohibition candidate for Governor, the Hon. Seaborn Wright, who was also supported by the Populists, polled about 85,000 votes. In 1902, Hon. Dupont Guerry, Democratic-Prohibition candidate for the nomination, polled about 40,000 votes in the primaries, though defeated in the aggregate vote. Wright's canvass was made upon the "Anti-barroom" plank; Guerry's upon the suppression of retail license. The liquor interests, which had been arrayed against local option in 1885, were found zealously endorsing it in 1895, when the Prohibitionists were attempting to enact the Anti-Barroom Bill. The purpose of this bill, as set forth in its preamble, was: "To abolish barrooms, to prohibit the manufacture, sale and keeping for sale of intoxicating liquors for beverage purposes; and to provide for its manufacture and sale for other purposes." The plan virtually provided for a State monopoly in which the element of profit was eliminated. Two special advantages over the dispensary system were claimed for this bill: (a) that no public money—State, county, or municipal—would be invested in liquors; and (b) that the State would derive no revenue from the sale. The bill was drawn by the Hon. Walter B. Hill, one of the foremost Georgia Prohibitionists of his time. Wright was defeated on the Anti-barroom platform by the strategy of the liquor element in espousing local option.

Anti-barroom Campaign

A measure which greatly stirred Georgia Prohibitionists for two years was the "Willingham Bill," which was intended to become operative June 1, 1900. This bill was: "To prohibit the manufacture, sale, keeping for sale, the giving away, or furnishing to induce trade, or for any other valuable consideration, except to physicians furnishing to patients under treatment by them, or the furnishing at any public place, of intoxicating liquors, fermented or distilled." The act passed the House by a vote of 93 to 68, but was defeated in the Senate, the liquor interests raising a fund of $20,000 or more in opposition.

For many years after the Civil War no State temperance convention was held, though for a time the sessions of the Grand Lodge of the I. O. G. T. practically served this purpose. After the organization of the Friends of Temperance, however, the two bodies held no common conclave. On July 4, 1881, a general temperance convention was held in Atlanta, which had as its chief result an agreement for united action to secure a general temperance law from the Legislature. In 1884 a second convention was held and a permanent organization was effected under the name of the "Georgia Prohibition Association." The Hon. C. R. Pringle was elected president, Col. J. H. Seals, vice-president, W. G. Whidby, secretary, and W. A. Hansell, treasurer. The *Temperance Advocate* was chosen as the Association's organ. The Association served as a common meeting-ground for temperance workers of all shades of opinion, and became a potent factor in harmonizing and consolidating the efforts of the various organizations throughout the State.

Georgia Prohibition Association

In 1893 Mr. Bush, of Mitchell County, offered in the Legislature the first State-wide Prohibition bill, which lacked only a few votes of passing in the House.

In 1894 the Rev. A. J. Hughes, a Methodist itinerant, became president of the Georgia Prohibition Association. Mr. Hughes was a man of energy, persistence, and courage, fearing neither man nor devil. He held numerous rallies, wrote and published many pamphlets which had a large circulation, and gave publicity to the movement through the weekly and daily press. By voice and pen, and enlisting other speakers and writers, he showed the people the magnitude and lawlessness of the traffic in alcohol and the economic and moral enormity of licenses. He caused to be offered in the Legislature several Prohibition bills which were defeated. But no opposition could discourage him.

When the Legislature met in 1895 the first antibarroom bill was introduced in the House by the Hon. J. S. Boynton, afterward governor, and in the Senate by Judge W. W. Turner. The Georgia Prohibition Association, led by the Rev. A. J. Hughes, carried a petition to the Legislature, signed by 75,000 people, asking enactment of the bill. The bill was passed by the House, but was defeated in the Senate. Large sums of money were contributed by the beer and liquor interests to elect wets for the coming Legislature.

In 1899 the Rev. L. L. Abbott, a Baptist minister from West Virginia, visited Atlanta as the apostle of a new idea, viz., an appeal to church members to vote for no candidates for public office who would not pledge themselves to support State Prohibition. Many ministers warmly supported the plan, though the church press did not adopt it. The State Prohibition Association made a strong appeal to the churches in its behalf, employing the Rev. J. L. D. Hillyer, a Baptist minister of Atlanta, as its agent in this capacity. Hillyer's work was very effective, though he had the support of only one paper, the *Sentinel*. It was largely on the strength of this church pledging that Dupont Guerry was induced to enter the race for the Democratic gubernatorial nomination.

On April 20, 1904, Dr. Purley A. Baker, Dr. (afterward Bishop) James Cannon, Jr., Dr. G. W. Young, Dr. E. E. Folk, Judge George Hillyer (now 90 years old), Judge W. R. Hammond, and a few others had gathered in Atlanta to or-

ganize the Anti-Saloon League of Georgia. So few were present that the organization of the State League was postponed, although it was resolved that this body should be organized as soon as possible. In February, 1905, an Anti-Saloon League for Atlanta was founded. J. B. Richards was employed on salary as field agent, and "made good" in his office.

A convention was called to meet at Madison, Georgia, on May 17, 1905. The State Anti-Saloon League was organized with Judge W. R. Hammond, president; W. D. Upshaw, A. W. Quillian, J. L. White, vice-presidents; J. D. Richards, secretary; Charles Holt, treasurer; and the Rev. A. N. Holderby, chairman of the executive committee. The Rev. J. C. Solomon was elected the first State superintendent and J. B. Richards, assistant. The following have been State superintendents in the order named: J. C. Solomon, J. B. Richards, G. W. Young, G. W. Eichelbarger, Brooks Lawrence, J. A. Christian, O. T. Usleman, and Charles O. Jones.

Anti-Saloon League Formed

To those mentioned above should be added the following notable names in the temperance cause: Dr. W. W. Landrum, Dr. John E. White, Dr. Len G. Broughton, Baptist pastors; Dr. A. R. Holderby, Rev. T. P. Cleveland, Presbyterians; Rev. W. O. Butler, Dr. (afterward Bishop) H. M. DuBose, Methodists; Revs. A. C. Ward, H. C. Roberts, T. C. Davis, and J. W. Kreeger. Among other prominent workers were the Rev. J. L. D. Hillyer, a kinsman of Judge Hillyer, and James B. Thrower, a leader of the Good Templars.

Among all the workers and speakers for Prohibition none was more tremendous in his assaults on the saloon and the liquor traffic, or more influential in developing public opinion against this enemy of God and man than the renowned evangelist, Sam Jones. He discovered, trained, and was succeeded by another great speaker, Sam W. Small. These and many others deserve everlasting remembrance in Georgia's Prohibition history.

With well-organized forces at work against the liquor evil, the beginning of the new century found public sentiment drifting steadily toward Prohibition despite the powerful efforts of the liquor interests to stem the tide.

In 1905 the Hon. Hoke Smith was elected governor, largely by the efforts of the Anti-Saloon League. He stated that if the Legislature would pass a Prohibition bill, he would sign it. Encouraged by this statement from the governor-elect, the Anti-Saloon League, which had assumed the work of the Georgia Prohibition Association, and the Woman's Christian Temperance Union, became very active, and a Legislature was elected more favorable to Prohibition. In 1907, before the Legislature met, Hughes, Hammond, and others formulated a bill. Their action was kept secret. As soon as the Senate was organized the Hon. L. G. Hardman offered it as the first bill of that session. The next day Col. W. A. Covington introduced the same bill in the House. The Speaker and others hindered in every possible way. Many petitions, telegrams, and letters from all over the State were sent to legislators by their constituents, urging them to work and vote for the bill. A day of fasting and prayer was held. Numbers of ministers and laymen came to Atlanta and remained until the bill was passed. Enemies of Prohibition resorted to filibusters and delayed passage through most of the fifty days of the legislative session. Finally, both houses enacted the bill by large majorities, and it was signed by Governor Smith. The law became effective Jan. 1, 1908. There was at once a great diminution in crime, especially in the cities.

The shrewdness and pertinacity of the liquor interests was shown by a compromise "joker" in the law. This allowed near-beer saloons and intoxicants in locker-clubs; the first for the common people, the second for the so-called "genteel." Both were a soiled cloak for liquors of every kind. In some cities the liquor-dealers defied the law. The Anti-Saloon League had a bill introduced, abolishing near-beer and locker-clubs, and Governor Smith said that, if passed, he would sign it; but it failed of passage. The next Legislature passed the League's bill, known as the "Tippin Bill," but Governor Joseph M. Brown vetoed it. In 1913 the Senate enacted a Prohibition bill, but the House Committee on Rules held it for a year and then "chloroformed" it. In both houses of successive Legislatures the drys had large majorities.

Near-beer Saloons

Parliamentary legerdemain invented numerous obstructions, making it seemingly impossible to bring Prohibition bills to a vote. The pigeon-hole was the favorite device of unscrupulous politicians wherein dry laws found burial. It seemed hopeless to expect action at a regular session of the Legislature. Finally Governor Nat E. Harris, a Confederate veteran, a Christian patriot, and a learned lawyer, was called to the gubernatorial chair. Against tremendous opposition, against hectic protests that it would injure business just recovering from a near panic, against all the wiles of the brewers, distillers, and other anti-Prohibitionists, realizing that nothing could be expected from a regular session, Governor Harris called a special session of the Legislature, legally prescribing that Prohibition should be considered. A bone-dry bill was passed with many votes to spare. Breweries, near-beer saloons, and locker-clubs were closed. The manufacture and sale, liquor advertisements, the possession of intoxicants for personal use, were prohibited, and alcoholic beverages of every sort were barred from the State, except for sacramental, medicinal, and mechanical purposes. This drastic bill was signed by Governor Harris on Nov. 17, 1915, and became effective at once.

Georgia Becomes Bone-dry

No true citizen desires to see any modification of this law, except to strengthen it. No member of either house of the Legislature would venture, except in foolish bravado, to get his name in the papers, to offer a bill to weaken or repeal the bone-dry statute of 1915. To Governor Harris the thanks of Georgia and the nation are due for his courageous determination in calling a special session of the Legislature for the specific purpose of enacting Prohibition. Having tried near-beer saloons, locker-clubs, and dispensaries as substitutes for the old-time saloon, no patriotic Georgian would ever consent for "light" wines and beers to be sold legally in his State.

Georgia was the first Southern State to enact statutory Prohibition. It was the thirteenth State to ratify the Eighteenth Amendment, and would

have been the first, save only that its Legislature assembles in the summer instead of in January. The vote was taken on the first day of the session, June 26, 1918. The Senate ratified the measure in four and a half minutes by 34 votes to 2, and the House, after the briefest discussion, by 129 to 24.

All loyal citizens are satisfied with the law. Commerce has increased and unemployment decreased. Savings-banks have greatly increased their deposits. More and better houses have been built by working men. More children are in school. One pertinent illustration of the successful results of the law may be given: Georgia city and county roads were built by convicts. Since the bone-dry law was enacted (1915) the number of convicts has so decreased that road-building is let in many cases to private contractors. In Fulton County, in which Atlanta is situated, before the law the average number of convicts was 750; it is now about half that. It should be stated, however, that boys are now sent to a reformatory, and many men are placed on probation; but no one denies that Prohibition, as Dr. Charles Eliot affirms, has greatly decreased crime, poverty, and misery. A much closer cooperation exists between Federal and State Prohibition officers. Sheriffs are more active in running down moonshiners and whisky-smugglers. Prosecuting attorneys are more insistent that juries shall give liquor-criminals "the limit of the law." Judges are sentencing to jail instead of punishing with small fines. No officer can be elected who does not pledge full loyalty to his official oath, however much he may violate it when in office, as some do.

Results of Prohibition

See, also, DISPENSARY.

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GEORGIA TEMPERANCE SOCIETY. See GEORGIA.

GEORGIEFF, ALEXANDER. Bulgarian Congregational clergyman and temperance advocate; born at Berkovitza, Bulgaria, Jan. 1, 1873; educated at the American School at Samovov, and in the High School and the School of Theology. In 1900 he married Dafinka Gabriel, of Sevlievo, Bulgaria. He entered the ministry of the Congregational Church, being ordained Oct. 26, 1901, and subsequently serving pastorates at Sliven, Pazardjik, Haskovo, and Philippopolis. He is now (1925) pastor of the Methodist Episcopal Church at Rustchuk.

Georgieff was a pioneer of temperance reform in Bulgaria, having entered the fight against alcohol while a student, and organized many temperance societies among his fellow students and later among the people of his various pastorates. For many years he has contributed temperance articles to the Mission Paper, *Zornitza* ("Morning Star"), and to other papers. Since 1914 he has been editor of *Vuzderjatel* ("The Abstainer"), the monthly organ of the Bulgarian Temperance Union, and for two years he edited a series of books, *Bibliotequa Vuzderjatel* ("Temperance Library").

From 1919 to 1921 he served as temperance agitator in Bulgaria, during which period he visited nearly all of the cities of the country, delivering temperance addresses and sometimes giving two to four in a day, in the high and common schools, in armories before the soldiers, and in the city halls to the general public. In 1921 he was compelled to give up this work because of lack of means to carry it on, and he then returned to his pastoral and editorial work. He is a member of the Order of Good Templars, and at the present time delivers every Sunday afternoon a temperance address to the Humanity Lodge, of which he is a member, besides frequently addressing the other temperance societies of his home city.

GERE, GEORGE WASHINGTON. American lawyer and Prohibition advocate; born in Clark county, Ill., March 22, 1843; died at Champaign, Ill., June 15, 1911. He was educated in the public schools of Urbana, Ill., and at the Chicago Law School, where he graduated in 1885. He established a law-office at Urbana, Ill., and became associated with different partners in the practise of his profession. In 1867 he married Mary H. Lee, at Marysville, Ohio.

Formerly a Democrat in politics, Gere joined the Prohibition party in 1886, and in 1892 he was made chairman of the State committee of that party. In 1896 he was the party candidate for governor of Illinois, and in 1900 he was chairman of the State convention. Beginning his temperance work in the days when the agitation of the question was decidedly unpopular, he continued to be locally active while faithfully serving in the responsible positions connected with the State work.

GERMAN ABSTINENCE ORDER. See DEUTSCHER ABSTINENZ ORDEN.

GERMAN-AMERICAN ALLIANCE. Same as NATIONAL GERMAN-AMERICAN ALLIANCE.

GERMAN CENTRAL FEDERATION AGAINST ALCOHOLISM. See ALLGEMEINER DEUTSCHER ZENTRALVERBAND ZUR BEKÄMPFUNG DES ALKOHOLISMUS.

GERMAN CENTRAL OFFICE AGAINST ALCOHOLISM. See GERMANY.

GERMAN EAST AFRICA. See TANGANYIKA TERRITORY.

GERMAN LEAGUE OF ABSTAINING EDUCATORS. See DEUTSCHER BUND ENTHALTSAMER ERZIEHER, under GERMANY.

GERMAN NEW GUINEA. See PAPUA.

GERMAN SOCIETY AGAINST ALCOHOLISM. See DEUTSCHER VEREIN GEGEN DEN ALKOHOLISMUS.

GERMAN SOCIETY AGAINST THE ABUSE OF SPIRITUOUS LIQUORS. See DEUTSCHER VEREIN GEGEN DEN ALKOHOLISMUS.

GERMAN SOCIETY FOR HOTEL REFORM. See GERMANY.

GERMAN SOCIETY OF ABSTAINING WOMEN. See GERMANY.

GERMAN SOCIETY OF ALCOHOL-FREE CULTURE. See DEUTSCHE GEMEINSCHAFT FÜR ALKOHOLFREIE KULTUR.

GERMAN SOUTH-WEST AFRICA. See SOUTH-WEST AFRICA, PROTECTORATE OF.

GERMAN UNION OF ABSTAINING CLERGYMEN. See GERMANY.

GERMAN UNION OF ABSTAINING MERCHANTS. See GERMANY.

GERMAN UNION OF ABSTAINING STUDENTS. See GERMANY.

GERMAN UNION OF TEMPERANCE RAILWAY EMPLOYEES. See GERMANY.

GERMAN UNION OF THE BLUE CROSS. See DEUTSCHER VEREIN DES BLAUEN KREUZES.

GERMAN WORKMEN'S ABSTINENCE UNION. See GERMANY.

GERMANY. A federate republic of central Europe. Its territory is bounded on the north by the North Sea, Denmark, and the Baltic Sea; on the east by Livonia, Poland, and Czechoslovakia; on the west by Holland, Belgium, Luxembourg, and France; and on the south by Switzerland and Austria. It has an area aggregating 182,213 square miles. The census of Oct. 8, 1919, gave a population of 59,852,682, or 328 to the square mile, and the population for 1924 has been estimated at 65,000,000. The capital is Berlin, with a population (census 1919) of 3,803,770. Other large cities are: Hamburg (pop. 985,779), Cologne (633,904), Munich (630,711), Leipzig (604,380), Dresden (587,748), Breslau (528,260), Essen (439,257), Frankfort-on-the-Main (433,002), Dusseldorf (407,338), Hanover (392,805), Nuremberg (353,298), Stuttgart (309,197), and Chemnitz (303,775).

The Republic includes the eighteen States enumerated in the accompanying table. The populations are those of the census of 1919.

STATES OF THE GERMAN REPUBLIC

STATES	AREA IN ENGLISH SQUARE MILES	POPULATION
Prussia	113,688	36,690,549
Bavaria	29,506	7,140,323
Wurttemberg	7,532	2,518,773
Baden	5,819	2,208,503
Saxony	5,789	4,663,298
Mecklenburg-Schwerin	5,068	657,330
Thuringia	4,542	1,508,025
Hesse	2,968	1,290,988
Oldenburg	2,482	517,765
Brunswick	1,418	480,599
Mecklenburg-Strelitz	1,131	106,394
Anhalt	888	331,258
Lippe	469	154,318
Waldeck	401	55,999
Schaumburg-Lippe	130	46,357
Hamburg	168	1,050,359
Lübeck	115	120,568
Bremen	99	311,266
Totals	182,213	59,852,682

For convenience of reference the present article is divided into the following sections:

1. Constitution.
2. Historical Summary.
3. Drinking Customs.
4. Statistics of Production and Consumption.
5. History of the Antialcohol Movement.
6. Temperance Organizations.

1. *Constitution.* The present Constitution of the German Republic was adopted July 31, 1919, by the National Assembly, convened in Weimar,

and is based to a large extent upon the Constitution of the former empire. It declares that the new commonwealth is a republic, and that the power of the State is derived from the people. It further declares that all Germans are equal before the law, and all disadvantages and privileges of birth, class, and creed are abolished. It provides for central and State legislatures. The central legislature deals with foreign relations, defense, customs duties, taxation, and railway and postal services. The Constitution guarantees a universal, equal, direct, and secret franchise of every male and female voter over twenty years of age, both sexes having fundamentally the same civil rights. The laws pertaining to justice and general administration, compulsory insurance, and old-age pensions have been taken over from the old Constitution. The Legislature of the Republic consists of two houses: the upper house *(Reichsrat)* with 58 members, 26 of which belong to Prussia, 10 to Bavaria, 7 to Saxony, 4 to Wurttemberg, 3 to Baden, and 16 to the other States; and a lower house *(Reichstag)* with 459 members. The President of the Republic is elected for a term of seven years. The first president, Friedrich Ebert (born Feb. 4, 1871), was elected by the National Assembly at Weimar on Feb. 11, 1919, and he held office until his death (Feb. 28, 1925. On April 26, 1925, Field Marshal Paul von Hindenburg was elected his successor.

2. *Historical Summary.* While the history of the several countries occupied to-day by Germany goes back to the flourishing period of the Roman Republic and the later Empire, the history proper of Germany starts with the year 843, when, by the Treaty of Verdun, the empire of Charlemagne was divided into three parts by his grandsons. By this treaty Louis the German received the eastern part of the Frankish Empire, without definite frontiers in the north and east, including the purely Germanic peoples of the Empire, that is the country east of the Aar and the Rhine, including the western districts of Mainz, Speier, and Worms, and being separated from France by Lotharingia (Lorraine), belonging, with Franche Comté, Provence, etc., to the Italian Empire. The Treaty of Versen (870) modified the pact of Verdun, France and Germany becoming neighbors, the frontier following a line west of the Rhine, and giving Alsace and Lorraine with Metz, Toul, Cambrai, and Verdun to Germany.

From 843 to 1806 Germany was an empire, divided into many principalities, united and ruled nominally by an elected king, who, when crowned in Rome, became the successor to Charlemagne and as such Emperor of the Holy Roman Empire. His power and strength, however, depended not so much upon his rights, which were more or less defined by the *Reichstag* at Metz in 1356, as upon his own power, strength, and family possessions. Up to 1648 there was continual warfare between some of the German princes and emperors who always aimed at centralization of power in their own family, with elimination of the other princes.

Germany, during these centuries, was finally divided into many principalities, or duchies, namely, Lorraine, Alsace, Alemannia, Luxembourg, Swabia, Palatinate, Bavaria, Thuringia, Franconia, Saxony, Brandenburg, Austria, etc. These

were ruled mostly by hereditary princes, some holding secular power only, while others, like the archbishops of Cologne, Mainz, Trier, and many bishops, held, in addition, episcopal power, and therefore were subject to the dictate of the Pope. In certain of these secular principalities was vested the right to elect the German king.

From 919 the German kings and emperors also laid claim to Italy. Nearly every emperor, even up to 1600, wasted his time, energy, finances, and men, in trying to hold Italy and very often to dictate to the Pope. At the same time, in Germany itself anarchy ruled and the principalities made history of their own. The princes, small and great, and the nobles of all ranks fought among themselves and against the cities which tried to become independent, and made treaties even with outside powers, such as France, Poland, and Denmark. Thus it came about that many of the more important cities, where trading and manufacturing flourished, found it necessary, for their self-preservation, to combine their strength and power, and so created several city-federations, which were finally absorbed by the Hansa Bund, which association had houses and rights to trade in all the countries of Europe.

With Rudolph of Hapsburg (1273-91) the Italian policy, while still of importance, was placed in the background, and Germany devoted more attention to its own rights. But here partizanship and private gain made unity and peace nearly impossible, until the Hapsburgs acquired so much territory that they became the most powerful of the princes. From 1438 to 1740, members of that family ruled both as German kings and emperors of the Holy Roman Empire.

Best known among the emperors of the house of Hapsburg during the middle ages was Charles V (1519-56), who, as Charles I, ruled, also, over Spain and its dependencies in America, the Netherlands, Italy, and part of the north coast of Africa. It was during his reign that a section of the German church broke with Rome.

Charles V

Although he tried to enforce German unity, in the end Charles was unsuccessful in conquering his enemies at home and abroad. The Reformation spread; religious liberty was conceded in Germany; the Pope and Italy became independent; and Henry II added Cambrai, Metz, Toul, and Verdun to France.

The year 1618 saw the beginning of a terrible conflict between the Protestants and the Catholics, involving nearly the whole of Europe and known as the "Thirty Years' War." It ended in 1648 (in October of which year the Treaty of Westphalia was signed) and left a devastated and impoverished Germany. The hope of centralization of power in the emperor had been shattered forever; but religious freedom, independent States and cities, and a nominal emperor with a strong Austrian family power remained.

The Hapsburgs, by wars and marriages, as well as treaties, added Bohemia, Alsace, Netherlands, Luxembourg, Styria, Tyrol, Silesia, and Hungary to their family possessions, although some of these countries were not included in Germany. Of the other States, Bavaria, Saxony, and Brandenburg only had sufficient power to oppose the Emperor, and of these, finally, Brandenburg became the rival of Austria. The elector of Brandenburg, who was of the house of Hohenzollern, through inheritance became possessor of the duchy of Prussia, founded by the last Grand Master of the Teutonic Knights; and from 1701 he called himself, also, "King of Prussia."

The decades following the Thirty Years' War developed more independence in the princes, who became interested only in their own domains. The Emperor, thus left unsupported, was unable, when attacked by the Turks in the east and by the French in the west, to hold the frontiers. Thus Alsace was lost to the French; Courland (Kurland) and Livonia (Livland) to Sweden, and by the last-named to Russia. This was a time of political confusion: the Emperor was also king of Hungary and Bohemia; the elector of Brandenburg was king of Prussia; the elector of Saxony became king of Poland; and the kings of France, Denmark, and Sweden held German provinces. The rivalry between the houses of Hohenzollern and Hapsburg led to the Seven Years' War (1756-63) in which Germany again became the battleground for European armies.

In 1740 the last male descendant of the house of Hapsburg died; his two daughters married princes of Lorraine; and the elder prince succeeded to the title of emperor. As such he was forced by Louis XV of France to exchange his patrimony, Lorraine, for the French possessions in northern Italy.

The French Revolution and the Napoleonic wars swept away a number of the 300 princes of Germany. In 1806 Francis II of Hapsburg-Lorraine resigned as German king and emperor of the Holy Roman Empire, and declared himself "Emperor of Austria." After the final defeat of Napoleon the Congress of Vienna (1815) created a German Confederation under the guaranty of the European powers, and a Federal Diet in which the Emperor of Austria was to be president.

The French Revolution

The rivalry for supremacy in Germany between Prussia and Austria now became more strenuous every year; the northern States siding with Prussia; the southern, with Austria. The climax came in 1866, when Prussia defeated Austria at Königgratz (July 3), the latter withdrawing from the German Confederation. This caused the dissolution of that federation, which was replaced by the North German Confederation, with the States of southern Germany as allies. Four years later the Franco-Prussian War (1870-71) brought back to Germany Alsace-Lorraine. A new German Empire was founded, creating a strong union, with certain rights reserved to the 26 constituent States. The king of Prussia, as William I, became hereditary emperor (Jan. 18, 1871). In the consolidation of the Empire, as, also, in the events leading up to it, the chief factor was Otto von Bismarck, the "blood and iron" chancellor. Emperor William died on March 9, 1888, and was succeeded by his son, Frederick III. The latter's reign lasted for 99 days only. His eldest son, William II, succeeded him as emperor on June 15, beginning a checkered reign which was to end with a disastrous war and his abdication.

The New German Empire

The events and conditions leading up to the World War (1914-18), as well as the details of the war itself, are too well known to need reca-

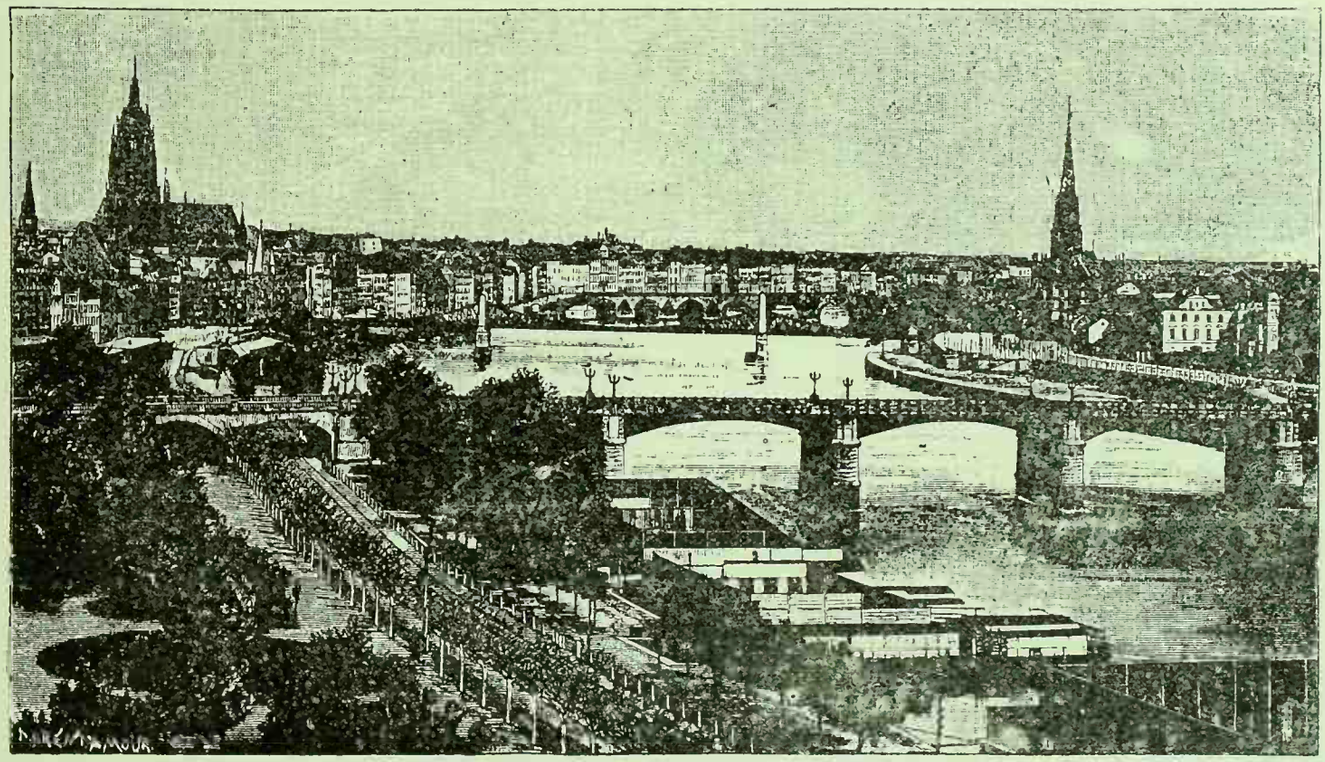
pitulation here. It would appear that both the rulers and the people of Germany had fostered the dream of an all-powerful German leadership in Europe, similar to Napoleon's aspiration, a hundred years previously.

The assassination by Serbians of the Austrian heir to the throne with his eonsort in 1914 preeipitated the War, and Germany's invasion of Belgium, whose neutrality had been guaranteed by Prussia, immediately aroused the whole world against Germany and served to unite Franee, Russia, Great Britain, and Belgium, and later Italy and Rumania (the Allies). With Germany were united Austria, Hungary, Turkey, and later Bulgaria (the Central Powers). The war had lasted three years, with varying sueeess for the Allies and the Central Powers, when, in 1917, the United States entered the eonfliet and brought about the downfall of Germany. A revolution broke out in Germany (November, 1918), the dynasties were overthrown, and a Republiean federation took the plaee of the Empire. The armistice was signed on November 11, 1918, and peaee followed. The eonditions imposed on Germany were very severe, ineluding the loss of several of her provinees and all of her colonies to the eonquerors. On Nov. 9, 1918, Emperor William II abdieated, and from that date Germany beeame a republic. Friedrieh Ebert, afterward eleeted President, was asked by the former ehaneellor, Prinee Max of Baden, to earry on the duties of the ehancellorship, and in his first public address he asserted that the new Government would be a Government of the people.

The World War (1914-18)

After bathing they take their meal, each on a distinct seat, and at a separate table. Then they proceed, armed to business, and not less frequently to convivial parties, in which it is no disgrace to pass days and nights, without intermission, in *drinking*. The frequent quarrels that arise amongst them, when intoxicated, seldom terminate in abusive language, but more frequently in blood. In their feasts, they generally delibcrate on the reconcilement of enemies, on family alliances, on the appointment of chiefs, and finally on peace and war; conceiving that at no time is more the soul opened to sincerity, or warmed to heroism. These people, naturally void of artifice or disguise, disclose the most secret emotions of their hearts in the freedom of festivity. The minds of all being thus displayed without reserve, the subjects of their deliberation are again canvassed the next day; and each time has its advantages. They consult when unable to dissemble; they determine when not liable to mistake. . . . Their drink is a liquor prepared from barley or wheat brought by fermentation to a certain resemblance to wine. Those who border on the river [Rhine] also purchase wine. Their food is simple; wild fruits, fresh venison, or coagulated milk. They satisfy hunger without seeking the elegance and delicacies of the table. Their thirst for liquor is not quenched with equal moderation. If their propensity to drunkenness be gratified to the extent of their wishes, intemperance proves as effectual in subduing them as the force of arms.

Tacitus (55-120)



FRANKFORT-ON-THE-MAIN

3. *Drinking Customs.* The first reliable reeords concerning the eustoms, habits, and soeial life of the Germans are found in Tacitus (55-120), who says in his "Germania" (xxii-xxiii):

As soon as they arise from sleep, which they generally protract till late in the day, they bathe, usually in warm water, as cold weather chiefly prevails there.

The liquors were mead, or metheglin, made of honey, boiled in water and fermented; and beer made of barley, or wheat, and prepared at home. Hops were not used until a thousand years after Christ. Old-German beer was a thin brew, very distasteful to the Romans. The inhabitants near the Rhine and Danube began early to drink imported wine, but the Suevi (Suebi), as Caesar relates in his "Gallie War" (iv. 2), would not allow wine to be imported into their eountry, fearing its enervating and demoralizing effects. The Roman emperors forbade the exportation of wine to the barbarous tribes, lest these might be attracted thereby to invade the wine-growing lands of the south.

The Germans of the first four eenturies of the present era, like all the barbarians of that period, were hard drinkers. The traders, as well as the returning soldiers who had been in the pay

of Rome, brought Roman customs and tastes to Germany. Thus, vines began to be imported, and as early as the fourth century the Roman poet and politician Decimus Magnus Ausonius, of Bordeaux, consul under the Emperor Valentinian, pictured in his "Mosella" (a poetical description of his trip from Bingen to Trier) the country where vines grew plentifully and wine was made. The Christian poet Venantius Fortunatus made a similar journey from Metz to Andernach 200 years later, and stated (in his "De Navigie sue") that the shores and hill-slopes of the Rhine and the Moselle were already green with vineyards. Even at that early day, the enormous capacity of the Germans for drink was marveled at by Fortunatus, who died shortly after 600, as bishop of Poitiers.

Gustav Freytag, in "Bilder aus deutscher Vergangenheit," gives an interesting history of German habits and customs. He thus describes (i. 83) an early German drinking-bout:

> In the great hall of the manor of the chief, the company assembled round the hearth, seated in long rows, in the center of which was the chair of the host. In some German tribes, not in all, the wife sat by the side of the master. She and the daughters poured the beer into jugs of oak which, when not in use, were hung up on the wall. Over the hearth was the great caldron used for brewing, the sacred vessel of the house, over which the vows were made. . . . The feast began without ceremony, with jests and well-worded speeches. A man had to know how to defend himself with well-chosen expressions and play upon words. Old men narrated their deeds and the history of their ancestors, and minstrels sang the songs of former chiefs, slain dragons, and lost treasure. Such feasts lasted long. The Germans found it hard to break up. The talk became loud, the drinkers excited, and often a weapon was drawn when the discipline of the house proved too feeble to suppress sudden rage or old animosity. After the feast, part of the drinkers would spend the night in the hall, sleeping upon pillows, covered with skins and blankets. If the times were dangerous they leaned shields, helmets, and spears against the wall that they might be ready at any moment.

With CHARLEMAGNE (742-814) a new epoch opened for Germany. He had fought from 786 till 800 in Gaul, Italy, Germany, and Spain until he ruled as King of the Franks and Roman Emperor from the Pyrenees to the Elbe, and in Italy to the Gulf of Naples. The last fourteen years of his reign he dedicated to the education of his subjects, although still forced to defend the frontiers of his empire.

Charlemagne was the uncompromising foe of drunkenness, although not always temperate himself. He laid rigorous rules upon the monks and clergy about drinking, forbidding them to visit places where strong drinks were furnished. An officer of his army found drunk was to be limited to water for drink until he was reformed. No drunkard might appear as complainant before a court, and no count might sit in judgment, if not sober. He also prohibited certain brotherhoods in whose rules of order drink had a statutory place.

Under Charlemagne

The monks were among the chief promoters of viticulture; and beer-brewing and wine-making were favorite industries of the monasteries for 1,200 years. At the famous cloister of St. Gall the allowance for the monks in the tenth century was five quarts of beer daily for each monk, besides occasional drafts of wine.

In the tenth century the customs became milder: while the knights indulged much in wine, yet they held drunkenness to be disgraceful.

Wine, rather than beer, was used by the nobility. Dr. Bode, from whose "Geschichte der Trinksitten and Mässigkeitsbestrebungen in Deutschland," many facts have been gathered for the present article, thinks that before A. D. 1250 but a small part of the German common people were given to intemperance; and even during the earlier centuries there were many opponents, under the Carlovingian kings, to the growing debauchery in Germany.

Temperance movements were begun even in those times, though the rules laid down for adherents appear ridiculous now, because of the great liberties allowed to them; and their existence was of but brief duration.

Berthold von Regensburg

The monk Berthold von Regensburg (d. 1272), a great preacher and famous temperance advocate, traveled through the towns and villages of Bavaria, along the Rhine, through Alsace, Austria, Switzerland, Silesia, and other countries, preaching against drunkenness. His audiences, according to the statements of ancient chroniclers, often numbered from 40,000 to 200,000 people; and, as the churches were too small to accommodate the congregations, he preached in the open air.

During the twelfth and thirteenth centuries grapes were grown even in the northern parts of Germany, but the wine was probably prepared with honey, sugar, and spices. Noblemen drank these wines for dinner and supper and during the evening. It was usual for them to drink to one another, and, as a rule, several drank out of one vessel. When the guests were in bed, they were generally given a final "sleeping draft." It was not, however, considered good form to drink too much. Young men, as a rule, were quite abstemious.

Some of the Minnesingers of those days also declared against drink, as Walther von der Vogelweide (about 1200), Reinmar von Zweter (about 1220), and others.

With the accession of the house of Hapsburg to the throne in the thirteenth century, the more settled condition of Germany and the increased commerce and general prosperity gave a new impetus to beer-brewing. Rudolph I, founder of the imperial house of Hapsburg, showed special partiality to the national drink. Brewing, hitherto a part of housewifery, carried on in the home like cooking and other domestic work, and in monasteries, also, began now to be relegated to certain houses, whose heads either themselves did the brewing, or delegated the right to whom they chose. Sometimes the community or the feudal lord held the proprietorship of the right and delegated it, of course, for a consideration and under certain conditions. The communities, however, exercised a certain supervision. For instance, in 1290 a regulation was issued in Nuremberg to the effect that only barley—no oats, rye, or wheat—was to be used for beer-brewing.

Early Brewing Industry

In the fourteenth century the brewers had already combined into leagues or gilds which chose the fabulous King GAMBRINUS of Brabant as their patron. In the monasteries the stronger "Pater" beer was beginning to be brewed, and lager-beer was becoming common. Governments became the patrons of beer-making.

GERMANY

The general use of beer was fast telling upon the morals of the people. Bode, quoting from the annals of his town, Hildesheim, mentions the monastic reformer, Johann Busch, who in 1440 came to the Sulte Cloister, near Hildesheim. The beer-drinking monks would have put the reformer to death, had he not concealed himself. In the next century, Bishop Barthold, severely pressed for money, laid a tax of three shillings upon each cask of beer produced in Hildesheim. A five-year feud was the outcome: the Bishop had to yield; but the city paid him 300 gold guldens in quittance for the hated tax.

With the downfall of Constantinople (1453) came the renaissance in western Europe. Another Charles, the Hapsburg Charles V, ruled over the greater part of Charlemagne's domain. Germany had changed much since the death of Charles the Great. It was no longer a country of barbarians, of dark woods, deep morasses, and untamed rivers. Refinement in habits and customs could be noticed; the merchant was not merely a trader, but a manufacturer also; the printing-press appeared; the monasteries were no longer the exclusive seats of learning; colleges had been opened; and universities had been founded. Learning was eagerly sought by the masses. Even the Church of Rome purged itself of many abuses, but too late for Germany, where Protestantism was flourishing.

Although agriculture, trade, and manufactures had brought riches to Germany, with them had come, also, luxury and laxity of morals. Drinking had likewise increased; the consumption of wine, beer, and brandy had reached flood tide; and the princes and the senates of the cities tried to stem its threatened inundation of the country. At this period, about the middle of the fifteenth century, a new drink appeared in Germany: brandy (Germany, *Branntwein*, literally brandy wine), produced by distillation from fermented grape-juice, had been introduced from Italy in the fourteenth century. It found in the next century a competitor in spirits distilled from cereals, mostly wheat *(Kornbranntwein)*. Used in the earliest centuries only as medicine, distilled liquor soon gained favor in Germany as a beverage. Its production and consumption became so wide-spread that measures were adopted by governments to restrict its manufacture, as it was feared that in years of poor harvests too large a quantity of cereals might be withdrawn from the more legitimate use of bread-making.

Advent of Grain Brandy

The Nuremberg Council felt constrained (1496) to take steps to meet this evil, the "misuse of distilled wine." It prohibited the sale of it on Sundays and festival days; while on week-days only a heller's worth was to be sold to one person. But distilling was on the increase. In Zwickau were 34 distilleries; in Zittau, 40; and in Frankfort-on-the-Oder, 80. In Berlin, up to 1574, distilled liquors had been sold in apothecary shops only; but in 1575 this prohibition was lifted. Soon an outcry was raised against the traffic. In Hesse, in 1524, an unsuccessful attempt was made to prohibit the sale and production of distilled liquor. In 1559 a law permitting the use of such liquors to the sick or wounded only was enacted. In Bavaria it had been decreed, in 1553, that no one should drink more than twopennyworth of brandy daily, and the distillation of cereals had been forbidden as injurious to the common good. In many of the towns efforts were made to check the evil, as in Altorf, Nuremberg, Grünberg (Silesia), Frankfort-on-the-Oder, and Zittau. In Grünberg brandy-drinking was put under the regulation of the Church. The consumption of wine and beer outstripped that of brandy. The wine was native, and directions were given for making many kinds of it.

Spirits Traffic Regulated

Beer was still the national drink. Of it there were four chief varieties, with many kinds of each: white, or Hamburg, beer; Danzig, or red, beer; Einbeck, or bock, beer; and Broihan, or Gewürz-beer. Munich, or Bavarian, beer was first manufactured in this era (the Munich court brewhouse *(Hofbräuhaus)*, founded in 1591, is still in existence); Mumme beer, in 1492; Hanover, or white, beer, in 1526; and Berlin beer, in 1572. To many of these beers special medicinal virtues were attributed. They were considered useful as antidotes to melancholy, for strengthening the head and feeble knees, and for the removal of infertility. The cheapness of beer helped to make it the general beverage. At the wedding of William of Orange and Anne of Saxony (1561) there were consumed 3,600 pails of wine and 1,600 casks of beer. When Günther of Schwarzburg married Countess Catherine of Nassau (1560) there were consumed in celebration of the event 10 casks of English beer, 118 casks of various kinds of German beer, and 100 casks of ordinary dinner beer besides 106 casks of wine. In the rectory the servants and common folk drank 120 casks of beer and 110 pails of country wine. Siegfried Sack, or Sachs, minister of the Cathedral at Magdeburg, wrote in 1595:

> There is often so much wasted in food and drink, that people could live on it for weeks. If a peasant gives his daughter in marriage, he must provide 20 casks of beer. When there is a baptism, then also several casks are consumed. The expenses of such feasts are often so great that it takes many years to pay them off, and it frequently happens that the wedding garments are taken to the old-clothes store directly the wedding is over.

Bartholomy Sastrew, in his description of the *Reichstag* of Nuremberg, 1548 ("Autobiography," part 2, pp. 38 *et seq.)*, remarks that the Duke of Liegnitz

> practised drinking industriously, was always full, although he had received a good education, being well read in the Bible. . . . He continued this life of guzzling, lost everything, his dukedom, health, and wealth, and finally drank himself to death, so that he left his wife and two children in the greatest poverty . . . hence one sees here the fruit of guzzling.

Elector Johann Friedrich of Saxony was fond of arranging drinking-bouts for wagers through which the participants frequently met their death, or suffered severe illness. When Elector Christian II of Saxony was staying in Prague, in 1607, he was reported as being hardly ever sober. Princes and people, men and women, were alike debauched; and many laws, vainly intended to regulate the evil, were enacted. The laborers used Monday for their holiday carousal. August of Saxony complained (1557)

Pernicious Drinking-bouts

> that the peasants celebrated the great festivals by beginning their drunken revelry the evening before the feast, continuing it all night, and then the next day snored like swine through the sermon, or came drunk

into the church, and shamefully abused the house of God. . . . They bring their beer with them and drink it during divine service; they mock the priests, enter the chancel, and turn the worship into farce.

Of the evil effects of overindulgence in wine, beer, and brandy upon the people, high and low, many contemporary writers, including Desiderius Erasmus, of Rotterdam (1466-1536), Sebastian Brant, of Strasbourg (1457-1521), Hans Sachs, of Nuremberg (1494-1576), and Bartholemaeus Sastrew, of Straslund (1520-1603), have left sad records. The chronicles of these cities show, by the decrees enacted, how the rulers tried vainly to curb extravagance and luxury in dress, food, and drink. Luther complained bitterly of existing conditions. He said: "We are the sport and the laughing-stock of all other lands, who hold us for shameless hogs intent on nothing except to be full and fools." In 1542, a few years before his death, he declared: "I am surfeit of living in this wretched Sodom; yea, even of seeing anything of it. The final judgment is near: the world deserves its fate." Ulirich von Hutten (1488-1523) said in reference to the Germans: "If only they were not such drunkards; being otherwise so brave and trustworthy." Melanchthon (1497-1560) was wont to say: "We Germans drink ourselves poor, drink ourselves sick, drink ourselves to death, and drink ourselves to Hell."

Sebastian Franck (1499-1542), a celebrated church reformer—although he was persecuted by Lutherans and Catholics alike—remarked in his book "Vom Laster der Trunkenheit" (1528) that the only remedy for the evil of drunkenness would be:

personal self-restraint and temperance, and zealous study of the Scriptures, which condemn so sternly such wickedness. The clergy must be sober, apt to warn, to teach; but courage is lacking to many. Princes and rulers must teach temperance by example, and sternly punish drunkenness. Now, they are "full" day and night, examples of shame.

He declared that a prince's example was ten times more forceful than his decree, inasmuch as the people followed the court's example. Parents, he said, should educate their children against intemperance. The same year in which Franck's treatise appeared the Elector of Saxony also issued a warning against the evil, which was to be read by the preachers from their chancels. They should show that drunkenness was a sin, which God would surely punish.

Some unique temperance organizations were formed in these days. Frederick III founded in 1439 an Order of Temperance, and in 1517 Sigismond of Dietrichstein organized among the nobles the Order of Saint Christopher for the "putting away and avoiding of profanity and health-drinking." In 1524 Elector Richard and Landgrave Ludwig founded at Heidelberg a "temperance brotherhood," which included fifteen princes and bishops and many nobles. The members were to abstain from "full swilling and health-drinking, except on occasions of visits to Lower Saxony, Pomerania, and Mecklenburg, where moderation could not be carried out." Shortly afterward (1573) the Westphalian Order of the Golden Ring was founded by Johannes Posthius and Paul Melissus, the members of which were obligated to drink no healths or Godspeeds under penalty of paying a gold gulden to the poor, and of surrendering their membership rings. The most celebrated of those early temperance orders was that founded in 1600 by Mauriee of Hesse, whose members were pledged to abstain for two years from "full-guzzling" *(Vollsaufen)*. They were not to swallow more than seven ordinary goblets of wine at a meal, nor to have more than two such meals daily. On one occasion Maurice of Hesse and his suite were so much the worse for liquor that when they left Berlin, after a visit to the Elector of Brandenburg, they could hardly find their way to the gates of Spandau.

Unique Temperance Societies

In Nuremberg it was forbidden to take more than four glasses of wine at a wedding under penalty of 20 gulden for each additional glass. In the imperial edicts *(Reichsabschiede)* of the years 1495-1577 there appeared a number of interdictions against the abuse of drinking in general and the custom of health-drinking in particular, but these restrictions do not seem to have made any impression.

The Thirty Years' War left Germany not only devastated, depopulated, and impoverished, but with morality low and crime rampant. Moderate drinking was seldom met with; and excess was the custom. Wine and beer being expensive for the farmer, laborer, and small trader, distilled liquor became the usual drink. The foreign soldiers in the armies of Tilly and Wallenstein would not drink German beer, but preferred distilled liquor. Bishop Ernst August of Osnabrück once complained (1691) that brandy was no longer a medicine for the common man, but had become a daily drink, and that there were drinking-rooms for such liquor. Decrees against such beverages, to be read in the churches the first Sunday after Trinity, were issued. About 1750 brandy began to be distilled in eastern Germany from potatoes. The new liquor worked its way slowly to a place with wine and beer: it was found in the wine-shops, rarely in the homes. In southern Germany fruits, especially apples, were used in the distillation of brandy.

Decrees Against Brandy

Once more State and city governments tried to curb drunkenness, and published edicts and warnings. Frederick the Great (1740-86), when asked to grant a concession for a rum-factory, wrote (according to Heinrich Brost): "I wish the horrible stuff neither existed nor was drunk." When he observed that the drinking of spirits and other liquors had greatly increased in Berlin, he decided to tax them, hoping that high prices would prevent people from drinking too often and too much. Many similar restrictions could be cited, but they were all ineffective.

The French Revolution and the Napoleonic wars with all their years of unrest, and foreign occupation, together with the introduction of various vices from other countries of Europe, especially by the French *émigrés*, increased the drinking habit in Germany.

In southern Germany, especially in Bavaria, the brewing of beer became in the course of time an important industry. Up to 1800 the monasteries received a vast revenue from beer-brewing. In that year, when many cloisters were secularized, the governments and private citizens took over a number of their breweries. Wine was produced in the Rhineland, Baden, Wurttemberg,

Hesse, the Palatinate, Franconia, and, after 1871, in Alsace-Lorraine. The wine industry was first fostered by the monasteries, later by private and Government enterprise. The revenues from beer and wine were very large. Both the beers and the wines of Germany found a ready market not only in their own country but throughout the world. The use of distilled liquor was also in the ascendancy, especially in the regions where it was produced: from the potato in the eastern, from fruit in the southern, and from cereals in the central provinces. The manufacture of cider, also, flourished, especially in southern Germany.

College Drinking Customs

The German universities had always been places of heavy drinking. Through the 400 years of their existence a certain formality had been developed in drinking, which in the eighteenth and nineteenth centuries became rigid and was strictly observed. Especially was this the case in the students' clubs, which owed their existence to the old *Landsmannschaften* ("country societies") or to the *Freundschaftsbunde* ("fraternities") or were formed independently as singing or athletic societies. Well known were the so-called "kingdoms" of certain clubs at the University of Jena in which the grades of nobility from knight to duke were attained by those who could drink most. The drinking usages of the universities were carried by the alumni into civil life; the merchant, the mechanic, and the laborer, in their clubs and singing and athletic societies, imitated these customs; also the upper classes of the high schools adopted them; and there was not a city in which they were not observed. (See, also, COLLEGE DRINKING CUSTOMS.)

In the army the younger officers had always indulged in alcohol, but their constant athletic training had to a great extent modified and offset its evil effects. The exclusiveness of the officers, especially in small garrisons, restricted their association entirely to their comrades: they did not mingle with outsiders, and thus, in their free hours, found amusement in drinking, although it can not be said that drunkenness was prevalent among them.

Among the well-known men who warned against the abuse of alcoholic drinks at that period should be mentioned CHRISTOPH WILHELM HUFELAND (1762-1836), professor of medicine in Berlin, who wrote (January, 1802) in a Berlin paper:

> It is an urgent duty to point to the disease which creates the greatest evil among us, uninterrupted and, unfortunately in most cases, unknown, and which is all the more deadly because it is not regarded as a disease. This curse is spirit-drinking and alcohol poisoning. We fear other poisons, and fly from opium, belladonna, etc.; spirituous liquors alone we have received among us; and we allow them to destroy the most beautiful flowers of our generation, although their noxious effects are not less powerful than those of the other poisons.

Warnings against the abuse were uttered by such men as Friedrich Ludwig Jahn (1778-1852), well known in Germany as "Turnvater Jahn," Ernst Moritz Arndt (1769-1860), and Johann Gottlieb Fichte (1762-1814). Among the poets, Herder (1774-1803), Goethe (1749-1832), Schiller (1759-1805), and others were very temperate in their life, and abhorred drunkenness, although none of them ever thought of total abstinence. Similar views were held by nearly all educated men, who were temperate in their lives; but hardly anybody dreamed of Prohibition.

4. *Statistics of Production and Consumption.* Owing to the very unsettled conditions and the change in the form of government in Germany following the World War, not many statistics relating to the production and consumption of alcoholic beverages are available. Those given below have been obtained from reliable sources, such as "The Statesman's Year-book," and the "Statistisches Jahrbuch für das Deutsche Reich."

Beer. The number of breweries operating in Germany in 1914 was 9,730; in 1916, 6,524; in 1918, 5,937; in 1920, 10,795; in 1921, 7,363. Later returns of active breweries are not available. The quantity of beer brewed during the year 1914 was 59,373,000 hectoliters (1 hl.=22 gallons); in 1916, 6,524,000; in 1918, 24,953,000; in 1920, 23,438,000; in 1921, 34,005,000; in 1922, 31,235,000; Oct. 1, 1922, to Oct. 1, 1923, 28,241,000 hl., of which 26,700,000 were entire beer, 766,000 were light beer, 633,000 draft beer, and 142,000 strong beer.

Among the materials used by brewers during 1923 were 4,379,000 cwts. of malt, 273,000 cwts. of rice and corn grains, and 19,999 cwts. of sugar materials.

In 1918 the consumption of beer per capita was 38.6 liters; in 1921, 54.3; 1922, 50.34; 1923, 43 liters. In general the consumption of beer in Germany equals the production.

Spirits. The number of distilleries was as follows: 1917-18, 35,623; 1918-19, 30,577; 1919-20, 39,088; 1920-21, 44,338. The production of alcohol was as follows: 1917-18, 51,877,034 gals.; 1918-19, 29,135,656 gals.; 1919-20, 13,672,494 gals.; 1920-21, 42,630,588.

The annual consumption of spirits was: 1912-13, 1,871,000 hl.; 1918-19, 118,000; 1919-20, 420,000; 1920-21, 631,000; 1921-22, 1,267,000. The consumption for 1922-23 was about the same as for the preceding year. The per capita consumption was as follows: 1912-13, 2.08 liters; 1918-19, 0.2; 1919-20, 0.7; 1920-21, 1; 1921-22, 2.1; 1922-23, 3.2; 1923-24, 2.46 liters.

Wine. The number of acres under vines in 1922 was 185,901 and the production of wine was 74,936,136 gals.

The consumption of wine and analogous drinks was as follows: in 1920, 2,323,000 hl.; in 1921, 2,735,000 hl. The per capita consumption was 0.44 liter in 1918, and 0.39 liter in 1920.

The *Berliner Tageblatt* (June, 1925) holds that Germans drink much less champagne than formerly, and estimates the present consumption at 5 per cent of that before the war. This is due mainly to the 20-per-cent tax, with an additional levy by the communities in which the wine is consumed.

5. *History of the Antialcohol Movement.* There were two distinct antialcohol movements in Germany. The first started in the thirties of the nineteenth century. Proposed by royalty and introduced by the Protestant clergy, it was especially directed against distilled liquor *(Branntwein)*. The second, of the eighties, partly a revival of the former, was against drink in general: it aimed usually at moderation, and occasionally at total abstinence. The recrudescence of this movement, in 1919, was to a great extent based upon patriotic grounds and endorsed moderation in the use of, as well as total abstinence from, alcoholic beverages.

(1) In 1831 Prince (afterward King) John of Saxony, having attended a meeting of the British and Foreign Temperance Society, became interested in the British temperance movement and founded, at Dresden, the first German temperance society. He also issued a proclamation asking his fellow citizens to join the new organization. This first movement was, however, abortive. Quite a number of temperance societies sprang up, inaugurated mainly by the Protestant clergy, and less often by the Catholic clergy. They were not total-abstinence societies, but were directed especially against distilled liquors. They had no lasting effect upon the people, and after the Revolution of 1848 they diminished in numbers as well as in membership.

King Frederick William III of Prussia (1770-1840) also heard of the success of the English and American temperance societies. In 1833 he made inquiries through his embassy in the United States, as to the principles and means of the societies, and this induced the American Temperance Society in Boston to send the Rev. Robert Baird to Europe. Baird, in 1835, visited Berlin, Dresden, and other capitals. His book, "History of the Temperance Societies in the United States of America," was, by order of the King, translated into German. The translation was dedicated to the Crown Prince, and in the spring of 1837 was distributed by thousands. Every clergyman in Prussia received a copy at the expense of the King. This book was effective, because it pointed to an apparently safe road out of the misery caused by alcohol. Hitherto, temperance had been advocated without avail. Now a sharper weapon, total abstinence from distilled liquor, was chosen, not by law, which had proved impractical, but by societies which aimed at the education of the masses in regard to the evil produced by alcohol.

Robert Baird Visits Germany

The formation of the temperance societies, instigated by the Government and carried out by the clergy and officials, was marked by two characteristics: (1) these organizations never, or only in a very few instances, directed their efforts to the improvement of legislation, but confined their functions to influencing the individual drinkers; (2) in consequence of the wish expressed in high quarters, quite a number of persons joined the societies, less with the intention of promoting temperance than of ingratiating themselves with their superiors.

As early as 1836 a temperance society had been founded in Ritzebüttel and Cuxhaven by Dr. August Meyer. Under the influence of Baird's pamphlet and the royal interest, a number of societies were organized. At this time the Prussian Secretary of Police von Rochow requested all church and school authorities to do their utmost to further the formation of temperance societies. In 1837 President von Schön instructed all the officials of the province of Prussia to endeavor to persuade the owners of estates, magistrates, clergy, and medical men to give their aid to the formation of temperance societies; and the Protestant Church authorities issued a decree to all clergymen to form such societies, to interest the school-teachers in the movement, and to hold

Government Favors Temperance Societies

monthly meetings. The temperance movement at that time had a religious tendency. This circumstance was one of the reasons why, in the north of Germany, the temperance movement never found much favor. An invitation issued in Schreiberhau, in 1858, contained the paragraph: "We have sent out this invitation by command of Jesus and have written it in His Holy name."

In 1837 the Lutheran Pastor I. H. Böttcher, of Imsen, near Alfeld, whose rectory soon became the center of all the scientific and literary temperance work of Germany, recorded 17 societies with 500 members. The number of organizations increased to 302 in 1841, and the membership to 20,000.

At the second general meeting of the German temperance societies, which took place in Berlin in 1845, there were shown to exist 700 local societies with 60,000 registered members, besides 500,000 members in the church associations of Silesia and Posen. There were issued sixteen temperance journals—a large number for a period when very few read newspapers. Among the leading speakers and agitators were Chaplain Matthias Seling in Osnabrück, Baron von Seld in Berlin, and Father Brozowsky in Silesia. These enthusiastic men recorded the pledges of hundreds of persons, and often their lectures were attended with great inconvenience and danger.

One of the last great meetings was the Seventh Annual Festival of the Temperance Association in Hildesheim in 1848. Baron von Seld, who was the chief speaker, stated that since 1837 the 17 societies had increased to 1,250, and the membership from 500 to 600,000.

The Revolution of 1848 impeded the reform in Germany, much as, later, the Civil War set back the reform in the United States; but the propaganda for Prohibition never died out entirely. Quite a number of Protestant clergymen in the northern part of Germany, without much outside assistance, sustained the good work. Students of theology at the universities of Halle and Greifswald, while not Prohibitionists, formed small societies in which the Prohibition idea, upon a religious basis, was kept alive. Among these clergymen the most energetic was the Pomeranian Protestant pastor Magnus Böttger (d. 1881). Assisted by his wife, he founded, first on the Island of Rügen, later on the mainland in the district of Stralsund, societies with branches in northern Germany. King Frederick William IV encouraged the work; members of the Conservative party gave it their support; and much good was accomplished. Similar activities took place in Silesia, Saxony, Westphalia, etc.

Revolution Hinders Temperance Reform

In the great war against alcohol the Catholics, in perfect amity with the Protestants, took a prominent part. The leader of the former in the west was Chaplain Seling, mentioned above.

Father Fietzek of Deutsch-Piekar had for some time endeavored to combat the habit of drinking spirits. In 1844 he heard of Seling's work and resolved also to form a temperance society, in conjunction with his brother clergyman, Father Brozowski. By the end of that year, out of 930,000 inhabitants of Upper Silesia about 500,000 had taken the pledge. On the whole the

Catholics Work With Protestants

work was more successful in the country than in the towns, and easier among the excitable Slavs than among the steady, critical Germans. The latter took their pledge seriously, while the Slavs often broke it as soon as the speaker had left the neighborhood. In Posen, where the Catholic clergy led the temperance movement, there were 300,000 registered adherents.

In 1851 Cardinal Bishop MELCHIOR DIEPENBROCK gave to the temperance societies of his district a religious character, and by decree of Pope Pius IX they became church brotherhoods, and were given liberal absolution. These temperance brotherhoods soon spread to other Catholic parts of northern Germany.

The story of this temperance movement and of its wonderful success naturally raises the question, what has become of this powerful current? Some of the results still exist. Distilled liquor at that period fell into disrepute among Germans, and this fact has proved of incalculable benefit to the country. It was due to the great and lasting influence of those days that the use of alcohol greatly decreased in the Prussian and German armies, and that the official rations of rum were discontinued. As far back as 1845 Frederick William IV had issued a decree that, instead of distilled liquor, its value in money should be paid to the men; and in 1862 William I issued an order to the effect that in his army coffee should take the place of the former liquor rations.

Temperance Movement Declines

This great temperance movement was not, unfortunately, sustained. From various causes the societies declined. In the stirring political events of the time the temperance leaders came to be regarded as tools of the reactionary movement.

Against the increasing habit of drinking, very little was done by the authorities in the fifth, sixth, and seventh decades of the nineteenth century. Political affairs and other movements of common interest fully occupied the minds of the people. Also the great wars, pride in the victories, and the discussion of war news were largely instrumental in furthering the habits of frequenting restaurants and heavy drinking.

(2) In the beginning of the eighties the scattered temperance leaders again united for common action, and a new movement against the abuse of alcohol was inaugurated. Not only were clergymen active, but princes, politicians, teachers, university professors, officers, lawyers, and physicians, also, spoke and wrote against the abuse of alcoholic beverages.

In September, 1881, the German Congress of Home Missions met in Bremen. Two clergymen from the Rhine—Engelbert, of Duisburg, and Hirsch, of Lintorf—used this opportunity to urge the Liberal writer Lammers to collect the temperance forces for a fight against intoxicants. Lammers, who had published a pamphlet against drinking, acceded and applied at once to Dr. A. Baer and Professor Werner Nasse, of Bonn. The interest of many public men was aroused; and early in 1883 an appeal was issued to the German nation to form a society against the abuse of alcoholic drinks. Among the many famous men supporting it were the biologist Häckel; the physicians Baer, Binz, Lazurus, Esmarch, and Nasse; the clergymen Cremer, von Bodelschwingh, Brückner, and Martius; Mayors Adickes, Brüning, Forckenbeck, Miquel, and Struckmann; the politicians Böhmert, George von Bunsen, Loewe-Calbe, Seyffardt, Schmoller, Schrader, Gneist, von Holtzendorff, and von Hammerstein-Loxten; and the field-marshals Herwarth von Bittenfeld and Count Moltke.

Temperance Movement of 1883

On March 29, 1883, the German Association against the Abuse of Spirituous Liquors *(Deutscher Verein gegen den Missbrauch geistiger Getränke)* was formed at Cassel. Nasse was elected its president, and in his first speech he said:

> It is not our intention to form a temperance society on the old plan, enforcing total abstinence from all spirituous liquor. Notwithstanding our highest esteem for the willingness of sacrifice and the enthusiasm to which the history of former temperance societies testifies, we have not been able to convince ourselves that for our people, at the present time, a renewed attempt to introduce the vow of abstinence gives promise of any more lasting success than before; nor that this is the only right and only available course. We are rather of opinion that every individual must enjoy full liberty as to his views and that cooperation in the movement is not to be subjected to a vow, but only appeals to the moral duty of each to observe moderation and to contribute as much as possible to the endeavors of the society.

Three features distinguished this association from previous ones: (1) It was a society of the educated class, looking for its support among the higher and middle classes of the people; (2) it considered the alcohol question practically and scientifically as a growth with thousands of roots which could not be destroyed by a few cuts, but which must be checked in many ways; (3) it proposed to direct its efforts against intemperance rather than against alcoholic drinks in general, on the theory that a man must be master of his decisions; hence the emphasis in the Association's title against "the abuse" rather than against "the use" of spirits.

The Association was successful from the very start. The Imperial Government as well as the Governments of the individual States endorsed and supported it, and many laws were proposed and enacted. In 1887 a general measure against intoxication was proposed. This was not favorably accepted; but several parts of it were endorsed by the Government and became law, as, for example, the placing under guardianship of habitual drunkards.

The departments of education of many German States purchased and distributed among teachers many copies of the publications of the temperance societies. The Department of the Interior exacted strict investigation as to the qualification of the applicants before granting concessions. It was mainly due to this that the number of saloons decreased. In Prussia, in 1879, there were 615 saloons to every 100,000 inhabitants; in 1893, only 535. In Saxony they decreased from 692 to 559. In Baden a police regulation was issued in 1889, under which intoxicated persons could be taken into custody and punished with imprisonment. Also, habitual drunkards could be forbidden to enter saloons or to purchase spirits. In Gotha, in 1887, the sale of spirits to persons under sixteen years of age, to intoxicated people, or to habitual drunkards, was forbidden. In Prussia a tax was placed on saloons, and Mayback, then Secretary of Prussian Railroads, ordered (1886) that the working

Prussia Taxes Saloons

men employed on the lines be served with coffee and tea, and that the sale of distilled liquor be restricted. The presidents of provinces, mayors and burgomasters, the local councils and other bodies, however, did much more than the State authorities. A few instances will show their effectiveness. In the district of Gelsenkirchen, the number of the population increased 13 per cent from 1879 to 1893, while the number of saloons decreased 20.5 per cent. In 1879 there was 1 saloon or spirit-shop to every 129 inhabitants; in 1904, 1 to every 369. In 1879, there was 1 retail shop for spirits to 4,786 inhabitants; in 1893, 1 to 10,866. In the town of Cassel there was in 1881 one spirit-shop to 159 inhabitants; in 1893, 1 to 222. In 1881 the per capita consumption of spirits was 15.2 liters; in 1893, only 8.8. Such improvements were mainly due to the efforts of the local authorities. In the Rhine province, Westphalia, and Upper Silesia, the sale of brandy before 8 o'clock A. M. was stopped, and an early closing hour for saloons selling spirits fixed. Many local authorities decreed that the sale of spirits on credit should be punishable as furthering immorality, and that the licensee concerned should lose his license. Fear that their names would be placed on the list of drunkards was also a wholesome restriction to many. Many owners of factories arranged that a better class of drinks should be sold in their workshops.

Coffee-halls became popular in Germany about this time. The first German coffee-house had been founded in Memel in 1876. Another class of institution was founded by the temperance association Volkswohl. It was managed by men who received a salary and were therefore not interested in the receipts. No visitor was expected to partake of any intoxicant, but light beer could be had. In separate rooms lessons, instructive lectures, and musical entertainments were offered. In 1882 people's coffee-houses were opened in Bremen; in 1883, in Königsberg; and in quick succession in all the other large towns. In 1888 these houses existed in 28 towns, and in 1891 there were 15 in Hamburg alone.

Coffee-halls Become Popular

In 1853 a Catholic clergyman, Kolping, who had himself been a craftsman, had founded a hospice for Catholic traveling craftsmen and many such institutions sprang up in Germany. About the same time Professor Perthes, in Bonn, instituted a home for Protestants, giving it the name of "Herberge zur Heimat" (Family Inn), where Christian craftsmen found cheap quarters and assistance in getting work. Strict sobriety and early hours were enforced, and a short religious service was held before retiring for the night. There was hardly any large town in Germany without such an inn.

The Independent Order of Good Templars was introduced into Germany in 1883, the first lodge, "Pioneer No. 1," being opened in Hadersleben. Other lodges soon followed. The Good Templars were abstainers from all alcoholic drinks, introducing "soft drinks," and substituting social entertainments for those found in saloons and public houses.

The most influential temperance society in Germany at the beginning of the present century was the Blue Cross. This society was founded in Geneva in 1877, and spread to Germany in 1884, its foremost leaders being von Holtzendorff and Lieut.-Col. von Knobelsdorff. About the same time Catholic tectotalers started the League of the Cross *(Kreuzbündniss)*, which had many branches. The leaders of this society were Neumann, Werthmann, and Bishop Egger of St. Gall.

In 1889 followed the foundation, by Bode, of the German Antialcohol League *(Deutscher Alkoholgegnerbund)*, with which society were associated Bunge, Forel, Plötz, Bloeher, Strecker, Delbrück, and others. In 1895 this society combined with the International Association for the Fight against Alcohol-Drinking *(International Verein zur Bekämpfung des Alkoholgenusses)*, the united body upholding the view that the whole habit of taking alcoholic beverages should be abolished.

The Society of Abstaining Physicians *(Der Verein abstinenter Aerzte)* followed in 1896, to which belonged Kräpelin, Möbious, Fick, and others. Educators, under the leadership of Hähnel, Petersen, and others; Protestant preachers, with Rolffs as leader; railroad men, under De Terra; merchants, under Warning; students and officers of the army and navy; all of these founded their own societies.

The women, under Ottilie Hoffman, started the German Society of Abstaining Women *(Deutscher Bund Abstinenter Frauen)*. In 1903 the Amethyst League *(Amethystenbund)* was inaugurated by Fiebig.

The detrimental effect of spirits and beer was fully recognized by the leading officers and surgeons of the army and navy. In the *Militär-Wochenblatt* in 1903 Surgeon-General Leitenstörfer wrote a remarkable article on temperance in the army; and the *Marine Rundschau*, in 1901, contained an article on the same subject referring to the navy.

The German Government took an active interest in the temperance movement, not only by furthering it in its own factories and workshops, but by issuing, at regular intervals, decrees against the abuse of intoxicating liquors. The Imperial Health Office issued in 1903 a leaflet against the abuse of alcoholic liquor, treating the subject from the sanitary, hygienic, and economic points of view, and closing the appeal with the remark that "entire abstinence from alcohol was not attended by any harm to the health or capability of men; indeed it was imperative for many as regards their health and their professional duties."

The temperance associations of this period not only attacked the use of alcoholic beverages, but were also instrumental in providing institutions for the cure of drunkards, and in furnishing homes for families whose providers were drunkards. While there were originally two homes for inebriates only, in Hamburg, this number had increased to nineteen by 1895.

The results were remarkable and mainly due to the capable leaders. The most prominent among the literary supporters was Pastor Böttcher (see above).

The working men became interested in the movement and founded among themselves societies with a strong leaning toward total abstinence. There was seldom any church influence in these organizations; but the members belonged mostly to the Socialist party, and in one or two cases the political maxim of that party was included in the

Working Men's Temperance Societies

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constitution of the society. In the beginning of 1903, all the working-men's temperance societies combined and formed the German Society of Abstaining Workmen *(Deutscher Arbeiter Abstinenten-Bund)* with headquarters in Berlin. A leaflet, circulated at the meeting, at which the combination was effected, read:

> We are going to combat alcohol not only for ideal reasons, but on account of material advantages. Because the Social-Democratic party is the party which, more than any other, provides for the future, and needs, if it wishes to see its ideals realized, a clear-headed race with high ideals and intellect, it has the obvious duty to take up the alcohol question.

The Socialist party took up the fight against alcohol with the result that the so-called "distilled-liquor boycott" was decided upon in 1909.

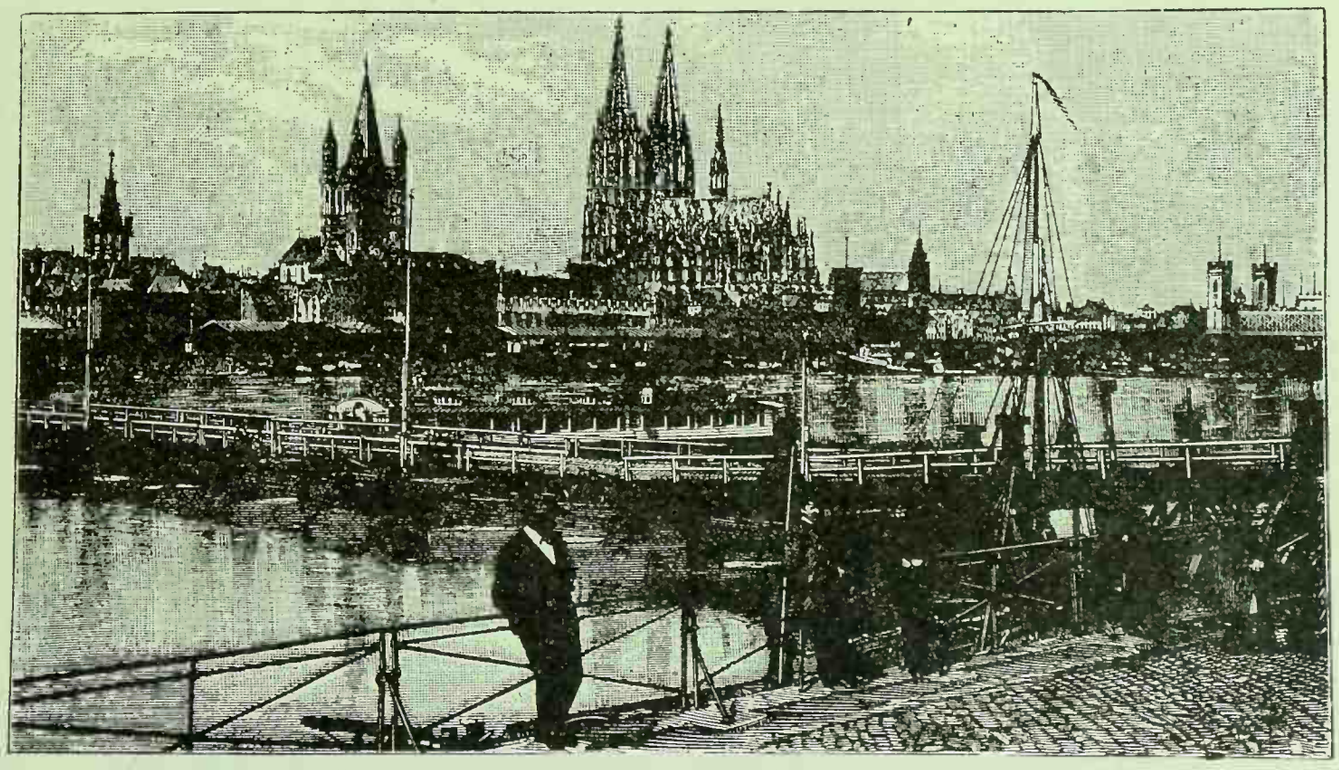
Not all of the German temperance societies held the same views with regard to moderation and total abstinence. The first German temperance associations stipulated that all Christians must renounce the use of certain liquors, namely spirits. The League of Alcohol-opponents maintained that alcohol is contained in spirits only; not in beer or wine. The evangelical temperance societies and the Catholic brotherhoods contended that alcohol was contained in spirits, but only in small quantities in beer and wine; therefore the use of spirits should be suppressed, but beer and wine might be partaken of in moderation. The Blue Cross society maintained that some Christians, namely, those who were active in the conversion of others, and those who had formerly been drunkards, must abstain from all liquor, whether distilled or fermented. Others might use alcoholic beverages in moderation. The Good Templars established the rule that "all Christians must renounce the use of alcoholic drinks, whether fermented or distilled." The German Association against the Abuse of Spirituous Liquors made this pronouncement: "No instructions are given as to the conduct of the individual of whom moderation in the partaking of alcoholic drinks is expected. The abuse of alcohol can not be crushed by curing individuals, but by changing public conditions." The first and foremost object of the last-named Association was to change the views of the public concerning drinking and alcoholic drinks. Scientific investigations as to the cause and consequence of drinking alcohol, the pleasures of intoxication, as well as other researches had to be supplemented and extended.

Divergent Views of Temperance Societies

The results of these researches had to be impressed upon the educated, and a literature for the people had to be created, as the old books (from 1840 onward) were obsolete, antiquated, or out of print. Special attempts were made to interest teachers in the temperance movement. The effort to interest the landlords of saloons and inns was a failure, as was the attempt to introduce non-alcoholic drinks. The attempt to win over the owners of factories and workshops was generally successful. Professor Tuczek's lectures did great service in recalling physicians and medical men to their duty in regard to the denunciation of alcohol. The Protestant clergy were again aroused by Martius. An attempt was made by the local associations of Dresden and Osnabrück to cure drunkards without total abstinence; but results proved that it was much easier for the drunkard to become a total abstainer than a temperate drinker, and that only continuous abstinence could save him.

The general public was aroused and endorsed the fight against alcoholic beverages in theory as well as in practise. The drinking habit began to decline, and moderation was to be seen in Germany from the beginning of the twentieth century.

The wealth of Germany increased greatly in the last two decades of the century and with it luxuries and drinking, although the temperance societies of the time were more effective than those of the thirties. The World War (1914-18) changed



COLOGNE, GERMANY

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the whole life of the nation, and the whole Prohibition propaganda was relegated to the background. For economic reasons the production of beer and distilled liquors was greatly reduced and laws regulating the production of intoxicating drinks were proclaimed and rigidly enforced. Consumption of intoxicants decreased considerably. Thousands of healthy men fell on the battle-fields or were invalided for life; the people, especially the children, were underfed; and many died of starvation. The peace of 1918 brought no relief. The war had, however, scattered much wealth among certain classes of the people; money changed hands rapidly; and the new-rich showed their wealth by luxurious habits and especially by their intemperance. Indulgence in alcoholic beverages increased again; and although it did not reach the prewar mark, it was only a question of time when the old evil would again be rampant. Patriotic men, hoping to save the nation from absolute ruin, came forward preaching not only temperance, but abstinence; but social life in Germany as well as the political situation was in a state of chaos. The soil was thus prepared for an energetic abstinence movement, this time not for religious or reformative, but for patriotic, reasons.

As soon as the Treaty of Versailles had been signed (1919) the antialcoholic movement made a fresh start. It was recognized by all thoughtful men in Germany that the liquor danger was one of the greatest evils threatening the population. The temperance societies now took up their work anew. The manufacture of alcoholic drinks, which had been greatly restricted during the War, increased, and with it consumption and inebriety. The number of asylums for drunkards *(Trinkerfürsorgestellen)* also increased. In 1923 there existed 245, of which 31 per cent were entirely under city or Government supervision, and 6 per cent partly so. In the municipal institution for the care of drunkards at Nüremberg the number of inmates increased from 76 in 1918, to 1,738 in 1922.

Latest Temperance Movement

The temperance societies were successful in enrolling many members and in securing the aid of scientific institutions and of the Government. The Chancellor of the Republic addressed a circular letter to the governments of the individual States, in 1923, in which a strong appeal was made to the serious-minded men and women of Germany, asking them to take up the struggle against alcoholism; and the Secretary of Transportation called the serious attention of working men to the grave danger they incurred by the drinking of alcoholic beverages.

The patriotic reasons for temperance and total abstinence appealed to far more persons than did the plain ethics of Prohibition; and that there should be built up a healthy Germany out of the wreck, was the consensus of opinion of the people, and thus many joined the antialcoholic movement who otherwise would not have done so. The parents influenced their children to become at least temperate, and often induced them to join the societies; the teachers, their pupils; the masters, their apprentices. The children in the schools, the boys and girls in the colleges, the young men and women in the universities, the young clerks in the stores and offices, the apprentices in the various trades, the young mechanics, alike became adherents of the movement.

Not only the interest of the male population, but that of the women, also, was aroused. As the new national constitution gave the women equal civic rights with men, they were eager to fulfil their new obligation, and became close observers of the moral and social conditions of the country. The logical result was that they became enthusiastic advocates of the antialcoholic movement, not only within the societies, but also outside these organizations. The League of German Woman's Societies *(Bund Deutscher Frauenvereine)* formulated certain postulations in their "Rules for Social Welfare" *(Richtlinien für Bevölkerungspolitik)* which advocated the following: Temperance education in the household; appropriate instruction on the alcoholic question in the universities, in teachers' seminaries, and in schools for nurses and midwives; employment of speakers, male and female; revision of the laws pertaining to the manufacture, sale, and consumption of alcoholic drinks; limitation of the number of breweries and distilleries; the introduction of local option; supervision of bars, hotels, and restaurants; the establishment of temperance public houses, and public sanitoriums for the care and cure of drunkards. The same propaganda was adopted by the German Protestant Women's League *(Deutsch-evangelische Frauenbund)* and other societies of women.

The prospects of the antialcoholic movement and of the temperance societies were bright in 1925, only the general poverty of the whole nation hampering its advancement. The lack of funds necessitated strict economy and retarded progress.

In July, 1922, the campaign committee of the German Association against Alcoholism *(Deutscher Verein gegen den Alkoholismus)* had a vote taken at Bielefeld on the question of Prohibition. The returns indicated an overwhelming majority in favor of the abolition of alcohol as ordained in the United States. Other cities gave very similar results, as shown in the accompanying table.

PLACE	REGISTERED VOTERS	FOR PROHIBITION	AGAINST PROHIBITION
Bielefeld	14,060	13,226	416
Berlin (322d District)	1,760	1,520	195
Gumbinnen	2,783 men	2,382 men	254 men
	3,849 women	3,458 women	198 women
Ottensen	3,213	1,255 men	244 men
		1,435 women	175 women
Heidelberg	2,529	2,154	266

In April, 1923, President Melle of the Methodist Theological Seminary at Frankfort-on-the-Main presented to the *Reichstag* a petition signed by 460,000 voters, to the effect that the question of Prohibition should be referred to the voters of the various election districts as a local option. Many persons in favor of Prohibition took this stand for the economic reason that on account of the prevailing poverty, it would be better for the people to buy proper food instead of spending the money on drink, which was not a necessity.

In February, 1923, a law was passed forbidding the sale of brandy and alcoholized confectionery to young persons below the age of eighteen, and of beer and wine to minors under sixteen years

of age, unless accompanied by their parents or guardians. The same measure forbade the sale of alcoholic beverages to intoxicated persons. In a number of the States the POLLARD PLAN was introduced. On Feb. 18, 1925, the *Reichstag* debated a proposed measure for the granting of licenses by the Communes and public-welfare societies, and which allowed the Commune certain local-option rights. The bill was rejected by 199 to 165 votes, 16 deputies abstaining from voting. Of the 31 women members present at the session 23 voted for the proposed law. On the other hand the *Reichstag* accepted by a strong majority a request of the Nationalist party to the Government to introduce, as soon as possible, a law destined to protect young people against the dangers of alcoholism, to improve the régime of licensed premises, but without aiming at the drying up of Germany.

One result of the debate has been to show that there are sincere adherents of the antialcoholic movement in the representative assembly of the German people. The temperance forces of Germany under the leadership of the Deutsche Reichshaupstelle gegen den Alkoholismus will now endeavor to secure the introduction of local option in an effective form, combining with it some principles of the GOTHENBURG SYSTEM. There seems to be little doubt that the untiring propaganda of the German antialcohol societies, if systematically organized, will find an echo among the youth of the country, and that, by degrees, public opinion in regard to the alcohol problem will be transformed.

6. *Temperanee Organizations.*

Subjoined are brief notices of the principal German antialcoholic organizations.

Allgemeiner deutscher Zentralverband zur Bekämpfung des Alkoholismus (German Central Federation Against Alcoholism). See separate article under this heading. Its present headquarters are at Ahornstrasse 9, Hessenwinkel, near Berlin.

Deutscher Abstinenz Orden (German Abstinence Order). See separate article under this heading.

Deutscher Alkoholgegnerbund (German Antialcoholic League), founded March 31, 1889. It functioned as the central association of all abstainers, especially among the educated classes who were not inclined to join a specifically religious or professional temperance organization. It has about 1,400 adult members, besides 200 youths. Connected with it is the Young People's Antialcoholic League *(Alkoholgegner Jugendbund)*. Its president is Dr. Vogel, and its headquarters are at 8 Tännichtweg, Dresden-Hellerau.

Deutscher Arbeiter Abstinenten-Bund (German Workmen's Abstinence Union), founded in 1903. The League, which is socialistic, has for its purpose the propagation of antialcohol sentiment among working men, especially socialists and those in the trade unions. It has about 3,000 members in 80 to 90 groups. Its official organ is *Der Abstinente Arbeiter* ("The Abstaining Workman"), and its headquarters are at Engelufer 29, Berlin, S. O. 16.

Deutscher Bund Abstinenter Frauen (German Society of Abstaining Women), founded July 15, 1920, as a branch of the World's Woman's Christian Temperance Union. The society strove by means of pamphlets, lectures, and demonstrations, to arouse the women of Germany to a realization of the importance of the antialcohol movement. It opened temperance hotels, restaurants, and coffee-houses in Berlin, Leipzig, Königsberg, and elsewhere. Since the World War it has striven by propaganda to show the necessity of conserving for food the foodstuffs used in brewing and distilling, and to help in rebuilding the nation and to save it from the ravages of alcoholism.

In 1921 the Society inaugurated the Saat der Hoffnung ("Seed of Hope"), an organization which devoted special attention to mothers and infants, asking from expectant mothers a pledge of temperance, so that their children might be born and reared in an atmosphere free from alcohol.

The Society includes among its members about 1,800 adults and 300 young girls and children. Its headquarters are at Liebigstrasse 22, Dresden. Its official organ is the *Deutscher Alkoholgegner* ("German Antialcoholist").

Deutscher Bund enthaltsamer Erzieher (German League of Abstaining Educators). An organization founded in Schleswig-Holstein in 1924, combining the three societies, Deutscher Lehrerbund gegen den Alkoholismus (German Teachers' League Against Alcohol), Deutscher Verein enthaltsamer Lehrerinnen (German Society of Abstaining Women Teachers), Verein enthaltsamer Philologen deutscher Zunge (Society of Abstaining German Philologists).

Its object is to unite German educators in an effort to lead German youth to a life free from inebriety and the use of narcotics. Smoking is, of course, opposed.

Before the World War (1914-18) the membership of the Abstaining Teachers' Society numbered about 1,200. In 1919 that society resumed its activities with 297 members. The president of the League is Dr. Reinhard Strecker, of Berlin-Hessenwinkel; the secretary is Hans Sager, of Bergedorf; and the headquarters of the League are at Brunnenstrasse 105, Bergedorf. The League issues the monthly periodicals *Der enthaltsame Erzieher* ("The Abstaining Educator"), and *Deutscher Alkoholgegner* ("The German Antialcoholist").

Deutscher Bund enthaltsamer Pfarrer (German League of Abstaining Clergymen), founded in 1903. Its object is to foster interest in the temperance movement among the Protestant clergy and to bring about a union of abstaining clergymen in relation to the alcohol problem, especially in its moral and religious bearings. It has about 1,000 members in various groups, and its headqnarters are at Osnabrück.

Deutsche Reichshaupstelle gegen den Alkoholismus (German Central Office Against Alcoholism), founded in 1921. It is a central bureau for propaganda, information, and united action on the part of all the temperance societies of Germany. It issues *Die Alkoholfrage* ("The Alcohol Question"), the most important temperance publication in Germany. Its headquarters are at Werderstrasse 16, Berlin-Dahlem.

Deutscher Guttemplerorden (German Order of Good Templars), I. O. G. T., founded Oct. 6, 1889, at Flensburg. It has about 1,000 ordinary lodges; 250 defense lodges, and 300 juvenile lodges, with about 35,000 adult members, 6,000 youths, and 10,000 children. It issues the journals *Neuland*

("New Land"), *Deutsche Jugend* ("German Youth"), and *Jung Siegfried* ("Young Siegfried"). The Order supports several welfare institutions. Its headquarters are at Eppendorferweg 211, Hamburg 30.

Deutscher Lehrerbund gegen den Alkoholismus (German Teachers' League against Alcoholism), formerly Deutscher Verein Enthaltsamer Lehrer ("German Society of Abstaining Teachers"), founded June 21, 1896. It aims to unite the teachers of the lower schools in a temperance society and to influence through them the school boards, pupils, and parents to become abstemious. It has about 1,500 members; its headquarters are at Hoheneichen-Wellingsbüttel, near Hamburg; and it issues as its official organ *Die Enthaltsamkeit.*

Deutscher Verband zur Bekämpfung des Afrikanischen Branntweinhandels (German League Against the African Traffic in Distilled Liquors), founded in 1896. Its headquarters are in Berlin.

Deutscher Verein abstinenter Kaufleute (German Society of Abstaining Merchants). This association which had been more or less active was one of those which disappeared during the World War.

Deutscher Verein abstinenter Lehrerinnen (German Association of Abstaining Female Teachers), founded in 1904. It has the same object as the male teachers' society. Its membership numbers about 450, and its headquarters are at Bielefeld.

Deutscher Verein abstinenter Pastoren (German Society of Abstaining Pastors). This association was another victim of the World War.

Deutscher Verein abstinenter Studenter (German Society of Abstaining Students), founded in 1921. It has groups of members at several universities.

Deutscher Verein für Gasthaus Reform (German Society for Hotel Reform), founded in 1902. This association was an outgrowth of the German Association Against the Abuse of Spirituous Liquors, and had its headquarters at Körlin, Pomerania. Its operations were not sustained, and its work was taken over by the mother organization. The same remark applies to the German League for People's Homes *(Deutscher Volkshausbund)* and the Antialcoholic Association of German Railroad-men *(Deutscher Verein enthaltsamer Eisenbahner.)*

Deutscher Verein gegen den Alkoholismus (German Association against Alcoholism), founded in 1883 under the name *Deutscher Verein gegen den Missbrauch geistiger Getränke* (German Association against the Abuse of Spirituous Liquors), with headquarters in Berlin. It has 38,370 members, 233 district societies *(Bezirksvereine)*, and 23 women's organizations *(Frauengruppen)*. See separate article under the heading DEUTSCHER VEREIN GEGEN DEN ALKOHOLISMUS.

Hochland Gruppen (Highland Groups). These groups consist of Catholic reform clubs of university students, and are among the groups connected with Quickborn (see below).

Priester-Abstinentenbund (The League of Abstaining Priests), with its headquarters at Haus Hoheneck, Heidhausen-on-the-Ruhr. It has about 1,200 members and publishes the journal *Sobriëtas* ("Temperance").

Quickborn (Living Spring), founded in 1909. It has about 7,000 members, whose ages range from fourteen to twenty years. It maintains a house with 400 beds for travelers. Its headquarters are at Burg Rothenfels-on-the-Main. Connected with the Quickborn are several groups aggregating about 1,400 members between 21 and 30 years of age.

Verband für deutsche Jugendherbergen (Association of Shelters for German Traveling Youths), founded in 1913. Its purpose it to provide temperance quarters for youths traveling in Germany; to induce young people to seek the open country for recreation; and thus to assist in the moral and physical recovery of the nation. Only a nominal charge is made for sleeping accommodations, and the number of travelers using the shelters increased from about 20,000 in 1913 to more than 1,000,000 in 1922. It has about 35,000 members in 260 local groups, and its headquarters are at Hilchenbach, Westphalia.

Verband von Trinkerheilstätten des deutschen Sprachgebiets (Union of Inebriate Asylums in German-speaking Districts), founded in 1903. It was an offshoot of the German Association Against the Abuse of Spirituous Liquors, and had its headquarters at Lintorf-on-the-Rhine.

Verband sozialistischer Abstinenten (Society of Socialist Abstainers), founded April 14, 1922. This is an offshoot of the Deutscher Arbeiter Abstinenten Bund. It aims to recruit members from socialistic abstainers in the educated classes. It has about 700 members, mostly juvenile, and its headquarters are at Kaiserstrasse 10, Berlin C. 25. Its official organ is *Der Wille* ("Will").

Verein abstinenter Aerzte des deutschen Sprachgebiets (Association of Abstaining Physicians in German-speaking Districts), founded in 1896. It has about 300 members, and its headquarters are at Dresden-Hellerau.

Verein enthaltsamer Philologen deutscher Zunge (Society of Abstaining German Philologists), founded in 1906. It carries on a total-abstinence propaganda among the teachers and students in the colleges and universities. It has about 250 members, and its headquarters are at Leipzig-Gohlis.

Vereinigung abstinenter Offiziere der Armee (Association of Abstaining Army Officers), founded in 1913. It has about 100 members, and its headquarters are at Iserlohn. A similar organization of naval officers, founded in 1903, expired with the dissolution of the German navy.

The Roman Catholic temperance organizations include the following:

(1) **Kreuzbundnis: Verein abstinenter Katholischen** (League of the Cross: Association of Abstaining Catholics), founded in 1896. Its membership includes about 40,000 adults, 1,000 young people, and 120,000 children in the Guardian Angel League *(Schutzengelbund)*. It supports a temperance inn *(Die Jugendherberge)* for travelers, and issues the monthly *Volksfreund* ("People's Friend"). Its headquarters are at Haus Hoheneck, Heidhausen-on-the-Ruhr. It has an office and agency for central Germany at Charlottenburg, Berlin.

(2) **Verein abstinenter Katholischer Lehrer und Lehrerinnen** (Association of Abstaining Catholic Male and Female Teachers), founded in 1920.

It has about 200 members, and publishes Der Führer ("The Guide").

The Blue Cross is represented in Germany by the following three organizations:

(1) **Deutscher Hauptverein des Blauen Kreuzes** (German Central Society of the Blue Cross), founded in 1892. The Society aims to abolish the drink habit and to exterminate places furnishing alcoholic drinks. It "considers a drunkard as a human being to be saved, like every other sinner, when he acknowledges the crucified and resurrected Christ." It has sustained an active propaganda, and founded Blue Cross Homes, with temperance bars. Its official organ is *Der Herr Mein Panier* ("The Lord My Standard"). Among its members are about 25,350 adults, 950 young people, and 6,100 children. Its headquarters are at Oberwallstrasse 64, Barmen.

(2) **Deutscher Bund evangelisch-kirchlicher Blaukreuz Vereine** (German League of Blue Cross Societies of the Evangelical Church), founded Feb. 24, 1902. Its aim is similar to that of the Central Society, emphasis being placed on its religious character. It has about 9,100 adult members, 370 young people, in the *Treubund* ("League of Faithfulness"), and 1,800 children in Bands of Hope. Its official organ is *Das Blaue Kreuz* ("The Blue Cross"), and its headquarters are at Herford in Westphalia.

(3) **Freier Bund vom Blauen Kreuz** (Free League of the Blue Cross), founded in 1905. Its aims are similar to those of the other Blue Cross organizations and it recruits its members from the free churches, principally Methodist and Baptist. The League supports a number of Homes and temperance refreshment halls. It has about 2,000 adult members in 50 local societies, and 400 children in Bands of Hope. Its headquarters are at Hamburg.

Besides these national organizations there are many smaller temperance bodies in the several States. Most of the members of the so-called New Youth Movement *(Neue Jugendbewegung)*, such as the *Wandervögel* ("Migrating Birds"), similar to the Boy Scouts, are practically temperance societies.

Among bodies which, while not specifically temperance organizations, lend valuable aid in the fight against alcoholism, are the Salvation Army *(Die Heilsarmee)* and the Board of Temperance and Public Welfare of the Methodist Episcopal Church of Germany *(Der Ausschuss für Enthaltsamkeit und Volkswohlfahrt der Deutschen bischöflich-methodistenkirche)*, founded in 1922, and publishing *Der Christliche Abstinent* ("The Christian Abstainer"). Its headquarters are at Frankfort-on-the-Main.

On July 10, 1925, Dr. F. H. Otto Melle, President of the Methodist Theological Seminary in Frankfort-on-Main, Prof. I. Gonser, Dr. R. Streeker, and Pastor Holzschuher were received by the President of the *Reichstag*, in order that they might inform him concerning the local-option *(Gemeindebestimmungsrecht)* movement in Germany, and especially concerning "Antialcohol Week" (beginning May 10), which had been held throughout Germany.

The President was informed that thousands of mass meetings had been held, at which resolutions for local option had been passed. Dr. Melle handed to the President a petition for local option bearing 460,000 signatures. These signatures, which had been secured within ten days, following an appeal printed in the *Christliche Abstinent*, the Methodist temperance paper, were bound in 46 volumes containing 10,000 signatures each, and were laid before the President. The deputation was informed that a motion to include local option in the new bill "for protecting young people against the dangers of alcoholism" would shortly be voted on by the *Reichstag*.

Under date of Sept. 5, 1925, an Associated Press dispatch from Berlin was published in the United States to the effect that Professor Loeckermann had published some statistics showing that in 1900 the annual per capita consumption of beer in Germany had been 124.6 quarts; 103.5 quarts in 1914; and 63.4 quarts only in 1924. Loeckermann asserted also that whereas in the late nineties the annual per capita consumption of brandy was 6.5 quarts, in 1924 it was only a little more than a half-quart.

The National Council of Women, at its meeting in Dresden, Oct. 4-7, 1925, comprising about 5,000 societies and 1,000,000 members, urged the Government to grant local option.

A test vote, taken in 32 cities and 12 rural districts at the close of 1925, showed a large majority of the voters to be in favor of local option.

An Associated Press telegram from Berlin under date of Dec. 26, 1925, stated that General Ludendorff had espoused the cause of Prohibition. He is reported to have said: "We lack a compact organization and a leader for a vigorous Prohibition campaign."

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GERRARD, EDWARD ALLEN. American scout and temperance worker; born in Manchester, England, of American parentage, June 30, 1834; educated in a private school kept by his mother, and at a Rock Island (Ill.) public school. In 1838 his family emigrated to America, settling at Rock Island. In 1853 Edward Allen crossed the plains, driving oxen to the Sacramento River, the journey occupying five months. For six years he was in the gold-fields. In 1859 the family

moved to Platte County, Nebraska. In 1862 Gerrard enlisted in the United States Army with the Second Nebraska Cavalry, and served in the war of the Sioux Rebellion. In 1868 he located at Columbus, Nebraska, where he became a scout or guide for cattle herdsmen. During the presidencies of Hayes and Garfield he served as postmaster of Columbus. In 1879 he married Thirza Bailey Smith of Skaneateles, N. Y.

For more than half a century Gerrard was an active worker in the cause of temperance. In 1870 he assisted in forming a division of the Sons of Temperance at Columbus, Nebr., which organization, at the suggestion of John B. Finch, was changed to a Good Templar lodge. He attended the first gathering called by Finch to organize the Prohibitionists of Lincoln, Nebr.

In 1889 he started a Prohibition paper, *The Looking Glass*, and laid out the town of Monroe, inserting a prohibitory clause in each deed. The ill-will of the saloon-keepers toward him resulted in the demolition of his offices, and the destruction of his presses, his type being thrown into a ditch. For several years afterward, however, the paper continued to be published. In 1894 he was nominated by the Prohibition State Convention at Lincoln for the governorship of Nebraska. Though now nearly 90 years of age, while his activity has naturally become lessened, his interest in temperance remains unabated.

GIBBONS, JAMES. American Roman Catholic cardinal; born in Baltimore, Maryland, July 23, 1834; died March 24, 1921. At the age of ten he was taken by his parents to Ireland, where he began his education. He returned to America in 1848, and located in New Orleans. In 1855 he entered St. Charles's College, Catonsville, Md., and in 1857 St. Mary's Seminary, Baltimore. He was ordained a priest in 1861, and served for a short time as assistant in St. Patrick's Church, Baltimore. He then became pastor of St. Bridget's, Canton, near Baltimore. Later he became secretary to Archbishop Spalding and chancellor of the archdiocese. In 1866 he became assistant chancellor, Second Plenary Council of the American Roman Catholic Church, Baltimore, and in 1868 he was selected to organize the new vicariate-apostolic in North Carolina, and was consecrated bishop of Adramyttium. He was transferred to the see of Richmond, Va., in 1872. He became coadjutor archbishop of Baltimore in May, 1877, and archbishop in October of the same year. He presided at the Third National Council at Baltimore, in November, 1884, and was created cardinal in June, 1886. He was for years an advocate of the establishment of a Catholic university in the United States, and was instrumental in securing the location of the University at Washington, D. C. (1884). He was its first chancellor and president of the board of trustees.

The Cardinal was the author of "The Faith of Our Fathers," "Our Christian Heritage," "The Ambassador of Christ," and "A Retrospect of Fifty Years" (1917). He was made Grand Officer of the French Legion of Honor in 1917.

Cardinal Gibbons was an advocate of temperance in the use of alcoholic beverages, as opposed to Prohibition. He believed that regulation of the use of alcoholic liquor should be a question of moral suasion and not one for legal action. His attitude was expressed in the following statement: "I have never been able to convince myself that what we call total abstinence is essential to morality. The moderate and occasional use of alcoholic liquors is not to be condemned. In countries like France and Italy, where the people as a rule drink wine, no serious harm results."

The Cardinal opposed Prohibition by law as an invasion of personal and religious liberty. He also feared it would interfere with the securing of fermented wine by the priests of his church for sacramental purposes. He opposed the passage of the Eighteenth Amendment; and, in a statement made on Feb. 5, 1918, he denounced Prohibition as "vicious" and the proposed amendment as "fanaticism." He was accused by Martin I. J. Griffin, who had been a Catholic editor for 45 years, of having given (1886) to a Maryland friend who was entering the liquor business in New York, a testimonial recommending him for patronage. It was claimed that this testimonial letter, in facsimile, was sent by a liquor concern to all the clergy with a list of wines, brandies, etc. In the issue of *Griffin's Journal* for May, 1898, the editor stated:

> Here is our Cardinal a partner in the rum business, an ally and supporter and procurer of patronage—Worthily bestowed. . . . An "Ambassador of Christ," an emissary, agent, approver, or helper (as you like it), of the rum business. . . . What a pack of fools we abstainers are. We strive to induce others to stop drinking rum! Our Cardinal strives to get people to buy it.

In a letter (1910) to the Rev. J. A. Homan, a priest whose book on "Prohibition the Enemy of Temperance" was sent to Cardinal Gibbons for his opinion. The Cardinal wrote: "I assure you that I am most thankful to you. I offer you my sincere congratulations." In a second letter to the same priest in 1916 the Cardinal stated that he was pleased with the complete and splendid exposition of the impracticability of National Prohibition, as had been shown in his latest pamphlet, "National Prohibition, Its Supreme Folly."

In 1916, when a campaign for a dry Baltimore was started, Cardinal Gibbons headed an appeal to the people of Baltimore not to sign pledges that they would vote for Prohibition and not to join Prohibition committees until the matter had been threshed out before the public. Baltimore voted wet, the wets having 73,181 votes, and the drys 30,861.

Earlier in his life Cardinal Gibbons had evinced an active interest in temperance. Allen Sinclair Will, in his "Life of Cardinal Gibbons," has a number of references to the Cardinal's desire to promote the cause. He mentions that at the celebration of the centennial of Carroll's Academy, Baltimore, in 1889, a mass temperance meeting was arranged at the request of the Cardinal in the Baltimore Academy of Music, at which he made the following remark: "The blow we strike to-night is for the benefit of the laborer, and as such it must and shall be successful." The Legislature soon afterward enacted a high-license law, which was probably due to public opinion thus aroused (p. 455).

It is further stated that Cardinal Gibbons was "a moderate user of light wines at dinner, in which he found partial relief from the pangs of chronic indigestion" (p. 456).

That Cardinal Gibbons was personally anxious for the spread of temperance was evidenced by

the fact that over a long period when confirming a class of boys he asked them to take the pledge of total abstinence from alcoholic beverages. His sympathy with local option was evidenced in a statement made by him with reference to Charles County, Maryland, where the Catholic population was a large one. He said:

I believe that the right of the people to determine by the operation of a local-option law whether saloons shall or shall not be closed within their respective communities is in harmony with the American principle of self-government, and I congratulate the people of Charles County in that they will have the right to settle this question by ballot on May 16 next. Realizing the damage which has been done by the liquor traffic in this county, I sincerely trust that at the coming election they will banish forever the licensed saloon, as I believe that it will be to the best interests of their people.

The Cardinal also supported steps which were taken to instruct children in the common schools concerning the effects of alcohol on bodily health, and he encouraged the offering of prizes for essays on that subject written by pupils in Baltimore (p. 789).

In 1919 Superintendent G. W. Crabbe of the Maryland Anti-Saloon League addressed a letter to Cardinal Gibbons to the effect that a word from him to the people of the State would go a long way in bringing respect to the fundamental law of the land, referring particularly to the Prohibition Amendment. The Cardinal sent the following reply to Mr. Crabbe:

Baltimore, Md.
Feb. 4, 1919.

MR. G. W. CRABBE,

DEAR SIR:

In reply to your letter of Jan. 31, I beg to say that my record as an American citizen is sufficient assurance of my readiness to obey the laws of my country.

I reserve, however, my right as a citizen to express my opinion openly of the possible consequences of a legislation which I am meanwhile prepared to obey, and to which I counsel obedience on the part of all citizens, as long as such legislation remains an organic part of our constitution.

Respectfully yours,
(Signed) J. CARDINAL GIBBONS.

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GIBRALTAR. A British crown colony and fortress, situated at the western entrance to the Mediterranean Sea. It is about three miles in length from north to south, and from ¼ to ¾ mile in width, with an area of 1⅞ square miles. According to the "Statesman's Year-book for 1924," at the census of 1921 the civil population (including port and harbor) was 17,160, military 2,932, and naval 546, making a total of 20,638. There is a large British garrison here, of which the Governor is the General Commanding. The colony is administered by the Governor, who is aided by an executive council of seven members.

Gibraltar consists of a mountain, called "The Rock," and a flat sandy plain, to the north, which is only a few feet above sea-level. Its greatest elevation is 1,396 feet. The northern and eastern faces consist of an inaccessible precipice, rising from the sea and the plain. Gibraltar was known to the ancients as Mons Calpe, one of the pillars of Hercules; the other being Mount Abyla, or Apes' Hill, on the opposite coast of Africa. In 711 the Moorish chief Tariq ibn Zeyad, or Zaid, gave it the name of "Jebel-Tariq" (Mount of Tariq), of which "Gibraltar" is a corruption.

After remaining in the hands of the Moors until 1309 it was seized by the Spaniards. In 1333 it was retaken by the Moors; and in 1462 it reverted to the Dominion of Spain. In 1704 it was captured by British and Dutch forces under Admiral Sir George Rooke, and was ceded to Great Britain by the treaty of Utrecht in 1713. Since that date it has remained in British hands.

Gibraltar is a large coaling-station for shipping, and is an *entrepôt* of trade between England and northern Africa. About 1,200 persons are employed in the coal depots, and about 450 in tobacco manufacturies. The chief sources of revenue are port dues, rentals of Crown estates in the town and duties on tobacco, wine, and beer.

For many years the liquor traffic was regulated by Revenue Ordinance No. 2 of 1898 and the Intoxicating Liquors Ordinance No. 5 of 1903. Under these no person may make, distil, rectify, or compound any spirit in Gibraltar, except that spirits or wine may be made for medical and chemical purposes. Licenses for the sale of beer, wine, or malt liquors are requisite. A married woman may obtain support and separation from a husband who is a habitual drunkard, and a man may obtain separation from his wife who is an inebriate. A habitual drunkard may be prohibited from procuring intoxicating drink for a period of three years under penalty of a fine or imprisonment.

The present conditions in Gibraltar as regards the alcohol question are fully set forth in the following data, courteously supplied by American Consul R. L. Sprague, under date of March 18, 1924:

(1) Gibraltar has no land suitable for agriculture and there are no industries of any description, consequently everything consumed here has to be imported.

Gibraltar is a free port, except as regards light import duties on wines, spirits, malt liquor, and tobacco, and statistics of the imports and exports are not available.

A small quantity of "kosher" wine is made locally from grapes imported from Spain for the use of the Hebrew community. Bottled "kosher" wine is also imported from Smyrna, Palestine, Algiers, and Oran.

The quantity of wines, spirits, and malt liquors arriving here may be considered large, but the quantity actually consumed locally is not excessive, large quantities of cased wines being supplied to shipping from bond free of duty.

(2) Since 1919, when the duty collected on alcoholic liquors of every description imported amounted to £10,550, no statistics of imports have been published, and, the exports being free from bond, no figures are available.

(3) The following temperance institutions are established here, all of which are open to all, viz.

1. King Edward VII Soldiers' and Sailors' Institute;
2. The "Welcome" Soldiers', Seamen's, and Airmen's Home;
3. Salvation Army—Naval and Military Home;
4. Soldiers' and Sailors' Mission Home;
5. Young Men's Christian Association;
6. Gibraltar Temperance Committee;
7. International Order of Good Templars.

All these institutions do good work amongst the army and navy; but, as intemperance is not now so prevalent, the work of these societies has much diminished, and the number of cases of drunkenness brought up by the police in 1923 showed a decrease of about 35% as compared with the previous year.

Institutions Nos. 1 to 3, above, provide board and lodging and are almost entirely patronized by the Army and Navy, especially by the latter when on shore leave.

There are about 33 establishments in this city where alcoholic liquors of every description can be obtained, all of which are licensed houses under police control and subject to the Revenue Ordinance, 1923.

(4) The civil population of Gibraltar is about 18,000 and the military and naval population about 4,000, to which can be added a daily influx, between sunrise and sunset, of about 10,000 aliens from the Spanish mainland and the large number of tourists constantly arriving, most of whom consume a certain amount of alcoholic liquor. Taking everything into consideration it can be said that the population of Gibraltar is most temperate.

It is customary for alcoholic liquors to be consumed at feasts, celebrations, and public and private functions, and most of the public in general are in the habit of consuming light table wines at meals.

According to the *British Temperance Advocate* for June, 1924, a certain British admiral, whose name is not given, returning from a recent visit to Gibraltar, stated:

> There is a great work for the Y. M. C. A. in Gibraltar—a place abounding in wretched gin-shops, where beastly liquor is palmed off on the men with disastrous results.

On the other hand, the British Colonial Secretary at Gibraltar, writing to the Managing Editor of the STANDARD ENCYCLOPEDIA under date of April 28, 1925, says:

> I have the honor to inform you that the amount of alcoholic liquor imported into Gibraltar is small, and drunkenness is rare.
>
> There are three Temperance Societies in Gibraltar, viz:—
>
> 1. The Gibraltar Temperance Committee, founded in 1898, consisting of representatives of Naval, Military and Civilian Temperance Societies, and Naval and Civilian Chaplains. Its main objects are the promotion of Total Abstinence, Temperance Reform and wholesome Recreation. The Honorary Secretary is the Revd. Canon R. Shiers-Mason, who has been resident in Gibraltar and takes the keenest interest in temperance.
>
> 2. The International Order of Good Templars, a Total Abstinence Society, the Secretary being Mr. Albert Morley, Y. M. C. A., College Lane.
>
> 3. The Royal Army Temperance Association.

GIBSON, ADAM. British commercial traveler and temperance singer; born in Scotland about 1813; died in Liverpool, England, Feb. 8, 1893. He settled in Liverpool when but a youth and became a traveler for a builders' concern, which occupation he followed during his entire life. Signing the total-abstinence pledge in 1836, he developed into an active worker for the temperance cause. For more than 50 years he was a faithful adherent of teetotalism and an earnest exponent of temperance principles. He was at one time very popular as a reciter of Burns's poems, and was well known in many parts of England as the "auld Scotch Temperance Songster." His favorite pieces were "My Ain Fireside," "The Drunkard's Raggit Wean," and "The Bucket," all in the Scotch dialect. He visited the temperance societies of the countryside, singing his quaintly-worded Scotch temperance songs, which were invariably prefaced by a well-timed and practical introduction. At a temperance meeting held in Liverpool in 1854 Gibson was called upon to sing his ever-popular song, "The Bucket." In the audience was Charles Perrie Melly, who was inspired by the song to erect several public drinking-fountains in different parts of Liverpool at a total cost of £500 ($2,500). Although about 80 years of age, Gibson continued to sing his Scotch temperance songs up to within a few weeks of his death.

GIBSON

GIBSON, JOSEPH. Canadian public official and temperance leader; born in Cheshire, England, Nov. 22, 1842; died at Ingersoll, Ont., Canada, Dec. 2, 1920. He was ten years old when his family removed to Canada, settling at Ingersoll. He had only a rather limited common-school education, but under the guidance of a splendid mother he read extensively the best English literature, thus acquiring a command of the language which made him one of the foremost orators of his country. In his young manhood he won the confidence and esteem of those about him in public activities. In 1881 he was appointed census commissioner for South Oxford, and the year following he became postmaster at Ingersoll, a position which he continued to hold for 36 years. Besides these responsible posts he held at different times those of school trustee, member of the Mechanics' Institute Board, town councillor, reeve, and mayor. In polities a Conservative, he was the Parliamentary candidate of that party in South Oxford when Sir John Macdonald was returned to power; but, as South Oxford was overwhelmingly "reform," he was defeated.

Later Gibson was urged by Macdonald to run for Parliament in a safe eastern constituency, but he declined the opportunity of a distinguished political career, preferring to retain his independence in the fight for temperance and Prohibition. He had become interested in temperance in his young manhood. In the days of the Dunkin and Scott Act campaigns Gibson was selected by the people of the province to meet the liquor champions, and in the joint debates that featured those contests he developed those powers as a controversialist which placed him in the front rank of the temperance leaders of the Dominion. His keen logic, ready wit, mastery of apt illustration, and, above all, his intense earnestness in attacking the liquor traffic, had much to do with securing a hearing for the cause in the pioneer days when temperance propaganda was anything but popular. In the later campaigns, even up to the close of his life, Gibson's wisdom in council and his platform ability were no less principal assets of the cause than in the beginning. In 1907 he was elected president of the Ontario branch of the Dominion Alliance after serving for many years as a member of the Executive Committee. Retiring from that position after six years, a period characterized by great Alliance activity, he was made honorary president, and was selected as chairman of the Oxford County Citizens' League, which in 1916 put through the great petitioning movement that resulted in securing the Prohibitory law for Ontario. Besides his long record of usefulness in the temperance cause, his interest was directed toward numerous other reforms. He was long a member of the Methodist Church of Canada, held various positions of trust in that body, and was a familiar figure in the representative gatherings of his church in the different provinces. He was repeatedly chosen as a delegate to the General Conference, and was a lay delegate to the Meth-

odist Ecumenical Conference in London, England (1901), where he gave a good account of Canadian Methodism and of temperance progress in Canada.

GIDDINGS, JOSHUA REED. An American statesman and reformer; born at Athens, Pa., Oct. 6, 1795; died in Montreal, Canada, May 27, 1864. His father settled in 1806 on a farm in Ashtabula County, Ohio, where the boy toiled during the day and eked out his meager education by night study. In the War of 1812 he served in a regiment commanded by Col. Richard Hayes. After the War he taught school for a time and studied law. He was admitted to the bar in 1820. In 1826 he was elected to the Ohio Legislature, and in 1838 he was elected to Congress as a Whig. He at once took a prominent part in the anti-slavery controversy, developing the qualities of aggressiveness and power of combination in opposing the increasing demands of the slave-owners and their political allies. On account of his uncompromising attitude on this subject the House passed a resolution censuring him in 1842. Giddings at once resigned his seat and appealed to his constituents, who returned him to Congress by a large majority. He held his place in that body for twenty years, retiring, on March 4, 1859, only when the state of his health rendered it imperative that he should do so. Twice during his last Congressional term he fell unconscious while addressing the House. In 1861 President Lincoln appointed him United States Consul-General in Canada, which office he held until his death.

Giddings was one of the members and promoters of the Congressional Temperance Society, and in a communication to the *Journal of the American Temperance Union* for May, 1858, he bore the following testimony to the fruitfulness of this and other temperance organizations:

> It is due to my junior associates to say, there is less intoxication and less appearance of vice among the members of the present than of any Congress with whom I have associated. It is now the fifth month of the session, and I have neither seen nor heard of intoxicating liquors being brought to the Capitol or kept there; nor, with two exceptions, have I seen any member on the Republican side of the Hall give evidence of intoxication. It is true, however, that men of observation with whom I have conversed, uniformly attribute this improvement, in a great degree, to the fact that almost every member is attended by some portion of his family. . . .

GIDEONS, THE. An organization of Christian commercial travelers in the United States and Canada. Early in 1899 John H. Nicholson, of Janesville, Wis., came to the Central Hotel, Boscobel, Wis., for lodging. Owing to the crowded condition of the hotel, he was assigned to a bed in a double room. The occupant of the other bed was S. E. Hill, of Beloit, Wis. Each discovered that the other was a Christian. Their evening devotions were held together. They met again at Beaver Dam, Wis., May 31, 1899, and decided to band the Christian commercial travelers together "for mutual recognition and united service for the Master." They called a meeting at Janesville, Wis., July 1, 1899, in the Y. M. C. A. building. Only three persons, however, were present at the meeting—John H. Nicholson, W. J. Knights, and S. E. Hill. They organized with S. E. Hill as president, W. J. Knights as vice-president, and John H. Nicholson as secretary and treasurer. After much consideration and prayer it was decided to call the new organization "The Gideons, The Christian Commercial Travelers' Association of America." Gideon was a man in whose character humility, faith, and obedience were the outstanding elements. This was the standard the Gideons set for themselves.

The Gideons claim to be the only organization that is trying directly to bring the gospel of Christ and His salvation to commercial travelers, as such; and the declared object of the society is "to encourage one another in the Master's work and to improve every opportunity for the betterment of the lives of our fellow travelers, business men, and others with whom we may come in contact."

The organization has three classes of members —regular, sustaining, and associate. The qualifications for regular membership are: "Any man whose occupation is traveling for commercial business, who believes in Jesus Christ as the eternal son of God, accepts Him as his personal Saviour, and who has belonged for three months or longer to some local church or other religious body that makes such belief and endeavor a condition of membership, may become a Gideon by pledging himself to wear the Gideon emblem and complying with the By-Laws governing applications."

"Sustaining" members are under no responsibility or liability for the financial needs of the association at any time.

The wives, mothers, sisters, and daughters of all Gideons are recognized as auxiliary members without formal organization.

Persons buying, selling, or handling wine, spirituous or malt liquors are not eligible to membership in the Order.

One of the objects of the organization is placing the Bible in the guest-rooms of American and Canadian hotels. The local Christian forces cooperate with the Gideons in this work.

The emblem of the Association consists of gold and enamel, with a blue background upon which appears a white pitcher or water jar, from which a flaming torch protrudes. There is also an auxiliary pin consisting of a crescent with lilies of the valley, with suspended Maltese cross, with a Gideon emblem on the central part of the cross.

The adopted flower of the Gideons is the lily of the valley, with a white carnation as substitute.

Organizations subordinate to the national institution are State associations and local camps.

Conventions are held annually. They maintain a beneficent fund. Dr. P. A. Baker, general superintendent of the Anti-Saloon League, in his annual report for 1913, speaking of the Gideons' temperance activities, said: "They are making the hotel bars unpopular and unprofitable. They have lifted the profession of traveling salesmen from the low level of the barroom, where formerly both salesmen and buyer resorted for inspiration to trade, to the level of sober dealing and honorable merchandising. They are the circulating medium of this reform against whom the spurious sort who loaf about the lobby of public houses cannot contend. Theirs is to be a large place in the solution of this problem."

The national headquarters of the Gideons is at 308-309 Marquette Bldg., 140 South Dearborn St., Chicago, Ill.

GIGGER. A slang term for an illicit still.

GILANG. A fermented beverage made from rice by the Malays.

GILD or **GUILD.** A medieval association whose members were pledged to assist and protect one another. There were in ancient times religious gilds, and, after the tenth century, merchant gilds and craft gilds. The origin of gilds has been variously explained. Some writers have traced them to the Roman *collegia* and *sodalitates;* others refer them to the Scandinavian sacrificial banquets; while still others derive the word "gild" from the Anglo-Saxon *gildan* ("pay").

The earliest references to gilds are found in documents of the eighth century, in the Carolingian capitularies, for instance (779 and 789); and the oldest body of gild ordinances now extant in Europe are those of the fraternities of Cambridge, Abbotsbury, and Exeter, dating from the first half of the eleventh century. At Cambridge the Thanes' gild paid the *wergeld* when a member killed any one in a blood-feud. The gilds at Abbotsbury and Exeter gave assistance in fire-losses, arranged for attendance at funerals of gildsmen and for prayers for the dead. In the fourteenth century these religious gilds had become so numerous that Parliament ordered (1388) the sheriffs to obtain full returns of their ordinances and property. The members of such gilds were assisted in old age, sickness, etc. For example, the statutes of the gild of St. Catherine, Aldersgate, London, provided that aid was to be given to any member who should "fall into poverty or be injured through age, or through fire or water, thieves or sickness." Masses for the dead were provided for from a common purse. The religious gilds were abolished by Henry VIII, who seized their property and revenues and perpetually vested them in the Crown.

The merchant gilds existed in England soon after the Norman Conquest, and were probably transplanted from Normandy. Their principal function seems to have been to regulate the trade monopoly enjoyed by certain towns under royal grant; and their ordinances were enforced by an alderman and several subordinate officials.

Craft gilds consisted of all artizans engaged in a certain industry in a particular town. The earliest craft gilds were those of the weavers and fullers of woolen cloth. In the fifteenth and sixteenth centuries such fraternities were termed "misteries" or "companies," and many of their members had become wealthy employers of labor. Gradually the craft gilds, as they increased in power, supplanted the merchant gilds. In the fourteenth and fifteenth centuries gilds, or fraternities, of journeymen became prominent, and conflicts between them and employers, or master artizans, ensued. In the Tudor period, in England, "fellowships of crafts or misteries" were required by law to be approved by the royal justices or other Crown officers. A statute of Elizabeth curtailed the jurisdiction of the gilds over journeymen and apprentices. In the reign of Edward VI a statute (1547), while not suppressing the craft gilds, confiscated such portions of their revenues as had been used for the "sustentation of any priest or of any anniversary, or obit, lamp, light or other such things."

In connection with the craft gilds or fraternities many drinking customs were at one time common. In certain trades apprentices, on being introduced into workshops, were required to pay certain sums to be spent in liquor, and similar exactions were made from journeymen entering upon a new employment. (See BIENVENUE; BROTHERING; ENTRY; FOOTING; GARNISH.)

In London, England, representatives of the gilds or fraternities are the several livery companies. Such of these as have relation to the alcohol problem are treated in separate articles (see BREWERS' COMPANY; DISTILLERS' COMPANY; INNHOLDERS' COMPANY; VINTNERS' COMPANY).

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GILD-ALE. Ale consumed at meetings of the religious gilds in medieval England.

GILL-BEER. A fermented malt liquor medicated with the leaves of the gill or ground-ivy *(Nepeta glechoma)*.

GILLET, JOSEPH. French industrialist, philanthropist, and friend of the temperance movement; born in 1843; died in Paris April 9, 1923. Prominent as a captain of industry and the possessor of an immense fortune accumulated during a life of intensive effort and remarkable business sagacity, Gillett was heard of most frequently, perhaps, as a great capitalist, the typical representative—to use the American phraseology—of "big business"; yet strict justice would have accorded him a place of no less importance among his countrymen as a great social benefactor and humanitarian. Among the many social works which came under his direction or patronage were the School of Commerce, the School of Chemistry, the Museum of Industrial Arts, the Historic Textile Museum, the Rhône Society of Professional Instruction, numerous societies for the promotion of cheaper and more healthful homes, various charitable organizations, the Antialcoholic League, the Departmental Committee for the Fight against Tuberculosis, etc. Only those who knew him most intimately were in a position to testify to the countless instances in which he gave aid to struggling students, crippled children, and other individuals and families in distress. Simple in his habits of living, and modest almost to a fault, Gillet never permitted his photograph to appear in the press; and he avoided public honors, even to the extent of refusing the rosette of the Legion of Honor.

Having become a total abstainer at the age of fifty, Gillett would occasionally, with mild pride, explain to a friend the reason for his renunciation of alcoholic beverages of all kinds. He had always been a moderate wine-drinker, but like all those who pursue a strenuous career, even this mild indulgence had exacted its physical toll. One day his physician said to him: "I could give you a remedy, but I shall not tell you what it is, because you will not apply it." Gillett insisted on knowing the remedy; and at length the physician, still firmly convinced of the futility of his advice, told him to renounce fermented drinks of all kinds. Several weeks later he saw the doctor again and triumphantly announced that he had followed the physician's suggestion and was drinking nothing but water. Thereafter he seldom missed an opportunity to testify to the fact that he owed his robust health to this precious liquid so generously provided by nature.

Gillet took an active part in the campaign for the prohibition of alcohol during the World War, not only providing funds for the movement, but

attending the conferences of the temperance workers. Following the War he took a keen interest in the activities of the temperance organizations, giving liberally to their support and most generously assisting a number of workers personally whenever he discovered that they were making financial sacrifices to the cause which they could ill afford. To one of these he said: "The temperance victory is the future of the country. Without this victory there will be no happiness for humanity; and, if I were sure of this victory, I would be ready to give the greater part of my fortune to accomplish it."

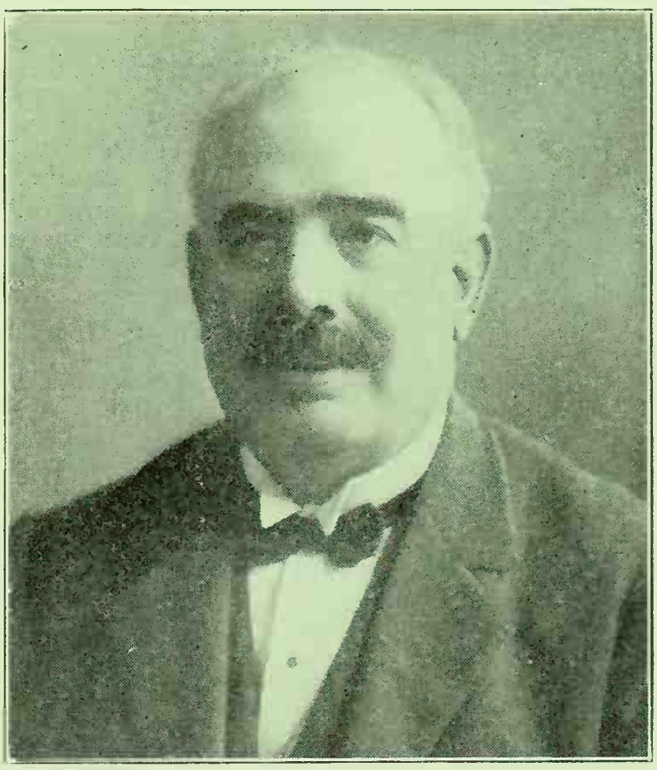
GILLETT, FREDERICK HUNTINGTON. An American lawyer, Congressman, and Prohibition advocate; born at Westfield, Mass., Oct. 16, 1851; educated at Amherst College, Mass. (A.B. 1874; A.M. 1877; LL.D. 1906) and at Harvard Law School (LL.B. 1877). He was admitted to the bar in 1877, and has been engaged in the practise of law at Springfield, Mass., since that date. From 1879 to 1882 he was assistant attorney-general of Massachusetts. He was elected to the Massachusetts Legislature in 1890, and to Congress, as Representative from the Second Massachusetts District, in 1893. He has been successively re-elected to the present time (1925). From 1919 to 1925 he was Speaker of the House of Representatives. In 1915 he married Mrs. Christine Rice Hoar, of Worcester, Mass.

Throughout his public career Gillett has steadily practised and advocated total abstinence; and his able opposition to the licensed sale of intoxicants has made him a national figure in the field of moral reform. One of the earliest of his successes in that field was the passage of a law by which American liquor-sellers are forbidden to sell intoxicants in Pacific Islands having no civilized government. Another of his achievements was the passage of his bill to break up divorce colonies in the Territories. In many of the conflicts in the House of Representatives on the Prohibition question Gillett took a leading part in opposition to the liquor interests; and his specches on the Webb-Kenyon Law, on Prohibition in the District of Columbia, and on the Eighteenth Amendment form part of the permanent literature of the temperance reform.

GILL-HOUSE. A house for the sale of GILL-BEER; an ale-house.

GILLIES, JAMES. Scottish temperance leader; born at Bellshill, Lanarkshire, Jan. 18, 1861; educated in the public schools at Mossend, Kilmarnock, and Glasgow. Entering the service of the Caledonia Railway Company as a clerk, he gave a considerable portion of his evenings to the promotion of the temperance cause under the auspices of various temperance organizations. He instituted and was superintendent of the Congregational Church Band of Hope at Bellshill from 1879 to 1885. In 1886 he married Margaret Hendry.

Gillies joined the Juvenile Good Templars in 1873, and three years later was transferred to the Subordinate Lodge in which he served in every office and was appointed Deputy Grand Chief Templar in 1882. He joined the Independent Order of Rechabites in 1893, and the Sons of Temperance in 1905, serving both of these bodies in official positions. In 1885 he was appointed lecturing agent of the Scottish Temperance League, and in 1905, after twenty years of campaigning and organization work, he was chosen secretary of that body, a position which he filled most successfully. He is the acting secretary of the National Temperance Council of Scotland, and honorary secretary of the National Temperance Federation of the United Kingdom. He organized the great crusade in 1915 in favor of the King's War-time Temperance Pledge, when, in the city of Glasgow alone 171,000 signatures were obtained; he organized also the special memorial to Prime Minister Asquith in favor of the Temperance (Scotland) Bill, when 2,200 signatures were secured from the ministers of religion in Scotland. That memorial



JAMES GILLIES

greatly impressed the Government. He was secretary of the Prohibition educational campaign in Scotland in 1918, when every important center was visited by a deputation of temperance speakers from the United States and Canada. He has been a constant writer, having large faith in the educational and persuasive value of the printed page. The general press, as well as the temperance periodicals, have printed numerous leading articles and letters from his pen, dealing with the various phases of the temperance reform; while a number of his pamphlets have had wide circulation. On the outbreak of the World War, Gillies urgently insisted on the right and the power of the Government to abolish the liquor traffic, under the enlarged powers conferred by Parliament. The following pertinent paragraph is from his tract "The Case Against State Purchase":

> One cannot but wonder at the inaction of the Government. Since the declaration of war we have had three strong and influential Governments in power — Liberal, Coalition, and National — but all alike have been dominated by "the hidden hand" of the liquor traffic. At all events, not one has had the courage to enforce the one and only remedy that has proved successful wherever it has been tried, and that is Prohibition.

When the Scottish Temperance and No-Licence

Union was formed (April 3, 1922), Gillies was appointed one of its secretaries, and when it was merged in the Scottish Temperance Alliance (April 30, 1924) he was appointed one of its three secretaries, his colleagues being Mr. W. J. Allison, and Mr. Tom Honeyman.

GIN. A compounded spirit, prepared by redistillation of plain spirit with juniper berries, coriander seeds, angelica roots, etc., or by adding various essential oils to rectified spirit. The name "gin," more properly "geneva," is derived from the French word *genièvre* ("juniper"). Gin produced by distilling possesses a much more delicate flavor than that produced by mixing or compounding. The average alcoholicity of gin in common use is 52 per cent.

Professor Sylvius, of Leyden, is named by Koempfer as the inventor of gin, while the use of juniper for flavoring alcoholic beverages can be traced to Count de Morret, son of King Henry IV of France, who either invented or improved juniper wine, to which he attributed his good health and long life. This liquor was considered very wholesome; and as it was so inexpensive, it was known as "the wine of the poor." In the distillation of spirit from fermented liquors it was customary to add some aromatic ingredients, such as ginger or grains of paradise, in order to remove the unpleasant flavor of the crude spirit; and the popularity attained by juniper wine evidently led to the use of the juniper berry in the manufacture of gin.

At present two distinct kinds of gin are manufactured: Dutch geneva, or hollands, and British gin. These are divided into numerous subvarieties. The old-fashioned hollands, most of which is made at Schiedam, is usually manufactured after this process:

> A mash consisting of about one third of malted barley, or bere, and two-thirds rye-meal is prepared, and infused at a somewhat high temperature. After cooling, the whole is set to ferment with a small quantity of yeast. After two to three days the attenuation is complete, and the mash so obtained is distilled, and the resulting distillate (the low wines) is redistilled, with the addition of the flavoring matter (juniper berries, &c.) and a little salt. Originally the juniper berries were ground with the salt, but this practice no longer obtains, but some distillers, it is believed, still mix the juniper berries with the wort, and subject the whole to fermentation. When the redistillation over juniper is repeated, the product is termed *double (geneva,* &c.). There are numerous variations in the process described, wheat being frequently employed instead of rye. . . .
>
> In the manufacture of British gin a highly rectified spirit is redistilled in the presence of the flavouring matter (principally juniper, and coriander), and frequently this operation is repeated several times. The product so obtained constitutes the "dry" gin of commerce. Sweetened or cordialized gin is obtained by adding sugar and flavouring matter (juniper, coriander, angelica, &c.) to the dry variety.—"Encyclopaedia Britannica," 11th ed., *s. v.*

Inferior qualities of gin are made by adding essential oils to ordinary spirit, the distillation process being omitted. This kind is called "trade-gin." It has been used extensively in commercial dealings with the inferior native races of the British possessions, in West Africa for instance. There it is employed as a kind of currency in payment for the products of the colonies. Trade-gin has added much to the mental and physical demoralization of the negro race.

The essential oil of juniper, contained in the better grades of gin, is a powerful diuretic; and consequently such gin is frequently prescribed in cases of affection of the urinary organs.

Like brandy, gin was at first sold in drug-stores, but its popularity soon led to its manufacture on a large scale by distillers. The permission to set up distilleries, which was granted after the English Revolution of 1688, caused the cheap production of intoxicants, and a great increase of drunkenness resulted. The average quantity of spirits distilled, which is said to have been only 527,00 gallons in 1684, had risen to 3,601,000 gallons in 1727. In the second year of George II the spirit retail license was placed at £20 and was renewable annually. But the law failed of its purpose; for gin was hawked openly in the streets under other names, and, accordingly, in 1732, the measure was repealed, and a license fee of £10 was substituted (see the article on ENGLAND, p. 926).

Gin-drinking spread through London like an epidemic, and its results were so appalling that in 1736 the Middlesex magistrates petitioned Parliament on the subject, with the result that the same year saw the passage by the British Government, of the Gin Act. The Bishop of Oxford, in a speech delivered in the House of Lords during the debate on the bill, said:

> Almost in every street we have two or three gin-shops, filled with such company as no sober man could view without horror, and yet this is not the worst; there is an invisible scene still more horrible to think of, for they tell me every one of these gin-shops had a back shop or cellar strewed every morning with straw, where those that got drunk were thrown.

It was stated in Parliament that one retailer of gin displayed a sign-board announcing that customers could get "drunk for a penny, dead drunk for twopence, and [have] clean straw for nothing."

The populace of all the large towns honored the "Death of Madame Gin" with funeral processions. Wine licenses were taken out, and gin was sold under fictitious names. Informers became the object of popular hatred. Meanwhile, in eight years (1734-42) the annual consumption of gin rose from about 13,000,000 to about 19,000,000 gallons. In 1743 it was found necessary to modify the Act.

The genius of Hogarth was occupied about this period in depicting the fashions of the times. In his "Gin Lane" he portrayed the horrors of a typical street in the lower part of London, whose inhabitants were ruined by their addiction to gin (see GIN LANE).

In the Final Report of the Royal Commission on Whisky and Other Potable Spirits, presented to the British Parliament July 28, 1909, it is stated (p. 40) that

> a practice has grown up of selling under the name of Geneva a spurious spirit produced by a mixture of molasses spirit with a little Schiedam moutwijn. Some attempt was made by the Municipality of Schiedam to institute a form of control by which genuine Hollands Geneva could be guaranteed, but the system does not appear to have met with much success.

The same report states, also, that geneva, hollands, or hollands gin

> is now made from a mixed mash of malted barley, rye, and maize in more or less equal proportions. The whole mash is fermented together and is then distilled three times in a pot still, the result being a spirit called moutwijn or maltwine. The moutwijn is then redistilled and juniper berries and other flavourings added.
>
> The Geneva manufacturers do not make the moutwijn themselves, this spirit being made, in Schiedam in the main, in small pot stills and bought through brokers.

See ENGLAND; OLD TOM.

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed.

s. v.; Richard Valpy French, *Nineteen Centuries of Drink in England,* pp. 285 *et seq.,* London, n. d.

GIN ACT. See ENGLAND; GIN.

GIN COCKTAIL. A drink compounded of gin, sugar, bitters, and lemon-peel.

GIN FIZZ. See FIZZ.

GINGER ALE. A beverage flavored with ginger and charged with carbonic-acid gas.

GINGER BEER. A fermented and effervescing beverage made of ginger, sugar, yeast, and water.

GIN LANE. A famous engraving by William Hogarth (1697-1764), and companion picture to his BEER STREET.

In the latter part of the seventeenth century spirit-drinking increased greatly in England, and the populace became addicted to the consumption of gin (see p. 926). Hogarth, in "Gin Lane" (see p. 925), portrays the awful effects of gin-drinking. The following striking description of the picture is given by the Rev. Richard Valpy French in his "Nineteen Centuries of Drink in England," p. 306:

In *Gin Lane,* the artist portrays a loathsome neighbourhood, the presiding genius of which is *gin.* To procure it no means are left untried. Every article of domestic comfort, even to the meanest shred of raiment, is carried to the pawnbroker for the wherewithal to purchase gin. The influence of this fire-water is everywhere apparent; in the ruined dwellings, in the sickly looks, in the emaciated frames, trembling limbs, carious teeth, livid lips, and sunken eyes. The very children in that region are habituated from the cradle to love gin. The one house that thrives is that of the pawnbroker. The details are agonising; a child ravenous, gnawing a bare bone, which a dog, equally the victim of famine, is snatching from him. A woman is seen pouring a dram down the throat of an infant. In a ruined house, the corpse of a hanging suicide is displayed. A drunken object is drawn, in female shape, whose legs have broken out in horrible ulcers, and who is taking snuff, regardless of her child slipping from her arms into the low area of the gin vault. Gin too has killed the female whom we see two men placing in a shell by order of the beadle, while the orphan child is being conveyed to the Union.

Commenting on the gin-drinking of his day the Rev. James Townley wrote:

Gin, cursed fiend! with fury fraught,
Makes human race a prey;
It enters by a deadly draught
And steals our life away.

Virtue and Truth, driv'n to despair
Its rage compels to fly;
But cherishes, with hellish care,
Theft, Murder, Perjury.

Damn'd cup! that on the vitals preys,
That liquid fire contains,
Which madness to the heart conveys,
And rolls it through the veins.

GIN-MILL. A slang term for a saloon.

GIN-PALACE. An English colloquial term for a public house; applied specifically to the brilliantly illuminated saloons in the poorer quarters of the great cities, where not only the men, but the women of the neighborhood, go to drink gin, the favorite beverage of the poorer classes.

It is gas which makes the splendour of the gin-palace.—Walter Besant, "Fifty Years Ago," p. 61.

GIN RICKEY. A beverage compounded of gin, aerated water, lime-juice, and cracked ice. The name is derived from one Colonel Rickey, who first used limes instead of lemons in preparing this and similar beverages.

GIN SLING. A beverage composed of Holland gin, hot water, and sugar, the whole being well stirred, and a little nutmeg grated over it.

GIPPS, Sir GEORGE. British soldier, governor of New South Wales, and temperance advocate; born at Ringwould, Kent, England, in 1791; died at Canterbury, England, Feb. 28, 1847. He was educated at King's School, Canterbury, and Woolwich Academy, from which he passed into the army in 1809 with the rank of second lieutenant. He served during the Peninsular War, traveled in various countries, spent five years in the West Indies, and, in 1837, was appointed governor of New South Wales. He assisted largely in exploring the country, and a section of the colony of Victoria still bears the name "Gippsland." He assumed office in New South Wales in a time of disturbance over the taxation question, and was somewhat arbitrary in his assertion of the extreme rights of the Crown; yet his ability and devotion to the interests of the colony were conceded on every hand. On his resignation, in 1846, he received a cordial vote of thanks from the British Government for his services.

During his tenure of the governorship Gipps took an active part in temperance work, especially in the operations of the Australian Temperance Society; and he was a frequent speaker at its meetings. He was the first president of the New South Wales Temperance Society.

GIVEALE. A feast held annually in former times in Kent, England, in accordance with the terms of the will of some deceased person, the expense being borne by his estate. Ale was the beverage provided on the occasion.

GLADDEN, WASHINGTON. American clergyman and author; born at Pottsgrove, Pa., Feb. 11, 1836; died in Columbus, O., July 2, 1918. He was educated at the Owego (N. Y.) Academy and Williams College, Williamstown, N. Y. While attending college he taught in public schools during the winter seasons to earn money to pay his expenses. He taught last in the Owego Academy, after his graduation in 1859. While working on his uncle's farm under an agreement to remain until he was 21 for a horse, saddle, and bridle, or $100 in money, the literary and religious trend of his mind was seen by his uncle, who counseled his nephew, then sixteen years old, to seek more helpful employment. With this suggestion the young nephew agreed, and soon entered the office of the *Gazette,* a weekly, at Owego, the county-seat. Here he learned to do everything required in a village newspaper plant, both mechanical and editorial.

In 1871 he became one of the editors of the *Independent,* New York, which position he held for four years, then resigning as a protest against the appearance in that magazine of advertising material in editorial form. In 1860 Gladden was licensed to preach by the Susquehanna Association of Congregational Ministers. His first pastorate was at Le Raysville, Pa., and the next was at the First Congregational Church, Brooklyn. Here he married (Dec. 5, 1860), in his own church, Miss Jennie O. Cohoon, who had been a classmate in Owego Academy. His subsequent pastorates were: Morrisania, N. Y., 1861-66; North Adams, Mass., 1866-71; North Church, Springfield, Mass., 1874-82; First Congregational Church, Columbus, O., 1882-1914. From 1914 till his death he was pastor emeritus of the last-named church.

There had been much in the childhood of Gladden that foreshadowed a man of strong character. To an unusual degree he was studious, meditative, sympathetic, impressionable, and determined. He was quick to challenge a thing which he did not approve. Though reared in a religious atmosphere, and taught to revere the Bible, his childish mind balked at many things that were said to be pleasing in the sight of God. There was too much restraint on what to him was innocent play, too much emphasis on fear, too much emotionalism, and not enough humanity and love. For ten years —years of anguish of spirit, as he himself said, —young Gladden was striving "to find God." Out of this slough of despond he was lifted in his eighteenth year by a clear-headed minister who made him see that it was not necessary to wait for "raptures," but to trust in the "Father's love and walk straight in the ways of service." He was not in accord with much of the preaching of his early days. In his "Recollections" he recalls the evangelistic efforts of the then famous Jacob Knapp, who described hell as a burning pit, "with sinners trying to crawl up its sides out of the flames, while the devils stood by with pitchforks to fling them back again." "It was intended," he says, "to frighten sinners; probably it had that effect on many. For myself, though a small boy, I distinctly remember that it made me angry." While yet a mere youth, Gladden vigorously protested the action of clergymen in putting a ban on innocent amusements at a New England Y. M. C. A. He deplored the antagonisms of clergymen, churches, and creeds. For 40 years he advocated the federation of churches. According to the *Review of Reviews* (August, 1918) "Dr. Gladden for fifty years was a vital force in American religious thinking; and it fell to his lot to take a foremost part in the interpretation of the Bible in the light of modern scholarship, and also in formulating the doctrine of evolution in terms of religious thought."

During his pastorate in Columbus, O., Gladden took a very active part in the public life of the town. His name is perpetuated in the Gladden Community House, one of the prominent philanthropic agencies of Columbus.

Gladden was essentialy a man of peace. Probably no one man did more than he to settle labor troubles. He abhorred war, and was awarded by the Church Peace Union its $1,000 prize for the best essay, the title of which was "The Forks of the Road." That he was a man of strong convictions is found in his fierce attack (1905) against the proposed gift by John D. Rockefeller of $100,000 to the Board of Commissioners for Foreign Missions of the Congregational Church, on the ground that it was "tainted money." He numbered among his classmates James A. Garfield, Henry M. Alden, editor of *Harper's Monthly*, and Horace E. Scudder, editor of the *Atlantic Monthly;* and among his intimate associates were Samuel Bowles and Josiah G. Holland, editors of the *Springfield* (Mass.) *Republican*. On all of these he delivered funeral orations. He was the author of about 30 books, a list of which will be found in "Who's Who in America" for 1918-19. When, in the later years of his life, his right hand became disabled, he learned to write with his left, and kept busily at work almost to the end.

Toward the close of his life, speaking of the day he bade farewell to Williams College, he said:

> Since that day I have never been out of a job for a minute. Always I have been somebody's hired man, under contract for service. There have been no pauses or interludes between occupations; I have never had a chance to know how it would seem to have nothing to do. Whether that day will come, I do not know. I rather hope that I may, one of these days, get a little time out of harness, but I am not sure that I would know what to do with it.

Roanoke College (Salem, Va.) conferred upon him the honorary degree of D.D.; and the University of Wisconsin and Notre Dame College (the latter a Roman Catholic institution) gave him that of LL.D.

At eighteen Gladden had become a member of the Independent Order of Good Templars, and he stood immovably for temperance all through his life, as is evidenced by his books, sermons, and public pronouncements. However, as early as 1876, he took an unusual stand, which is set forth in his book, "Social Salvation," as follows:

> To one conclusion I have clearly come, namely, that wherever it is decreed that the saloon must go, there it is the bounden duty of those who abolish it to see that something better takes its place.
>
> In view of results for which the saloon is largely responsible, in the wreck of human lives, in the known relation that its traffic bears to the totality of crime and pauperism and insanity, and its unmeasured misery caused by the consuming appetite it breeds, it is vital that an opposing institution rooted in the necessity of reform and in conscious responsibility for one's fellow man, and having, too, a valid economic basis in yielding profit, should be fostered by infinite patience and care, and grow in all helpfulness and practical adaptation to constructive social good.

GLADSTONE, WILLIAM EWART. British statesman; born in Liverpool, England, Dec. 29, 1809; died at Hawarden, Flintshire, May 19, 1898. He was educated at Eton and at Christ Church College, Oxford. His university career was exceedingly brilliant: he took double first-class honors, distinguishing himself both in classics and mathematics. He entered Parliament in 1833, when he became Member for the borough of Newark. Two important steps marked the early part of his political carcer: the first, when he joined Sir Robert Peel in opposing protection, and the second, when he visited Naples and saw with his own eyes the fruits of tyranny. These two steps brought him to the stage where he learned the priceless value of liberty. After this there could be no turning back; and his later crusade for Ireland was, after all, only the last stage of the pilgrimage which began at Naples.

A great event occurred in young Gladstone's career when Sir Robert Peel as Prime Minister sent him to the Board of Trade. He knew little or nothing about finance before he entered this office; but the training he received there, together with his natural aptitude, made him the greatest financier of the age. His Parliamentary success kept pace with his administrative mastery; and as early as 1843 he was a leading debater in the House of Commons, with a seat in the Cabinet and a national reputation for both scholarship and finance. Originally a Tory, his studies and observations, confirming his intense and ever-growing love of human liberty, led him away from his earlier political affiliations; and, rejecting the tempting offer of a position in the Tory cabinet of Lord Derby, in 1858, he cast his lot with Palmerston and the Liberals. He became Chancellor of the Exchequer, and his budget of 1860 contributed largely to his enduring fame as a financier. It is impossible, in the space available here,

WILLIAM EWART GLADSTONE AND MRS. GLADSTONE

to trace the successive steps in his great career. To him belongs the unparalleled honor of having been four times Prime Minister of England.

In 1860, as Chancellor of the Exchequer, he carried through the famous commercial treaty with France—a measure which brought about something like a revolution in the drink traffic. Its object was to cure, or at least moderate, the national habit of drinking large quantities of heavy English beer by substituting the Continental light wines, which were to be free of duty. This treaty led to the passage of the "Grocers' Licensing Bill," under which thousands of new licenses to sell intoxicants were issued to dealers who had never before sold any form of alcoholic beverage; and through which many more thousands of people who never patronized a drinking-bar acquired an appetite for the supposedly harmless light wines now handled by the grocers. Gladstone's argument in Parliament in favor of these measures was:

> We have been permitting the brewers, the distillers, and the publicans to exercise a huge monopoly. We are compelling the common people, by our taxes on light and innocuous beverages, to indulge in highly intoxicating drinks. But the use of light wines must greatly diminish drunkenness, our national vice.

It has been said that Gladstone later regretted these early measures which he promulgated with a view to mitigating the drink evil, but this statement is questionable; for as late as 1895, in a letter to the National Temperance Congress, at Chester, he contends that "the plan of free trade, with strict police supervision and adequate taxation was unfortunately refused a fair trial." This letter, which is reproduced in its entirety below, is remarkable for the candor with which the famous statesman, who had mastered so many of the nation's vital and perplexing problems, confesses himself baffled by the drink problem.

> MY DEAR SIR,—I can offer no contribution worthy of notice to the great purposes of your meeting, for while I am profoundly sensible of the immense importance attaching to the question I cannot pretend to have mastered its difficulties in any way satisfactory to myself. I seem to see pretty clearly certain things about the question, but as a whole it baffles me.
>
> I do not doubt that Local Option is in principle sound, but it appears to me that those must be of a very sanguine temperament who believe it is sufficient to dispose of the entire question. The large introduction of the brewers as capitalists has been a most threatening circumstance, but it is the chief gain achieved for many years that the attempt made a few years ago to compensate them was defeated. The holder of the licence is the only person with regard to whom the word compensation ought to be so much as mentioned. I am of opinion that the method of sale for public account as it exists in various parts of Scandinavia presents great advantages. Of course, if we adopt it, we ought to adopt it in the best form. The plan of free trade, with strict police supervision and adequate taxation, was unfortunately refused a fair trial. Of the schemes of mere limitation by reducing the number of licenses, I confess I have but a poor opinion. To remove from the trade the discredit which now rests upon it would indeed be a great object, and an act of justice to all its best members.
>
> But these ideas are crude and uncombined, while I fear I have nothing better to offer, and no means of rendering any practical service, as I am quite outside the circle of public affairs.
>
> Faithfully yours,
> (Signed) W. E. GLADSTONE.

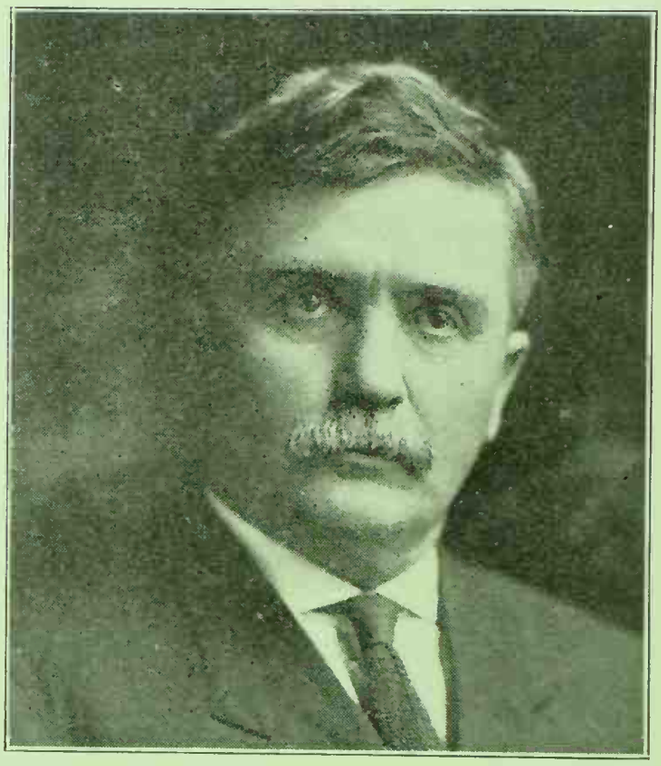
As indicated by the above letter, Gladstone favored and supported the principle of local option, while realizing it to be inadequate to the final and entire solution of the alcohol problem. In an election address in 1892 he said:

> We shall promote not only the establishment of a representative licensing authority, but the granting to the people of purely local powers of option, such as shall give them an effective voice in determining the conditions of the liquor traffic, even up to the point of providing, within properly appointed areas, for its extinction.

It should be kept in mind that one of his reasons for quitting the Tory party was that for many years the Tories and the great landowners had steadily voted increased privileges and immunities to the brewing and the distilling interests.

Further information concerning Gladstone's attitude on the liquor problem will be found under ENGLAND.

GLEED, JAMES WILLIS. American lawyer and Prohibition advocate; born at Morrisville, Vt., March 8, 1859; educated at the University of Kansas (A.B. 1879; A.M. 1882), and Columbia University, N. Y. (LL.B. 1884; LL.D. 1904). He entered upon the practise of law in Topeka, Kan., in 1884, after serving for a period as professor of Greek and Latin, and later as instructor in law, in the University of Kansas. In 1886 he



JAMES WILLIS GLEED

married Grace Greer, of Topeka. He began his law practise in that city in the period when something like indifference, if not reaction, was stealing over the State of Kansas, following the movement of 1880, when constitutional Prohibition was carried by popular vote. He was for many years a member of the executive committee of the Kansas State Temperance Union, serving also as president for several successive terms, and taking the platform in various sections of the State to thwart the resubmission policy of the wets. In 1882 he wrote and passed in a county Republican convention a platform containing only two planks: Prohibition and Woman Suffrage. Continuing his advocacy of that platform, he has lived to see both its planks adopted by the nation at large.

Kansas was one of the States whose Legisla-

tures ratified the Eighteenth Amendment by the unanimous vote of both houses.

Gleed is a contributor to the magazines on economic and educational topics, and is the author of "The Wealth of the Spirit," 1923.

GLENLIVET or **GLENLIVAT.** A brand of whisky, so called because it was first made in a glen or valley of that name in Banffshire, Scotland. The term is used generally for any brand of superior Scotch whisky.

GLENN, ROBERT BRODNAX. Governor of North Carolina; born on a farm in Yadkin County, N. C., Aug. 11, 1854; died in Winnipeg, Canada, May 16, 1920. His boyhood and youth, excepting the time he was at college, were spent in Rockingham County, N. C., whither his parents had moved shortly after his birth. He was educated in the public schools, at Davidson College, and at the University of Virginia. He then entered the law school of Judge Richmond Pearson, at Richmond Hill. On Jan. 8, 1878, he married Miss Nina Deaderick, of Knoxville, Tenn.

Glenn practised law at Danbury from 1878 to 1885, and at Winston-Salem from 1886 until 1905, when he was inaugurated governor of North Carolina. During his legal career he served at United States Attorney for the Western District of North Carolina (1893-97). He was elected to the General Assembly from Stokes County in 1880, and to the Senate from the Senatorial district of Forsyth, Rowan, and Davidson, in 1898. In nearly every national campaign, from 1885 until the year of his death, he was either district elector or elector at large, and he was often a delegate to party conventions in the State and to national conventions. He served in the North Carolina National Guard from 1890 to 1893, rising to the rank of major.

During his term as governor of the State (1905-09) he was confronted with several issues of vital importance, in the handling of which he showed himself an able executive and a wise statesman. The Prohibition movement, which had long been gathering strength in the State, had reached a point where legislation in its interest was demanded; and Glenn, regarding it as the great moral issue of the day, gave himself whole-heartedly to its support. His courageous leadership of the campaign against liquor contributed more than any other factor to the abolition of the traffic in North Carolina in 1908.

On the expiration of his term as governor he at first took up the work of the Board of Home Missions of the Presbyterian Church. Then, yielding to the insistent demands for his services as a public speaker, he became identified with the Chautauquas and the Lyceum bureaus. His addresses took him into nearly every State and brought him into nation-wide prominence in this field, especially as a Prohibition advocate. He was chosen as vice-president of the Anti-Saloon League of America in 1913, an office whcih he continued to hold to the time of his death. He was of inestimable value to that organization not only as a brilliant speaker, but as a wise counselor and a masterful executive. To the temperance cause in general he rendered a service which justly entitles him to a place among the foremost temperance leaders of the South. Glenn was appointed a member of the International Boundary Commission by President Wilson (who had been a fellow student at Davidson), and he was attending a session of that body in Canada when death overtook him.

GLEUKOS. See WINE, IN THE BIBLE, under WINE.

GLORIA. A slang term used in France for coffee and brandy.

GLOVE. See SHOEING-HORN OR GLOVE.

GLOVER, THOMAS WILLIAM. British temperance evangelist; born at Ross, Herefordshire, England, in 1843; died in Portland, Oregon, U. S. A., March 8, 1905. At an early age he joined the Band of Hope in his community and engaged actively in temperance work. Removing to London while a young man, he was speedily recognized as a temperance lecturer of decided promise. He attracted the attention of General Booth, of the Salvation Army, who assisted him in arranging an open-air demonstration in favor of closing the saloons on Sunday. Glover married Eleanor Hawkey, and soon afterward became missionary for the Reading Temperance Society. Five years later he was elected one of the district superintendents of the United Kingdom Alliance. His work, essentially religious in its appeal, was fruitful, and he was instrumental in securing the conversion of many pledge-signers. This feature of his work attracted the attention of a number of the bishops and temperance leaders in that part of the country, and led General Booth to engage him as a companion and assistant on a trip to Australia. He was later secured for pioneer work in New Zealand, where he was successful in forming the New Zealand Alliance. He has been regarded as the founder of organized Prohibition work in that colony. He spent ten years there, constantly engaged in lecturing, organizing, and conducting evangelistic meetings for the benefit of men struggling with an appetite for drink.

His next field of labor was in New South Wales, where, from 1892, he worked for five years in association with the Alliance, the Church of England Temperance Society, and the Independent Order of Good Templars. He had long been a member of the latter order, having been twice elected in New Zealand to the office of Grand Worthy Chief Templar. At the conclusion of his engagements in New South Wales, he received urgent appeals to assist in campaigns in Canada, in the United States, and in England. Nominally a resident of Auckland, New Zealand, he made his home where the need appeared to be the greatest, and where the struggling hosts of the temperance reform were hardest pressed. This world evangelism filled and rounded out the later period of his life. He was on a lecture-tour in the United States when death claimed him in the midst of his usefulness.

The depth and genuineness of Glover's work drew to him an unusual number of leading men in church and state, and few reformers have lived to reap more of abiding fruits from their labors. On leaving New Zealand for New South Wales in 1892, the Executive Committee of the Alliance published an appreciative testimonial, from which the following extract is taken:

> He has given a vitality and practical shape to the Prohibition feeling, which was but dormant and undefined at his arrival in New Zealand. Other men may be associated with the movement when it becomes more

popular, and to them the credit of final victory will be attributed; but to Mr. W. T. Glover must be given the meed of praise that he laid a foundation upon which the party of "Prohibition by the will of the people" are building, and will continue to build.

GLUCOSE. A sugar used largely in the brewing and wine industries; in chemistry, any member of the group of carbohydrates having the common formula $C_6H_{12}O_6$ and considered as aldehydes of the saturated alcohols ($C_6H_{14}O_6$). Commercially glucose is obtained by treating starch with diluted sulfuric or hydrochloric acid, the resultant sirup being known as glucose, and the solid product as grape-sugar. Since glucose is readily fermentable, it is added to wine and beer wort before fermenting, for the purpose of increasing the alcohol content of the liquid after fermentation. The fermentation of glucose is brought about by yeast-cells *(Saccharomyces cerevisiae seu vini)*, according to the equation $C_6H_{12}O_6=2C_2H_6O+2CO_2$. Pasteur considered 94 to 95 per cent of the sugar to be so changed.

GO. A colloquial expression of a drink, dram, or portion of food served at one time. It is supposed by some to have originated in the suggestion, frequently heard in bars and tavern-parlors, "Another glass and then we'll go." A half-century ago at "The Queen's Head," Covent Garden, London, a go of gin meant a quartern of gin, as ardent spirits used to be served in quarterns. The "New Standard Dictionary," p. 1048, cites:

> On the other hand we say, "here's a go!" which looks as if a go were an independent substantive on its own basis, as "a *go* of brandy and water."

GOAT-DRUNK. See WINE OF APE.

GODARD or **GODDARD.** See POT.

GO-DOWN. A slang term for a drink of liquor, used in the western part of the United States.

GOEBEL, (WILHELM HEINRICH) FERDINAND. German temperance leader and Prohibition advocate; born at Veissingen, Holland, June 2, 1886; educated in public schools of Germany and at the universities of Göttingen and Berlin. On Dec. 21, 1909, he was married to Fraulein Asede, of Hamburg. Goebel has been actively connected with the temperance and Prohibition movement in Germany since the opening years of the twentieth century. In 1905 he founded the Bund Deutscher Wanderer, an organization for juveniles, which has since become the leading factor in the Free-German movement. This society has as its object the education of the youth of Germany to the dangers of alcohol. In 1909 he assisted in the organizing of the "Propaganda Center for the Introduction of Local Option," which has accomplished a considerable amount of good in the past decade. When the first Meissner fête (at which youths pledge themselves to total abstinence) was given, in 1913, Goebel was one of those who aided in making it a success. In 1919 he became general secretary of the Deutschen Volkshausbund, an organization which is endeavoring to overcome the evil influences of alcohol by the creation of better educational institutions. From 1909 to 1918 he was a field-agent of the Deutscher Verein gegen den Alkoholismus ("German Society Against Alcoholism"), and in 1922 he became the business manager of that organization. In that same year he introduced a measure which prohibited youths under the age of eighteen from the use of alcoholic beverages. This measure later became a law, although in a somewhat amended form. In 1923 he was successful in accomplishing one of the paramount aims of his temperance life. He persuaded the German juvenile associated temperance organizations, including over three and one half million young people, to declare for Prohibition; and the directing committee was authorized to request the enactment of some prohibitory laws.

GOETHE, JOHANN WOLFGANG Von. German poet, dramatist, and novelist; born at Frankfort-on-Main Aug. 28, 1749; died at Weimar March 22, 1832. His father was a lawyer, who retired early from practise, and supervised the preparatory education of his gifted son, expecting to train him for the law. The boy was precocious. Deriving from his mother those gifts of imagination and sympathy which invested his writ-

JOHANN WOLFGANG VON GOETHE

ings with a wizard's charm, his exuberance was restrained and chastened by some approach to the philosophical temperament inherited from his father. He entered the University of Leipzig in his seventeenth year, and graduated five years later (1771). It was evident long before the close of his collegiate career that nature had not intended him for a wrangler in courts of law. The beauty of form in everything that came from his pen, together with the haunting music that seemed articulate in some of his earliest lyrics, clearly marked him for a place among the immortals of imaginative literature, and his claim was promptly honored. He escaped many of the pitfalls that lie in wait for young men of genius through his philosophical habit of reckoning closely with the things that help and the things that hinder human progress. It was thus that he decided that indulgence in alcoholic beverages must be fatal to the highest and most fruitful literary effort. His judgment is summarized in the following paragraph, taken from a letter written by him to a literary friend in 1808:

We live much as usual, but rather more moderately as regards wine—a drink which runs counter to a pleasant, active, and sensible life more than is commonly supposed. I am pleased to see from your letter that you also abstain from that beverage.

In a letter dated 1828 addressed to Eckermann, he remarks:

If a dramatic poet has not a very good constitution, the daily performance of his work would cease frequently and would most likely be interrupted for days. If to promote productiveness he should take refuge in spirituous drinks, he might attain his purpose, but it is certain that one would see that he has forced his work by artificial means. My advice is rather to waste unproductive days and hours than to try to do work on those occasions which will give no gratification afterward.

GOFF, HARRIET NEWELL KNEELAND. American author and temperance reformer; born at Watertown, New York, Oct. 10, 1828; date of her death unknown. For several years she alternately taught school and studied at the Grand River (Ohio) Institute. She married Azro Goff, a young merchant and postmaster, in 1850.

About 1870 Mrs. Goff became a temperance lecturer, and as such visited many parts of the United States, Canada, and Great Britain. In 1872 she was sent by three societies of Philadelphia, in which city she was then residing, to represent them at a convention of the Prohibition party held at Columbus, Ohio. There she was appointed to serve on the committee to name candidates for the Presidency and Vice-Presidency of the United States, being the first woman ever placed on such a committee. Her presence and influence at the convention was largely responsible for the incorporation of a woman-suffrage plank into the Prohibition party platform at that time. In 1877 she was appointed traveling correspondent for the New York *Witness*, and she contributed articles to a number of other journals, such as *Arthur's Home Magazine*, the *Sunday-school Times*, and the *Independent*. Upon the rupture in the Good Templar Order, she adhered to the British section, and in 1878 was elected Right Worthy Grand Vice-Templar of that branch. In spite of the fact that the office was contested by so popular a candidate as Mrs. Margaret Bright Lucas, Mrs. Goff was reelected in 1879.

Mrs. Goff joined the Woman's Christian Temperance Union during the early days following the Woman's Crusade; in 1874 she lectured for the cause in several of the States; and was a leader in the Philadelphia W. C. T. U. for several years. She represented the Philadelphia Union at the first national convention of the W. C. T. U. at Cleveland, Ohio, in 1874, and was a delegate from the New York State Union to the Nashville, Tenn., convention in 1887. From 1886 to 1892 she worked actively for the employment of police matrons at Brooklyn, N. Y., where she resided for fourteen years. In 1892 she removed to Washington, D. C.

Mrs. Goff was an advocate of woman suffrage. She wrote several books, two of which were "Was It An Inheritance?" (Philadelphia, 1876); and "Who Cares?" (*idem*, 1887).

GOING LAW. See ARKANSAS.

GOLD COAST. British crown colony on the Gulf of Guinea in West Africa; bounded on the north by the French Sudan, on the east by Togoland (formerly a German possession), on the south by the sea, and on the west by the Ivory Coast (French). It derives its name from the quantities of grains of gold mixed with the sand of its rivers. It has a coast-line of about 350 miles; its area is about 23,500 square miles; and its population at the last census (1921) was 1,173,439, including 1,967 non-Africans. The natives are all of the negro race.

Education is mainly in the hands of the Government and several missionary societies. About 40,000 natives profess Christianity. Mohammedanism is prevalent in the Northern Territories. The jurisdiction of England on the Gold Coast was definitely established March 6, 1844, by an agreement with the native chiefs. The colony is administered by a governor, with Executive and Legislative Councils. Slavery in the colony was abolished in 1807.

The chief products are cocoa, cola-nuts, palm-oil, palm-kernels, gold, rubber, and timber. The climate on the coast is hot, moist, and unhealthy, especially for Europeans. The capital is Accra (pop. 38,049).

As regards the drinking habits of the natives, conditions are naturally very different from those existing in civilized countries. The West-African village, hidden away in the mangrove swamps, offers no such opportunity for the observation of drunkenness as is afforded in modern streets or public houses. Even in the rambling coast towns the European quarter is separated from the places where the natives congregate; and it is rare for Europeans (especially traders, travelers, or officials) to walk about in the heart of a native town, least of all at night. The most excessive drinking takes place at funerals, marriages, and heathen feasts. According to the Rev. J. C. Engman, a missionary to the Gold Coast, sometimes 100 gallons or more of rum, besides other liquor, is consumed at a funeral. Two of the native drinks are palm-wine and beer made from maize. Both of these, when freshly made, are non-intoxicating, but they ferment rapidly. Native Christians, missionaries, and others agree that the injurious effects of these drinks can not be compared with those of imported spirits, inasmuch as the quantity of the former necessary to intoxicate is so much greater, and they are partaken of mostly when practically non-alcoholic. Kings, or chieftains, who ruled the country under the supervision of the district commissioners, have often received presents of spirits, even from Government officials, and have become utterly demoralized by drink. There is far less crime as the result of drinking than would be expected; but of the moral degradation of the people, resulting from drink, the missionaries have frequent evidence. Contact with Europeans has degraded, rather than elevated, the natives. Physically, as well as morally, the latter have suffered from the spirit trade; and it has been claimed that spirit-drinking by the women has become so excessive as to result in infertility and inability to suckle their children.

There is on the Gold Coast no temperance movement analogous to that in the United States, for instance. The propaganda of the United Committee is of an international character, and is concerned chiefly with the reformation of abuses in connection with the liquor traffic rather than with temperance in the individual. The United Committee for the Prevention of the Demoralization

of the Native Races by the Liquor Traffic found much encouragement in their work by the ratification of the General Act of Brussels (see BRUSSELS CONVENTION).

Mr. John Newton, secretary of the United Committee, has pointed out ("Alcohol and Native Races," London, 1915) that the great strides made in the opening of the country and the development of its resources had not resulted in the improvement of the natives, owing to the fact that the importers of spirits took advantage of the opportunities offered by the building of railways, steamers, etc., to spread their baneful traffic, thus making what might have been a means of civilization one of degradation. Many district commissioners encouraged the use of spirits among the native chieftains when they visited them. Whisky and soda took the place of cola-nut and water, formerly considered sufficient as refreshments. Had these officials abstained from drinking with the native chiefs, a check would have been put upon the growth of this dangerous custom, whereas the natives now look upon the use of spirits as being authorized, and even favored, by Government authorities.

Sir Harry H. Johnston, in an article entitled "Alcohol and the Empire" in the *Contemporary Review* for May, 1915, cites an article published by Dr. Fisch, a Swiss physician who had served as a medical missionary on the Gold Coast for twenty-seven years. For twenty years he had not been a total abstainer, but what he saw and experienced on the Gold Coast forced him to become a champion of Prohibition. Dr. Fisch wrote:

> The British Colonial Governments (of West Africa) are still under the spell of the financial gain which the spirit trade brings; and the struggle against it is carried on with a single mind and energy by only a small number of men. The others regard the spirit trade as harmless, or as not very dangerous. Such are not only the brewers and distillers or the shareholders in such concerns, and not only members of the trading firms which have to thank the spirit trade for a good share of their profits; but they comprise many Government officials who have not yet been brought to see clearly in all their seriousness the ills which rum brings upon the coloured peoples. . . .
>
> The shameful slave trade has been succeeded by the no less shameful trade in spirits. Which of the two has brought the greater injury to the negroes? The slave trade has cost life to hundreds of thousands, truly enough; it tore families apart and robbed men of their freedom; but it has *not, however, caused degeneracy* in their children. Yet by alcohol a people is poisoned at its very source, and inherits the severest menace to its future. Ought the leading nations of Europe to pocket with calm complacency the money that comes to them through the sale and taxation of drinks which are ruining for all time the tribes which are entrusted to us to be looked after?

In 1925—ten years later—the situation seems to be unchanged. The *Gold Coast Times* of June 27, in an editorial headed "The Liquor Traffic," says:

> As for the Government, its attitude is to lie low and say nothing, although it is quite cognisant of the fact that liquor is doing its destructive work among the people over whom it has assumed the position of trustee. In their own interest the European powers have by joint action restricted the traffic in arms in Africa. Is it too much to expect of them to act conjointly and prohibit the importation of spirits into Africa in the interest of the natives? . . . It has been seriously urged in some quarters that . . . the "Trade" be let well alone while earnest endeavours were made to educate the people as to the harmful effects of the consumption of liquor. It is an argument that will mislead nobody. . . . Which is the more practical method of overcoming this great social evil—to remove the tempting bottle out of the way, or to let it remain in the shops while educating the people to avoid it? What do we do when we are threatened with an outbreak of epidemic? Do we sit still and content ourselves with teaching the people sanitation? Of course not. . . . There are evils that are irremovable, but even with such evils men make efforts to restrict them by legislation or otherwise. But the drink evil is easily removable because it is an imported vice—it is not endemic. And if Governments fully realise their responsibility in the matter they could conjointly by a stroke of the pen prohibit the importation of all spirituous liquors into Africa.

For an account of what the United Committee has been able to do on the Gold Coast, see NATIVE RACES AND THE LIQUOR TRAFFIC UNITED COMMITTEE.

GOLD-CURE. The name popularly given to the medical treatment adopted at certain institutions which claimed to cure inebriety as a disease. See DOUBLE CHLORID OF GOLD; KEELEY CURE.

GOLDEN FIZZ. A beverage compounded of sugar, lemon-juice, gin, soda-water, and the yolk of an egg.

GOLDSMITH, OLIVER. See INNS AND TAVERNS.

GOLD-WATER (German, *Goldwasser*). A cordial distilled from rye, corn, and other substances, to which a small quantity of powdered gold-leaf has been added. It is often called "Danzig brandy" and "Danzig water."

GOMMELIN. Same as DEXTRIN.

GOMPERS, SAMUEL. American cigar-maker and labor leader; born of Jewish parentage in

SAMUEL GOMPERS

London, England, Jan. 27, 1850; died at San Antonio, Texas, Dec. 13, 1924. When ten years old he was put to work in a shoe-factory, but he soon changed his trade and was apprenticed to a cigar-maker. In 1863 he emigrated to America, settling in New York city. There he helped to found the Cigar-makers' International Union, of which he was an officer from 1887 till his death. In 1881 he assisted in founding the Federation of Trades and Labor Unions, and for three years he was its president. He was one of the founders (1886) of

the American Federation of Labor, was its first president, and, except for the year 1895, he served in this office during the remainder of his life. In 1895 he was defeated through the opposition of the Socialist Labor party. From 1894 until his death, with the exception of one year, he was editor of the *American Federationist*.

Gompers held many important positions, among which were: First vice-president, National Civic Federation; member of the New York State Factory Investigating Commission (1914); member of the Advisory Committee of the Council of National Defense (1917-19); representative of the American Federation of Labor at the Peace Conference, Paris (1918-19); president of the International Commission on Labor Legislation at the Peace Congress; member of the President's Unemployment Conference (1921); chairman of the Citizens Non-partisan Housing Committee (1921); president of the Pan-American Federation of Labor. He was the author of numerous pamphlets published by the American Federation of Labor and of several books, among which were: "Labor in Europe and America"; "American Labor and the War"; "Labor and the Employer"; "Labor and the Common Welfare"; "Out of Their Own Mouths"; "Seventy Years of Life and Labor."

He was twice married: (1) In 1867 to Sophia Julian (d. 1920); (2) in 1921 to Gertrude Gleaves Neuscheler.

Gompers held a unique position in American industrial life. Prof. John R. Commons, writing in *Current History* (February, 1925, p. 671) says that he considers Gompers to have been "one of the ten or twelve greatest Americans"; and he judges the quality of greatness "not by eminence alone, but by persistence, intellect and fitness to the great circumstances of time and place." He adds:

> No one understood better than Gompers the limits beyond which the organization of labor could not go. It could not lift itself as a body out of manual labor and become a body of business men or professional men. For this reason Gompers was always against "theorizers" and "intellectuals" in the organization of labor. They were "industrially impossible." Amid all the differences in America of religion, of race, of language, of politics, there was only one direction toward which labor could unite—more wages, more leisure, more liberty.

Although an alien by birth, he gave many evidences of his true Americanism, and his last words were "God bless our American institutions. May they grow better day by day."

Gompers was opposed to Prohibition. In the course of his opposition to war-time and Constitutional Prohibition he presented to Congress two petitions, one purporting to represent organized labor (1916), and another purporting to show the view of labor leaders (1918) in which he claimed that more than 2,000,000 union members voiced their objection. Charles Stelzle, in his book "Why Prohibition?" (1918), asserted that the number of signatures to the first petition was 10,000 more than the total membership of the American Federation of Labor; that thousands of names had been counted twice, some three and even four times; that only 445 local labor bodies out of 22,000 local labor-unions were represented, and that all of these were from wet States. In addition Stelzle showed that in dry States organized labor was at that time uniformly favorable to Prohibition.

In his opposition to the Volstead Act Gompers was, in addition to expressing his personal opinion, carrying out the official instructions of the American Federation of Labor.

On April 21, 1924, Gompers appeared before the House Judiciary Committee in advocacy of the "principles of voluntarism," and in opposition to the "compulsory regulation of personal freedom," on which, he claimed, the Volstead legislation was framed. Gompers approved the elimination of the saloon, but held that the prohibition of the manufacture and sale of beer and light wines had resulted in increasing drunkenness and lawlessness throughout the country.

In December, 1924, the American Federation of Labor Convention was invited to participate in the inauguration of President Calles in Mexico City. Gompers, together with members of the Executive Council and representative labor men, went to Mexico City for the inauguration, and to attend the meetings of the Pan-American Federation of Labor. While there Gompers, who had been ill for many months, suddenly became worse. He was hurriedly taken to the United States in order that he might get relief from the high altitude of Mexico. Death, however, overtook him at San Antonio, Texas, as stated above, on Dec. 13. His body was taken to the American Federation of Labor Building in Washington, and then to New York for the funeral ceremonies. He was buried Dec. 18, in Sleepy Hollow Cemetery at Tarrytown, N. Y.

See, also, AMERICAN FEDERATION OF LABOR.

GONSER, IMMANUEL. German clergyman and temperance leader; born at Stuttgart, Württemberg, Nov. 9, 1865; educated at Karl's Gymnasium, Stuttgart, and at the University of Tübingen (philosophy and theology). He was made professor, by decree of the Prussian Government, March 17, 1910, and he received the honorary de-

REV. IMMANUEL GONSER

gree of M.D. from the University of Tübingen in 1922. He married Julie Lang, of Heilbronn-on-the-Necker, in 1893. He acted as a private tutor in the Baltic Sea provinces for two and a half years; was pastor in Montreuse for two years, city vicar in Stuttgart one year, pastor in Fürfeld, district of Heilbronn, eight years, and pastor in Heilbronn for two years.

Gonser was always a strong temperance advocate. He has been a director of the German Society Against Alcoholism *(Deutscher Vercin gegen den Alkoholismus)* since 1903; secretary of the International Society Against Alcoholism since 1906; and director of the German Headquarters Against Alcoholism *(Deutscher Reichshauptstelle gegen den Alkoholismus)* since 1921. He is a member of the Permanent Committee of the International Congress Against Alcoholism, and has attended the meetings of the Congress for a score of years.

Interesting himself in general health problems, also, he became a member of the Prussian Board of Health in 1922, and of the German National Board of Health in 1923.

GOODELL, DAVID HARVEY. American manufacturer, governor, and Prohibition advocate; born at Hillsboro, N. H., May 6, 1834; died at Antrim, N. H., Jan. 22, 1915. He was educated in the Francestown Academy and at Brown University, Providence, R. I. He received from the latter institution and also from Dartmouth College the honorary degree of A.M. in 1889. He taught school and farmed for several years, and then entered the employ of the Antrim Shovel Company, serving successively as bookkeeper, treasurer, and general agent until 1864, when he formed a partnership with George R. Carter, to manufacture an apple-parer, of which Goodell was the inventor. The business grew to large proportions, other lines, including table cutlery, being added; and it ultimately employed seven factories. In 1876 Goodell was elected to the New Hampshire House of Representatives, and in the same year became a member of the State Board of Agriculture, serving in the latter position until 1883, when he was made a member of the Governor's Council.

In 1889 Goodell was elected governor of New Hampshire, and in that position he fully justified the expectations of the temperance adherents who had for many years worked with him in various campaigns. From early manhood he had been active in town and county temperance societies. During 1895-1900 he was president of the New Hampshire Law and Order League, and in 1902 he became president of the New Hampshire Anti-Saloon League, continuing to fill that position until 1916. In the midst of the great business responsibilities which he carried for so many years he never lost sight of the temperance reform, but took a leading part as speaker, organizer, and councilor in many campaigns. During his term as governor he issued a notable proclamation calling on municipal and State officers to enforce Prohibition laws.

GOODELL, WILLIAM. American editor, author, and Prohibition advocate; born at Coventry, N. Y., in 1792; died at Janevsille, Wis., Feb. 14, 1878.

Goodell was for some years a school-teacher, and afterward a bookkeeper in New York city, where he assisted in founding the Mercantile Library Association. After a voyage to the East as supercargo he returned to the United States and located at Providence, R. I., where he married Clarissa Cary in 1823. Four years later he began to issue the *Investigator* in that city, the second paper devoted to the temperance cause in the history of the movement in America. In 1829 he removed to Boston and united the *Investigator* with the *National Philanthropist*, which was the pioneer temperance journal, having been first issued in 1826. In 1830 Goodell removed to New York and, with the assistance of Phineas Crandall, began the publication of the *Genius of Temperance*. He also edited the *Youth's Temperance Lecturer*. In connection with his temperance work he published the *Emancipator*, in the interest of the antislavery cause, and assisted in forming the American Anti-Slavery Society and the Liberty party.

Abouth this time Goodell began lecturing and preaching, and for some years served as pastor of a church at Honeoye Lake, N. Y. While holding this pastorate he published in two volumes a work entitled the "Democracy of Christianity." During his residence at Honeoye Lake he was nominated by the Liberty party for governor of New York. He aided in organizing the Prohibition party at Chicago in 1869. In 1870 he removed to Janesville, Wis. He wrote and lectured in behalf of temperance as long as he lived.

GOODNO, T(HERESE) ADELAIDE. American temperance worker; born in Philadelphia, Pa., Jan. 3, 1858; educated in the public schools of

MRS. T. ADELAIDE GOODNO

that city. After her graduation, in 1877, she served as a teacher until 1882. In that year she was married to Dr. Charles F. Goodno (deceased), a Philadelphia physician. In that city she became identified with the Woman's Christian Temper-

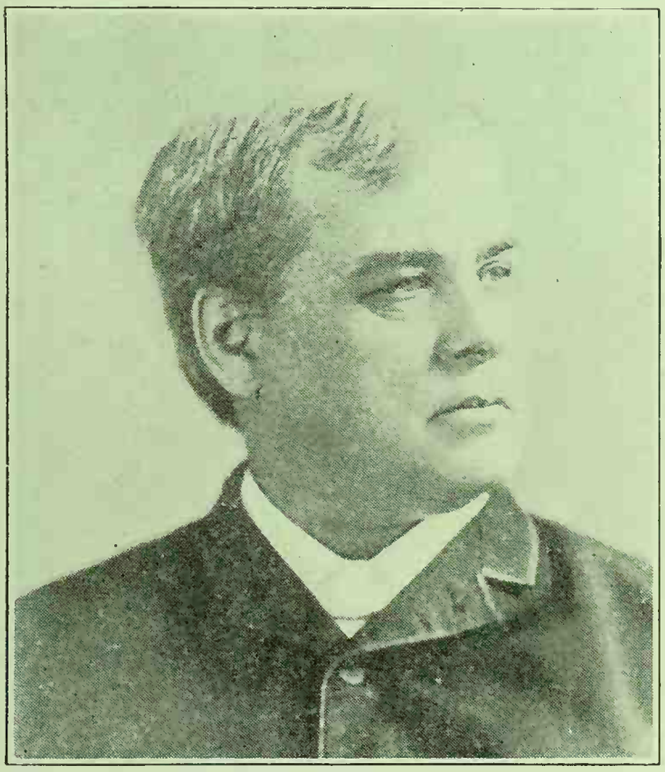
ance Union, and served for a time as president of the Belmont local Union. In 1892 the failing health of her husband led to a change of residence, and the home was established at Tyrone, Pa., where Mrs. Goodno again took up temperance work, and served for several years as president of the local union. In 1903 she located at Raleigh, N. C., where she at once identified herself with temperance work. In 1905 she was appointed State Superintendent of Medical Temperance. From 1911 to 1924 she was president of the North Carolina W. C. T. U. She is now (1925) corresponding secretary of the same Union. In the educational work and the progressive legislation of recent years by means of which North Carolina rid herself of saloon domination, the W. C. T. U., under the leadership of Mrs. Goodno, rendered heroic and faithful service.

GOOD TEMPLARS. See INTERNATIONAL ORDER OF GOOD TEMPLARS.

GOOD TEMPLARS, NEUTRAL. See ORDRE INDÉPENDANT DES BONS-TEMPLIERS NEUTRES.

GOODWIN, THOMAS A. See INDIANA.

GORDON, ADONIRAM JUDSON. An American clergyman, author, and Prohibition advocate;



REV. ADONIRAM J. GORDON

born at New Hampton, N. H., April 19, 1836; died in Boston, Mass., Feb. 2, 1895. He was educated at Brown University, graduating in 1860. He took his divinity course at Newton Theological Seminary and graduated in 1863. In the same year he was ordained to the ministry of the Baptist Church and became pastor at Jamaica Plains, Mass. Five years later he was called to the pastorate of the Clarendon Street Church, Boston, where, during the next quarter of a century, the great work of his life was done. He married Maria Hale of Providence, R. I., in 1863. His fame as preacher and pastor was continent-wide; no less so, the knowledge of his interest in the temperance reform and kindred social movements. He was the author of a number of books on religious themes, which had a large circulation, the best known of which are: "The Ministry of Healing"; "Grace and Glory"; "Ecce Venit"; "The First Thing in the World"; and "The Holy Spirit in Missions." He was assistant editor of the *Missionary Review of the World*, and for many years editor of the *Watchword*, a monthly magazine. He received the degree of D.D. from Brown University in 1877.

As a temperance advocate Gordon preferred to work chiefly through the various church societies, placing the emphasis on evangelistic and regenerative movements, as indispensable factors in social improvement. A strenuous advocate of Prohibition, he held that Christian people must take the lead in putting away the drink evil. The following paragraph is taken from a paper which he read before one of the sessions of the Evangelical Alliance:

> It is for Christians to resist evil to their utmost; if, then, the wrong goes on, let it go branded with the trade-mark of the devil, and not legalized with the revenue stamp of the State.

GORDON, AMELIA ELIZABETH ROE. Canadian temperance worker; born in Liverpool, England, April 11, 1858; educated in the Canadian public schools and at the Royal Victoria College for Women, Montreal. In 1877 she was married to Asa Gordon, K.C., a barrister of Ottawa. Besides holding membership and responsible positions in various civic and philanthropic societies Mrs. Gordon has been officially connected with the King's Daughters, the Young Woman's Christian Association, and the District, Provincial, Dominion, and World's W. C. T. U. She has long been active in evangelistic work. She served as Evangelistic Superintendent of the Dominion of Canada from 1900 to 1918, and as World's Superintendent of Evangelistic work among Soldiers from 1900 to 1910. In 1915 she was elected president of the W. C. T. U. for the district of Ottawa and has continued to serve in that position. For a number of years she edited the *White Ribbon Bulletin*, official organ of the Dominion W. C. T. U., and was also charged with the preparation of the Bible Readings for use in the regular meetings of the organization. She has done much lecturing, besides taking an active part in local and Dominion campaigns.

GORDON, ANNA ADAMS. An American temperance leader; born in Boston, Mass., July 21, 1853; educated in the public schools of Newton, Mass., and at Mt. Holyoke College. In early womanhood she came under the influence of Frances E. Willard, President of the Woman's Christian Temperance Union, and was led to take up temperance work as her life calling. Up to the time of her acquaintance with Miss Willard her intention had been to devote herself to music. In 1875 she spent a year with her sister, Mrs. Alice Gordon Gulick, founder of the College for Girls in San Sebastian, Spain. Two years later she was studying the organ in Boston, when, in the Tabernacle, where Dwight L. Moody was holding evangelistic services, she met Miss Willard, which turned the current of her life into new channels. Miss Willard was holding daily meetings in the Tabernacle, and Miss Gordon became her organist and afterward her secretary. The community of

interest thus established between the two women ripened into warm personal affection, as well as into a quick intellectual and spiritual coordination of effort in the great work to which they had consecrated their lives. Miss Willard died in 1898 and was succeeded in office by Mrs. Lillian M. N. Stevens. Miss Gordon was elected vice-president. Mrs. Stevens and Miss Gordon were fast friends and successful coworkers, the latter proving a valuable and ever-ready counselor.

At the National W. C. T. U. Convention held in Atlanta, Ga., in November, 1914, Miss Gordon was enthusiastically elected to the presidency, which had been rendered vacant by the death (April, 1914) of Mrs. Stevens. She also became editor-in-chief of the *Union Signal*. In addition to these laborious duties she has been a member of the executive committee of the National Council of Women; vice-chairman of the National Legislative Conference; vice-president of the National Temperance Council; vice-chairman of the Commission of Nineteen on National Constitutional Prohibition Amendment; member of the Committee of Sixty; member of the Temperance Committee of the International Sunday-school Association, and one of the four presidents of the World League Against Alcoholism. In connection with the services rendered to these organizations Miss Gordon was appointed on a number of important commissions during the World War, and gave much of her time to relief work and the promotion of temperance in the army.

Since 1883 the movement for world Prohibition may be said to have taken definite shape, and in that interest Miss Gordon has crossed the Atlantic 24 times, attending various national and international conventions, visiting the European countries where the W. C. T. U. is organized, and seeking to knit together the different organizations into one symmetrical whole for aggressive effort. She has also made most successful tours through South America and Mexico where the inspiration received from her addresses was of inestimable value to the temperance leaders and workers generally. For a number of years Miss Gordon was one of the honorary secretaries of the World's W. C. T. U. and, following the death of the Countess of Carlisle, she was elected president at the convention of that organization held in Philadelphia, Pa., Nov. 11-18, 1922. For many years she was general secretary of the Loyal Temperance Legion Branch of the World's W. C. T. U. In June, 1924, she received the honorary degree of L. H. D. from Northwestern University (Ill.). When in the Hall of Fame for Great Americans the bust of Frances E. Willard, designed by Lorado Taft, was unveiled (1923), the commemorative address was delivered by Miss Gordon.

Miss Gordon was chairman of the successful Jubilee Committee of the National W. C. T. U., which had for its object a million dollars and a million members by 1924, the "golden birthday" of that organization. In addition to her widely recognized administrative ability, it is perhaps not too much to say that the personal affection with which Miss Gordon is regarded by the rank and file as well as the leaders of the Union has been the great factor in the success of its work during her decade of office.

Miss Gordon is the author of several books, among which are: "The Life of Frances E. Willard," 1898; "What Frances E. Willard Said," 1905; "What Lillian M. N. Stevens Said," and "Toots and Other Stories" (Juvenile). She has also done much for the music of the temperance movement. Besides writing a large number of lyrics now in use in current song-books, her musical gifts have enabled her to set many of them to tunes which have become popular.

In November, 1925, she was made honorary president of the National W. C. T. U.

GORDON, GIFFORD AVONDALE CLIVE. Australian clergyman and temperance worker; born at Wolesly, South Australia, Aug. 24, 1881; educated in the local public schools and at Transylvania College, Lexington, Ky., U. S. A. In 1905 he married Alice Properjohn, of Bunbury, W. Australia. He entered the ministry of the Christian (or Disciples) Church, being ordained Nov. 19, 1909, and served as pastor in Melbourne from 1909 to 1918. He then engaged in active temperance work as financial director and lecturer of the

REV. GIFFORD GORDON

Victorian Anti-Liquor League (1918-23). During 1921-22 he visited America, as the representative of the League, to study the operation of the Prohibition law in that country. His conclusions concerning Prohibition were given in a pamphlet, entitled "Hold Fast, America." They are the result of a careful investigation covering the entire country, and represent the most comprehensive survey of the Prohibition situation made thus far by a foreign investigator. He began his work as a strong believer in Prohibition, and ended it with even stronger convictions; but the fact of his being an Australian enabled him to study the question free from many of the prejudices and influences which inevitably surround the American student. His message has given inspiration to the dry forces in Australia and encouragement to Americans who believe in Prohibition, many of whom have been aroused by the reports of the fail-

ure of the Eighteenth Amendment and of the Volstead Law.

In his investigation Gordon traveled 25,000 miles, visiting large and smaller cities, and typically rural communities. He interviewed hundreds of leaders in every walk of life, employers of labor, labor leaders, criminologists, physicians, alienists, Federal, State, and city officials, and private individuals; studied newspapers and magazines; and after twelve months study he was convinced that Prohibition had succeeded. He also collected facts and statistics to prove this. He found that it had decreased drunkenness, reduced crime, improved living conditions, encouraged industry, helped the submerged classes, and been a blessing to the great mass of the people; if not in full measure, yet to the extent that overwhelmingly justified the enactment of the antiliquor constitutional amendment. Realizing that the whole world is watching America, and that as goes Prohibition in America, so will go Prohibition in Australia, and eventually all over the world, he sent this message to America: "America, hold fast to that which thou hast! Let no man, or set of men, rob you of your Prohibition crown."

He was, also, the author, in collaboration with his brother, C. M. Gordon, of "35,000 Miles of Prohibition," a study of Prohibition in Canada and the United States. In 1924 he returned to America, where he lectured for the World League Against Alcoholism. After a short visit to Australia, he in the summer of 1925 came back to America, where he is now lecturing on Prohibition.

GORDON, MARY LOUISA. An English physician, writer, and student of inebriety; born at Seaforth, Lancashire, Aug. 16, 1861. Following her general education in private schools, Miss Gordon entered the London School of Medicine for Women and the Royal Free Hospital, receiving her diploma in 1890. She is a licentiate both of the Royal College of Physicians and of the Royal College of Surgeons, Edinburgh, and holds membership in the British Medical Association, the Medical Women's Federation, and the Society for the Study of Inebriety. Among the official positions held by Dr. Gordon are those of His Majesty's Inspector of Prisons, and Assistant Inspector of State and Certified Inebriate Reformatories. She is also on the headquarters staff of the Prison Commission and Inebriate Acts Department. The annual report made to the Secretary of State by the Prison Commissioners includes a special report by Dr. Gordon. The *British Journal of Inebriety* for 1907 contains an article from her pen on "The Drug Treatment of Inebriety." She is a frequent contributor to a number of other medical journals.

GORZALKA. A popular Polish intoxicant, very much like whisky. It is often referred to by the author Sienkiewicz.

GOSPEL TEMPERANCE. A term generally applied to temperance work and workers that rely for success upon the influence of prayer, exhortation, song, the pledge, and the church. The object of gospel temperance effort, which might with equal propriety be termed "moral suasion effort," is to reform inebriates by appealing to their consciences, better instincts, and religious feelings. The great exponent of gospel temperance was FRANCIS MURPHY, who called his first temperance organization "The Gospel Temperance or Blue Ribbon Army."

See BLUE RIBBON MOVEMENT.

GOSPEL TEMPERANCE SOCIETY OF MOREAU. See UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND.

GOTAMA. See BUDDHISM.

GOTHENBURG SYSTEM. A scheme for regulating the liquor traffic, taking its name from Gothenburg or Gottenburg (Swedish, *Göteborg*), the capital of a *län*, or province, of the same name in Sweden. Gothenburg is the second city, in point of population, in Sweden, a large industrial center, and the principal seaport. It is situated on the southern bank and near the mouth of the River Gotha, and was founded by Gustavus II of Sweden (1611-32), who needed a fortified, permanent seaport on the west coast. At the beginning of 1923 the population was 228,258. For many years it has been one of the "show" cities of Europe; but for more than half of a century it has been noted, above all else, as the city which gave birth to the system of licensing the liquor traffic which shares its name.

Although the fight against intemperance in Sweden goes far back in her history, the people as a whole did not take it seriously until the middle of the last century. Carl von Linné, in the latter part of the eighteenth century, and Peter Wieselgren, in the early part of the nineteenth, led successful campaigns for individual reform, and many local temperance societies were organized. In 1837 the Swedish Temperance Society was formed, uniting the local organizations for cooperative effort.

About 1830 ROBERT BAIRD, accredited agent of the American Temperance Society, visited Sweden. He took part in the campaign which resulted in the passage (1835) of a law to discourage domestic distillation and in the organization of the Swedish Temperance Society (1837). Prior to the passage of this act the liquor traffic was practically free. Every person who owned or leased land could distil *bränvin* (spirits), the national drink, from potatoes. In 1829 the per capita consumption of this strong liquor amounted to 46 liters (1 liter=1.05 quarts). Distilleries reported in operation that year numbered 173,124. These were reduced to 43,947 in 1850 and, owing to the reduction of the distilleries and the educational effect of the campaign, the per capita consumption of *bränvin* dropped to 26 liters in 1856.

The improved conditions were found chiefly in the rural districts. The increased use of vinous and fermented liquors in the towns and cities largely offset the effects of the reduction in the consumption of the stronger drinks. Conditions, therefore, were still very bad, so bad that the Swedish Diet in 1853 reported:

> Seldom, if ever, has a conviction so generally, so unequivocally been pronounced with regard to the necessity of vigorous measures against the physical, economic, and moral ruin with which the immoderate use of spirits threaten this nation. A cry has burst from the hearts of the people, appealing to all who have influence: a prayer for deliverance from a scourge which previous legislation has planted and nourished.

Two years later, in 1855, the Diet, heeding the "prayer for deliverance," enacted the law which made the Gothenburg System possible. It prohibited home distillation, substituting a so-called system of factory distillation; classified the dif-

ferent kinds of drinking places; and authorized the local authorities, subject to the approval of the governor of the province, to determine the number of licenses to be issued for the sale of *bränvin* and to sell these licenses for three-year periods under certain conditions. Very few such licenses were issued in the rural districts. In the cities and towns, however, drinking increased. During the first year of the operation of this law the distilleries decreased from 33,342 to 3,481, and the production of *bränvin* dropped in round figures from 18,000,000 gallons to 4,718,000 gallons.

The statistics of drunkenness and pauperism in Sweden covering the period subsequent to the enactment of this law, and prior to the beginning of the Gothenburg System (1855-65), indicate that the benefits of the law were found chiefly, if not entirely, in the rural districts; especially in the parishes which under the local veto—a privilege not given to cities and towns—refused to issue any licenses. During the second year of the law there were 11,846 arrests for drunkenness in Sweden. Of these 1,339, less than 12 per cent, were made in rural districts covering more than 88 per cent of the whole population; and 10,507, or 88 per cent, were made in cities and towns covering but 12 per cent of the people. During the same year the paupers supported in Sweden increased 4,737. The cities and towns showed an increase of 8.4 per cent, and the rural parishes showed a decrease of 16 per cent.

Gothenburg was the first city in Sweden to take advantage of the *bolag*, or company provision, of the law of 1855. In 1865 a petition to the King was presented by the firms of James Dickson & Co., Sven Renström & Co., and D. Carnegie & Co., and many other inhabitants of the town praying:

that, after a Company bearing the name of the "Gothenburg Public-house Licensing Company" shall have been formed there, with the object of taking over those licenses for the sale of brandy and other burnt or distilled spirituous liquors within Gothenburg and its suburbs, which would otherwise have been disposed of by auction, as well as to undertake the public-house traffic, without regard to their own profit, but solely with the object of promoting the welfare of the working classes, as well in a moral as economic point of view, his Majesty would be pleased to sanction the proposed Statutes for the said Licensing Company.

His Majesty, after due consideration, gave his sanction to the new Company, the first section of the Statutes of which read (in translation) as follows:

The Gothenburg Public-house Licensing Company is based on the law for Limited Liability Companies of October 6, 1848.

The Company's Direction has its seat in Gothenburg.

The system thus adopted took its name from the city of its initiation, and has since been known as the "Gothenburg System." The general features of the System provide that the local authorities, having determined, with the approval of the governor of the province, the number of licenses which may be issued for the sale of distilled liquors in the city or town, may issue all of these licenses to one company for three years under certain prescribed conditions, namely:

1. The stockholders of the company shall not receive a dividend of more than 6 per cent, the net profits to go to the city treasury.

2. The liquor shops must be placed in the hands of managers, who must be men of good character.

3. The managers shall be paid a salary, and they are to receive no personal profit from the sale of distilled liquors; they may, however, for their own profit, sell food, provisions, mineral waters, wine and beer.

4. They shall maintain well-kept eating-houses and sell well-cooked, cheap food.

5. With the aid of private inspectors and the police, they must exercise strict supervision over their sales; maintain order; sell no distilled liquors to minors or intoxicated persons, nor on

DINING-ROOM IN PUBLIC HOUSE, UNDER THE GOTHENBURG SYSTEM

credit; make no sales on Sunday; and close at early hours.

The proclaimed purpose of the founders of the Gothenburg System was to reduce the evils of intemperance, especially among the working classes. Its advocates and defenders claimed at first that the net profits above a fair interest on the capital invested would produce a large local revenue; would relieve the city of a large part of its local taxes; would take the liquor traffic out of the hands of irresponsible people; and would greatly reduce crime and pauperism and decrease inebriety by reason of a disinterested management, by a reduction in the number of places and in the hours of sale; and by the cutting out of credit sales and sales to minors and the inebriated.

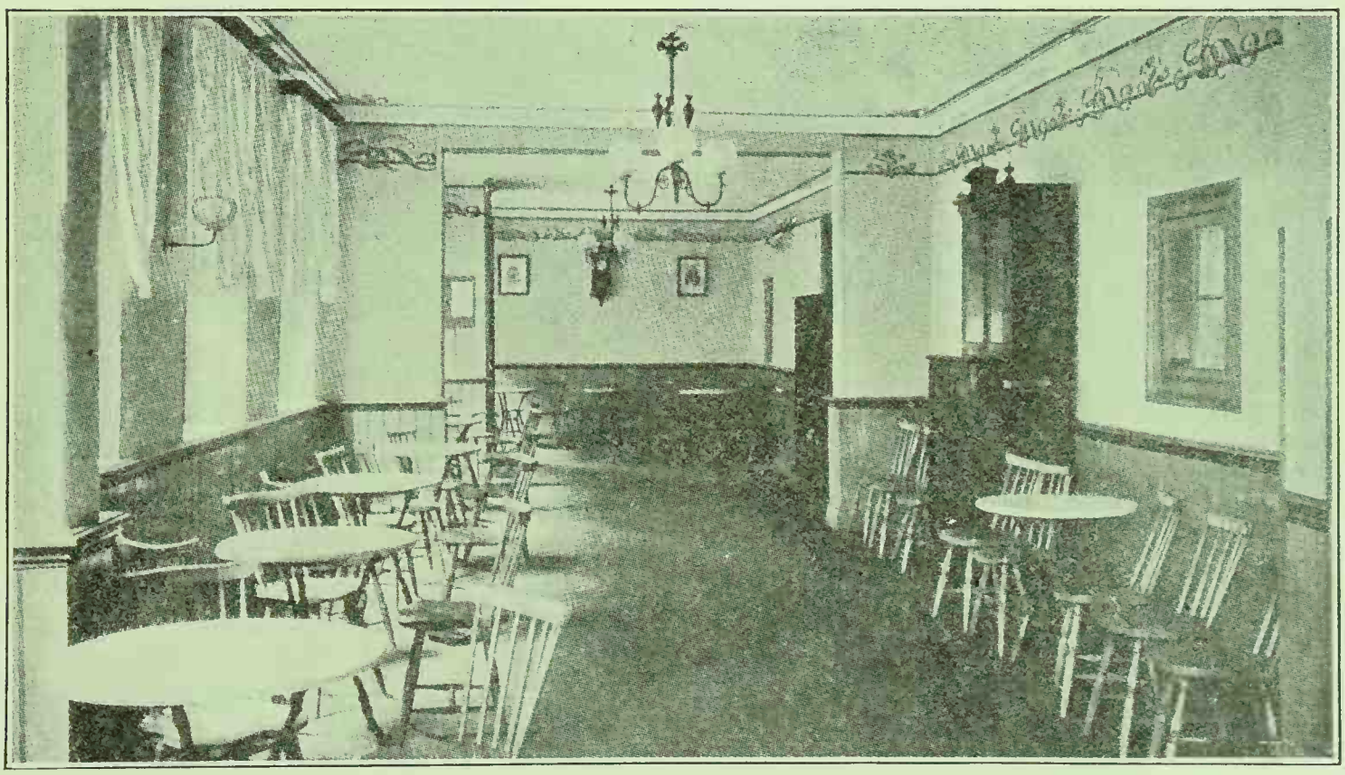
The opponents of the System among the temperance workers admitted that it would provide a large revenue to the town, and contended that this fact would prove dangerous, in that the desire for this revenue would increase the interest of the local authorities and largest taxpayers in a continuance of the traffic. Also, that, because of its failure to control the sales of vinous and fermented liquors and by making the sale of these liquors a source of personal profit to the managers, the System would not decrease the quantity of alcohol consumed for beverage purposes, as the increased sales of these so-called lighter drinks would more than offset any decrease in the consumption of *bränvin*. Further, that it would not decrease the sales of spirits to be drunk off the premises, the kind of drinking chiefly responsible for drunkenness in Sweden; that it would not hinder the purchase of any kind of liquor by anybody for anybody in any quantity; that it would affect neither the supply nor the demand for *bränvin*, and hence could not possibly affect the results of supplying the demand, the chief of which were drunkenness, crime, and pauperism.

GOTHENBURG SYSTEM

A survey covering the reports of the Company to the Gothenburg authorities, as well as the conditions in the city in 1900, shows that the opponents of the System were more nearly correct than its proponents in their prediction of probable results. The accompanying table, taken from the results of this survey, establishes this fact.

	YEAR 1866	YEAR 1900	IN-CREASE	PER CENT OF INCREASE
Population of city	47,333	125,825	78,492	165
Revenue to the city in kronor (1 krona = 26 4-5 cents)	50,783	794,271	743,488	1,464
Paupers supported	2,328	10,631	8,703	356
Cost of paupers, in kronor ...	181,401	633,981	452,580	249
Sales of *bränvin*, in liters	260,836	1,622,663	1,361,827	522
Convictions of drunkenness .	1,424	4,010	2,586	180

During the latter part of the nineteenth century a campaign of propaganda was started in the United States and England in favor of the importation of the Gothenburg System into those countries. It was effectually silenced by the publication of some facts disclosed by Mr. William E. Johnson, a special investigator for the *New Voice*. Among these facts was a table showing that during the census year 1900, after 35 years experience with the System, Gothenburg, a city with a population of less than 130,000, registered more arrests for drunkenness than any American "license" city having a population of less than 200,000 people. Grouping all of the American cities having a population of more than 100,000 or less than 200,000, the official reports showed that in Gothenburg there was one arrest for drunkenness to every 18 persons, while in the American cities



READING-ROOM FOR WORKMEN, UNDER THE GOTHENBURG SYSTEM

there was one such arrest to every 123 persons—a proportion of nearly 7 to 1 in favor of the American cities.

The Gothenburg System proved of little or no value to the temperance cause in Sweden; in fact, it was not intended to do so. Dr. Sigfrid Wieselgren, who was the System's ablest defender, wrote of it:

> The Gothenburg System is founded on the axiom that the *bränvin* traffic is the legitimate right of the community, and that its practise is by one or other circumstance rendered unavoidable.

At a later date he wrote:

> The Gothenburg System is not a system for the propagation of temperance among consumers of spirits; it is a system for the sale of spirits. It aims at regulation of this sale subject to certain restrictions which have an exclusively moral purpose and are not of a prohibitory character, except in a few cases especially mentioned in the law.

It has been charged against the Gothenburg System that it was the brain-child of a brewer, invented and intended to increase the sale of fermented liquors. In proof of this claim the following facts are quoted:

That prior to this date the brewers had raised the cry, "The use of fermented beverages prevents intemperance and promotes real temperance."

That, as Dr. Wieselgren wrote, "Breweries were built with the definite purpose of promoting temperance, and the places where beer was sold and served out, were called 'temperance houses.'"

That in 1856, the year following the enactment of the law which made the *bolag*, or company, system possible, one David Carnegie, a Gothenburg brewer, was the chief subscriber to the building of the Haga Kyrka, the famous show church of that city, thereby winning the good-will of the church people.

That the *Göteborg Handelstiding*, a commercial newspaper, in whose advertising columns Mr. Carnegie's business occupied much space, first suggested the appointment of a committee to investigate the causes of local poverty, and to place the sale of *bränvin* in the hands of a *bolag*.

That Oscar Eckman, manager of the Carnegie brewery was appointed chairman of this committee, and that the committee brought to the council a report declaring that *bränvin* was the prime cause of poverty, and recommending the *bolag* as a remedy.

And that the council, of which Mr. Eckman was a member, turned over the sale of *bränvin* to a company in which Carnegie, the brewer, was the largest stockholder, and Eckman, manager of the brewery, was a large owner of shares.

The System has never been satisfactory to the organized temperance forces. Edvard Wavrinsky, Past Grand Chief Templar of the Independent Order of Good Templars of Sweden, for many years a prominent member of the Swedish Diet, one of the leading men of Sweden, and a citizen of Stockholm, was authority for the statement that no local temperance organization in Sweden had ever endorsed the Gothenburg System, and that not one of the more than 300,000 members of these societies had ever had a hand in forming a *bolag*.

Mr. Anders Thylander, writing in the *New Voice*, of March 19, 1903, said in part:

> I have during many years had the opportunity of observing the effects of the much-praised Gothenburg system. I cannot look upon this system else than as a most completely unsuccessful experiment.

> Has it diminished the consumption of intoxicating drinks?
>
> By no means. People, perhaps, don't imbibe now quite as much brandy in proportion as forty or fifty years ago, but the many refined forms which capitalism . . . has been able to impart to intoxicating drinks . . . have through their temptations increased the craving for drinks. . .
>
> Has it removed the evil which is connected with the saloons?
>
> The company has formerly had two kinds of saloons, gilded ones and (why not use the right word?) "pigsties." They are nowadays, in most places, gilded. . .
>
> The lower class saloons have been transformed. In the old days one stood at the bar . . . and got a dram . . . and when one felt himself sufficiently stimulated he disappeared like a shadow. Now these places are in the form of elegant drawing rooms.
>
> As one enters one of the company's saloons (during working hours, observe) the eye is nearly dazzled. The walls are oil painted . . . and on the polished floor stand rows of well-cleaned tables, surrounded by chairs, a friendly invitation to rest. . .
>
> What temperance brother would dare to object to finding himself at a place so inviting to rest and intellectual culture? But alas. Away yonder in the corner is a bar . . . behind the bar a gigantic, beautifully decorated mirror, whose shelves support whole batteries of bottles . . . as soon as he opens the door the air is surcharged with tobacco smoke and alcoholic fumes. If he sits down at a table he will soon be convinced that the place where he finds himself is a place where the brutish and evil within man has fertile sources of propagation. . .
>
> The company's system has not even approximately been able to work against the evil which is connected with saloon life.
>
> And drunkenness? Yes, certainly, it has increased. . . .
>
> The temperance people of this country are unanimously of the opinion that there is nothing good to be expected from the Gothenburg System.

At a meeting of the Executive Committee of the I. O. G. T., held in Bergen, Norway, in 1912, the resolutions adopted included the following:

> This Executive points to the undeniable fact that the greatest reduction in liquor sales in Norway, and in Sweden also, were effected through parliamentary legislation before any "Gothenburg System" was originated.
>
> We find that participation by temperance men in the directorship of these Gothenburg System, *Samlag*, or *Bolag* trusts is a rare thing in Norway and is almost unknown in Sweden; that no Grand Lodge session in Scandinavia has ever passed any resolution expressing confidence in the Gothenburg System in any of its forms.

In 1907 the System was virtually destroyed by the enactment of a law in Sweden which provided that all intoxicating liquor, spirits, wine, or beer, containing more than 3.6 per cent of alcohol could only be sold through benevolent societies, and thus only with the consent of the local criminal authorities. In 1914, after a trial of a half-century, the Gothenburg System was discarded by the nation as being inadequate to meet the needs of the time, and the BRATT SYSTEM, another experiment, took its place in the liquor laws of Sweden.

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GOTTEBERG, MONS PEDER ANDREAS JETMUNDSEN. Norwegian business man and temperance advocate; born at Maaloey, Nordfjord, Norway, Jan. 18, 1879; educated in mercantile schools. On May 3, 1907, he married Miss Sigrid Marie Larsen, of Copenhagen.

Gotteberg has been a total abstainer from childhood. He joined the International Order of Good Templars in 1903, and has ever since worked enthusiastically for the temperance reform. In 1909

he was appointed lecturer on the Principles and Aims of the I. O. G. T. In 1910 and 1911 he was Leader of Studies in the District Lodge of Christiania (now Oslo). In 1912-13 he was secretary of the Norwegian Merchants' Total-abstinence League *(Norges Handelsstands Totalavholdsforbund)*, at the same time editing the official organ of the League, *Forbundsbladet* ("The League Journal"). In 1914 he became a member of the Grand Lodge, and from 1923 to 1925 he was Grand Lodge Deputy in the Tjodlaug Lodge.

GOUGAR, HELEN MAR (JACKSON). American lecturer, author, and Prohibition advocate; born in Litchfield, Mich., July 18, 1843; died June 6, 1907. She was educated in the public schools of her native place and at Hillsdale College, Michigan, graduating in 1860, and receiving the degree of A.M. in 1862. In December, 1863, she was married to John D. Gougar, a lawyer, of Lafayette, Ind. Under his tuition she began the study of law and, after being admitted to the Indiana bar, practised jointly with her husband. Gifted with a legal mind, together with remarkably convincing oratorical powers, she was in demand both as a lecturer and as an advocate of various reforms.

MRS. HELEN MAR GOUGAR

A Republican in politics at the outset of her public career, Mrs. Gougar took part in various State and national campaigns until 1888, when she joined the Prohibition party and became one of its most famous advocates. A leading member of the State Woman's Christian Temperance Union, she was also for many years president of the Indiana Woman Suffrage Association. A prolific writer for the periodical press, she also published several books dealing with temperance and suffrage. Among them may be noted: "Two Little Paupers"; 'The Traffic in Poison"; and "Suffrage in the United States." She was the author of the municipal Woman Suffrage law of Kansas, and was largely instrumental in securing school suffrage for women in several States. After affiliating with the Prohibition party for twelve years, she found herself out of harmony with some of its policies, and in 1896 she canvassed the country in favor of the platform of the Democratic party. In 1903 she undertook a lecture-tour which covered a number of foreign countries.

GOUGH, JOHN BARTHOLOMEW. Temperance orator; born at Sandgate, Kent, England, Aug. 22, 1817; died at Frankford, Pa., U. S. A., Feb. 18, 1886. His father, who had served in the Peninsular War, was a government pensioner, and his mother kept the village school, at which John attended until his twelfth year, when he emigrated to America with a neighbor's family. After working for two years with these people on a farm near Utica, N. Y., he went to New York city and obtained employment in the bookbinding department of the Methodist Book Concern, where he learned the trade. In 1860 he was joined by his mother and his sister Mary. The three lived together for a year in direst poverty, when the mother died. The brother and sister then parted, she obtaining employment as a straw-bonnet-maker. About this time Gough fell into bad company and dissipation. Reciting the beginnings of his fall, he says ("Autobiography," p. 79):

> I boarded on Grand Street at this time, and soon after laid the foundation of many of my future sorrows. I possessed a tolerably good voice, and sang pretty well, having also the faculty of imitation rather strongly developed; and, being well stocked with amusing stories, I was introduced into the society of thoughtless and dissipated young men, to whom my talents made me welcome. These companions were what is termed respectable, but they drank.

Gough drank, also. He found employment as a comic singer at various cheap New York theaters, and went from bad to worse. In 1839, he removed to Boston and secured a place as an actor in low-comedy parts at $5 per week. His first appearance was in the play, "Departed Spirits, or the Temperance Hoax," a sort of parody on the temperance movement, in which Deacon Moses Grant, Dr. Lyman Beecher, and other "cold-water" leaders were held up to ridicule. The same year he went to live at Newburyport, Mass., where he obtained employment with a bookbinder. In 1839 he married (the name of his wife is not given in the "Autobiography"), and with the assistance of a rumseller opened a bindery on his own account; but he ruined his business through continued drinking, and reduced himself and his wife to rags. A year or two later he went to Worcester with a traveling-show as a comic singer, where his wife and child joined him, and where both died while he was on a debauch. He was now a confirmed drunkard. Speaking of his condition at this time, he says *(id.* pp. 120-121):

> I had no hope of ever becoming a respectable man again,—not the slightest,—for it appeared to me that every chance of restoration to decent society, and of reformation, were gone forever. I wished, and fully expected, soon to die. Hope had abandoned me here; and beyond the grave nothing appeared calculated to cheer my desponding spirit. . . . Utterly wretched and abandoned, I have stood by the railway track with a vague wish to lie across it, drink myself into oblivion, and let the cars go over me! Once I stood by the rails, with a bottle of laudanum clattering against my lips, and had nearly been a suicide; but the mercy of God interposed, and I dashed the poison on the ground, and escaped the sin of self murder.

One Sunday evening in October, 1842, he was staggering along the street, "houseless, aimless, and all but hopeless," when some one tapped him

on the shoulder, saying "Mr. Gough, I believe?" Gough responded in the affirmative. "You have been drinking to-day," continued the stranger. "Why do you not sign the pledge?" The speaker, Joel Stratton, a Quaker, induced Gough to promise to attend a temperance meeting to be held the following night in the lower town hall, Worcester. Gough kept his promise and, after relating to the audience his awful alcoholic experiences, signed the pledge.

The struggle to reform was a desperate one, but Gough attended the weekly temperance meetings and began to make speeches. A few months later, in a moment of weakness, he yielded to the blandishments of some former boon companions and fell, but promptly confessed the fact in a public meeting. With that exception, he remained true to his pledge till his death.

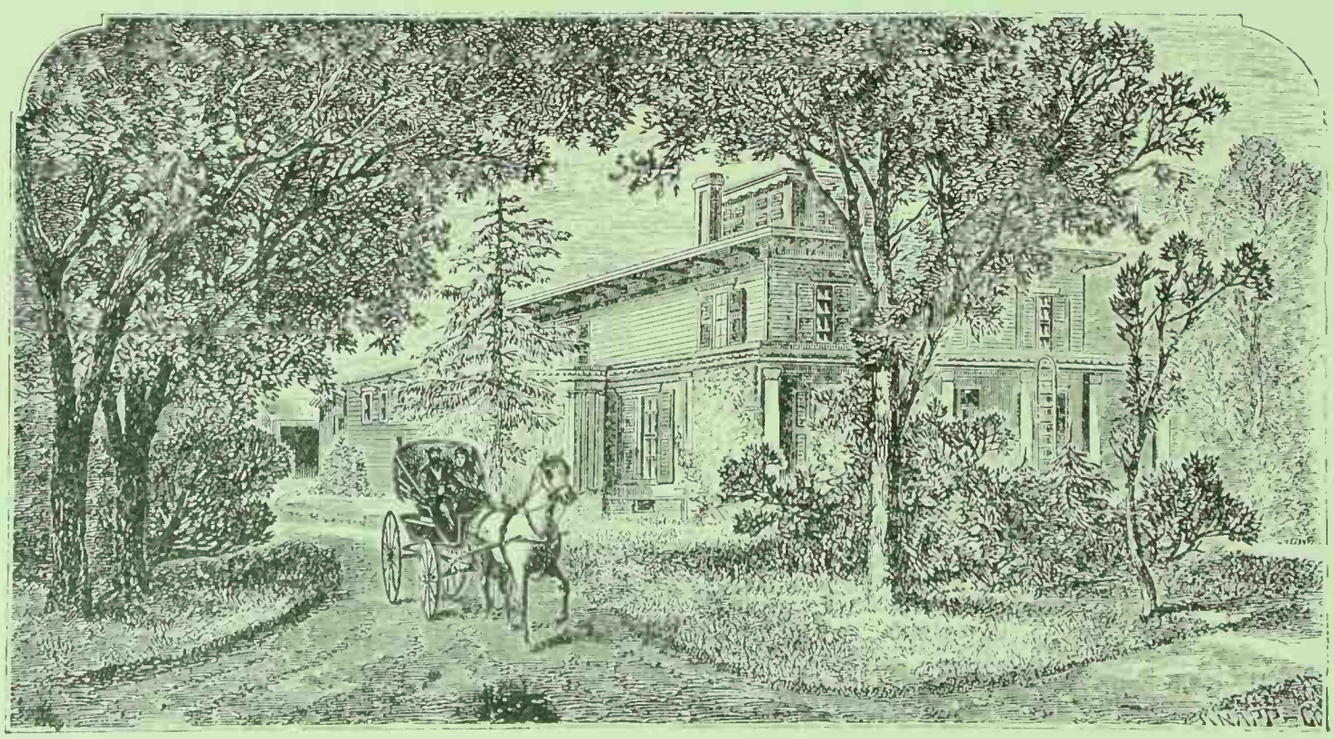
In 1843 he married Mary Whitcombe. Determining to devote his life to the work of rescuing drunkards, he set out on foot, with a carpet-bag, through New England, delivering lectures or telling his experiences wherever he went, and thankful, at the start, for so much as 75 cents for a night's labor. Thus began a career which left a deep impress upon the temperance reform. He quickly became in great demand in local temperance meetings in Massachusetts, and his fame reached New York. There was at that time a crisis in the reform. The Washingtonian movement was in danger of subsiding and a novelty was required. Describing the situation and the man, Dr. John Marsh says ("Temperance Recollections," pp. 120-121):

> Something now was needed, which before had not been granted, though we knew not what; but, in an overruling Providence, it was sent in one who, in the morning of life, had been thrown to the bottom of the crater, and had been surprisingly brought forth to tell an experience which should touch all hearts. I heard of him as addressing crowded school houses in the East, to the surprise of all who could gain admittance; and last as addressing the prisoners in the State Prison of New Hampshire, throwing all the prisoners into tears, and causing almost the entire company to raise their hands in the declaration, that, when once at liberty, they would never take into their lips the intoxicating drink. I immediately wrote to Deacon Moses Grant, the devoted friend and patron of temperance in Boston, to find him, and bring him to our Anniversary, that we might hear him. He did so; and in the afternoon of the day, he stood before me, with John B. Gough.

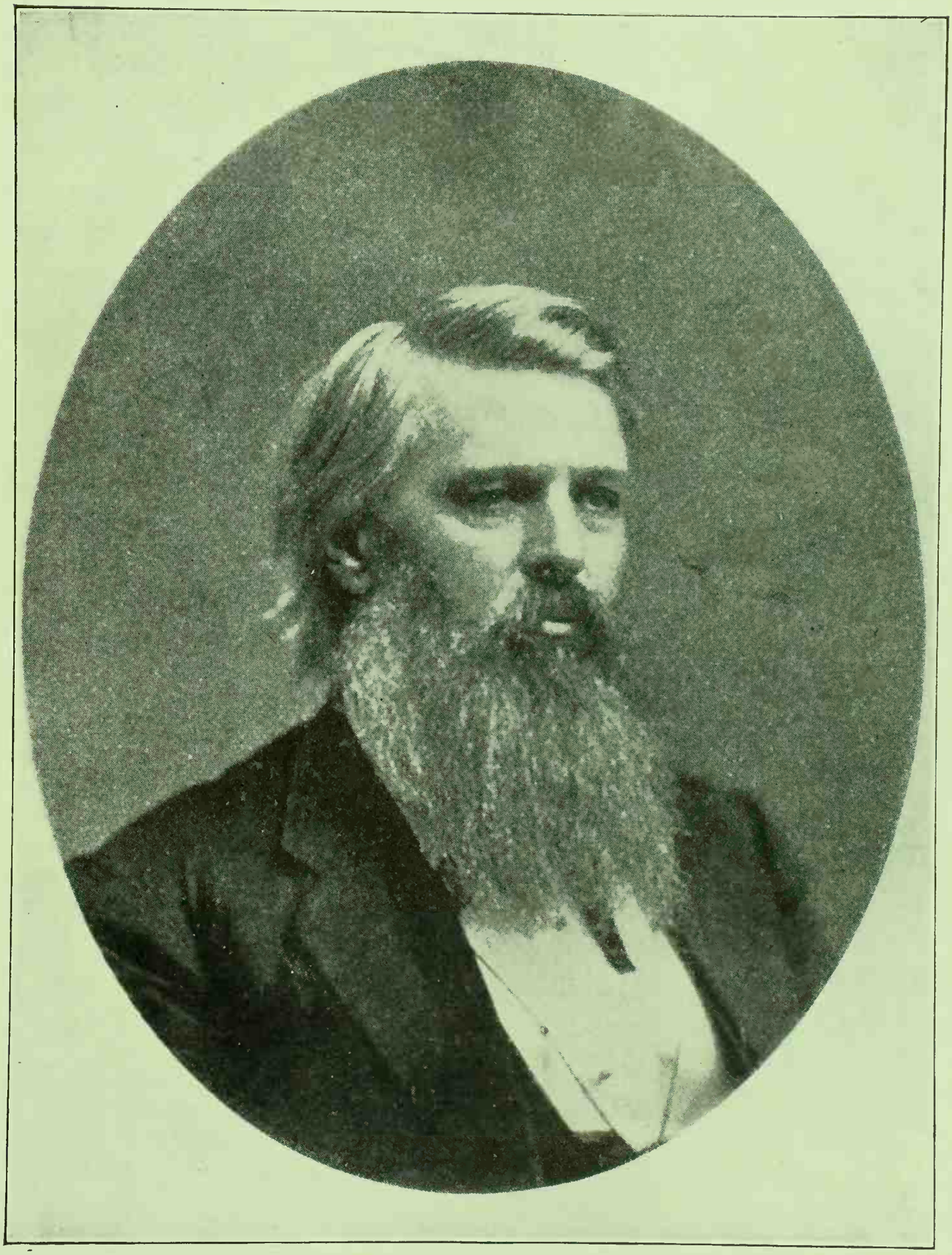
That night Gough delivered a whirlwind speech at Broadway Tabernacle, and his national reputation was assured. Then he went with Dr. Marsh to Boston where, on May 28, 1844, the great Washingtonian encampment was held on the Common. Marsh thus describes the event—a typical Gough rally:

> On the steamer, Mr. Gough made an address, for which he was well rewarded by the numerous passengers. On the Common, by eleven o'clock, from 20 to 30,000 were gathered from all parts of the State; 9,500 came by the Eastern Railroad. At twelve, an immense procession of military and temperance societies started from the State House,—Governor Briggs leading the way in a barouche with four white horses—passing down the Mall through two long rows of beautiful children, under the direction of Deacon Grant, and around the principal streets, magnificently decorated with flags and banners and lined with crowds of spectators, who, with jovial voices and waving handkerchiefs, cheered us. Riding with the Governor, W. K. Mitchell and Mr. Gough, I had a fine opportunity of seeing the whole . . . The Banks were closed. Most business was suspended, and in the evening an immense meeting was held in the Tremont Temple.

In 1853, by invitation of the London Temperance League, Gough visited England. His wife accompanied him. Here his success was so brilliant that he prolonged his stay through two years. He returned to America in August, 1855. In the spring of 1857 the British temperance world was startled by a letter, published in the *Weekly Record* of April 4, from Gough stating that "the temperance cause in this country [America] is in a depressed state. The Maine law is a dead letter everywhere—more liquor than ever sold in Massachusetts, and in other States it is about as bad." This letter caused quite a commotion in English temperance circles. Many speakers at temperance meetings proceeded to challenge Gough's statements. His good faith was impugned, and one of his critics went so far as to state that Gough



HOME OF JOHN B. GOUGH AT WEST BOYLSTON, MASS.



JOHN BARTHOLOMEW GOUGH

was a drug addict. Dr. J. R. Lees was "the chief offender," and ultimately a suit for libel against Lees was filed in the courts. The result was a retraction by Lees and a verdict of £5.5 for Gough.

In 1857 Gough made a second visit to England, remaining there for three years; and in 1878 he visited England for the third and last time.

For seventeen years Gough lectured exclusively on temperance, but in later years he gave many addresses on miscellaneous subjects. In his work he traveled 450,000 miles and delivered 8,606 addresses before more than 9,000,000 people. In his later years, his popularity led him to vary his subjects and to lecture on literary themes. In this way he accumulated a moderate fortune. His subjects were selected with the view of giving play to his natural talents. "Eloquence and Orators" and "Peculiar People" were two of his best known lectures. While he always emphasized the "moral suasion" phase of the temperance reform, he was not only an advocate of legal Prohibition but, in his later years, he voted with the Prohibition party. On the question of legal Prohibition he remarked:

> I had from the beginning advocated a prohibitory law. I was engaged expressly in Connecticut for that purpose previous to their election, and worked faithfully to that end—the enactment of the law.

On the occasion of his last visit to Edinburgh Gough said:

> I wish to put myself right on Prohibition. I am a thorough Prohibitionist; for we must not only abstain, but educate public opinion to vote right at the ballot-box on this question.

Gough's vivid power of description and style of oratory were really remarkable. The following extract from one of his speeches will give some idea of his impassioned style:

> What fills the almshouses and jails? What brings yon trembling wretch upon the gallows? It is drink. And we might call upon the tomb to break forth. Ye mouldering victims! wipe the grave dust crumbling from your brow; stalk forth in your tattered shrouds and bony whiteness to testify against the drink. Come, come from the gallows, you spirit-maddened man-slayer, give up your bloody knife, and stalk forth to testify against it! Crawl from the slimy ooze, ye drowned drunkards, and with suffocation's blue and vivid lips speak out against the drink! Unroll the record of the past, and let the Recording Angel read out the murder indictments, written in God's book of remembrance! aye! let the past be unfolded, and the shrieks of victims wailing be borne down upon the night blast. Snap your burning chains, ye denizens of the pit, and come up sheeted in the fire, dripping with the flames of hell, and with your trumpet tongues testify against the damnation of drink.

Gough's characteristics have been accurately described thus:

> Gough's power lay in his wonderful instinctive dramatic skill, in his appeal to the emotions, in his ability to command laughter or tears at will, rather than in the substance of what he said. His speeches abounded in the narration of thrilling and pathetic scenes. His description of the boy rescued from the burning house, of the sister supporting the head of her degraded brother and weeping over him, of the pale wife showing the bruise on her scarred neck, the murder of "Nancy," the portrayal of "little Nell," and, above all, his terrific presentation of delirium tremens, a veritable nightmare of horrors, are all matters of history and tradition.—"Temperance Progress in the Nineteenth Century," p. 94.

Gough practically died in harness. He was delivering a lecture at Frankford, Pa., Feb. 15, 1886, when he had a paralytic stroke. He died three days later. Among the last words uttered by him in his Frankford address were, "Young man, keep your record clean!"

Amherst conferred upon Gough the honorary degree of A.M. The Rev. W. Reid published a sketch of his life in 1854. Gough's own works, some of which have been translated into various foreign languages, include his "Autobiography"; "Orations" (1854); "Temperance Address" (New York, 1870); "Temperance Lectures" (1879); and "Sunlight and Shadow, or Gleanings from my Life Work" (1880).

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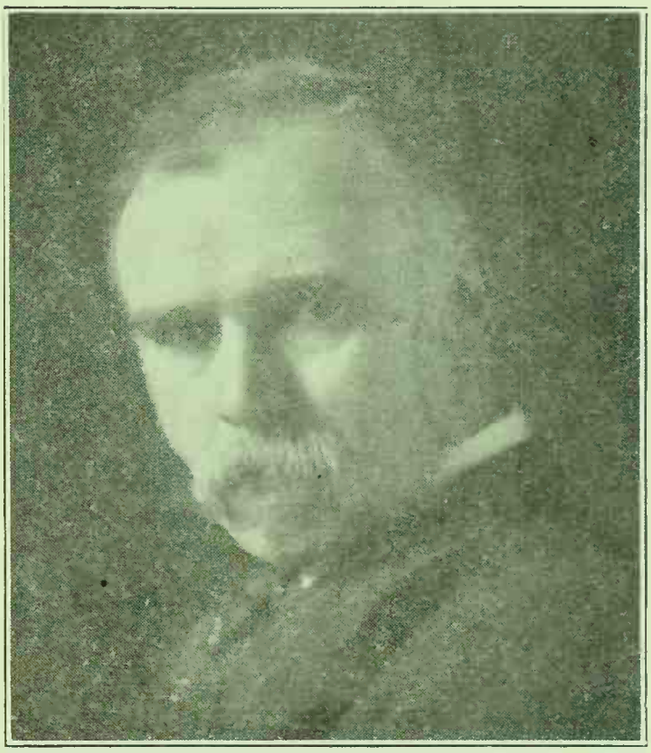
GOULD, Sir ALFRED PEARCE. English surgeon; born at Norwich, Norfolk, Jan. 2, 1852; died at Ashburton, Devonshire, April 19, 1922. He was educated at Amersham Hall School, Buckinghamshire; Caversham, near Reading, Berkshire; and University College, graduating from the University of London (B.S. 1874; M.S. 1876). In 1877 he was elected a Fellow of the Royal College of Surgeons of England. The same year he was appointed assistant surgeon and lecturer on anatomy at Westminster Hospital. From 1882 to 1916 he was surgeon to Middlesex Hospital, lecturer on surgery, consulting surgeon, and lecturer emeritus on surgery, successively at the same institution. On March 24, 1885, he married Miss Florence J. Lush, of London, youngest daughter of Justice Lush.



SIR ALFRED PEARCE GOULD

Sir Alfred devoted himself specially to cancer, and the Cancer Research Department of the Middlesex Hospital is his most fitting memorial. For a time he served as treasurer of the Royal Society of Medicine, and he was also president of the Clinical Section of the Society for a number of years. In 1902 he was president of the Medical Society of London, and he also served as president of the Röntgen Society. In 1900 he was

elected a member of the Council of the Royal College of Surgeons, of London, on which body he served until 1916. From 1908 to 1910 he was vice-president of the Council. He held, also, important offices in connection with the University of London. In 1911 he was created a Knight Commander of the Royal Victorian Order, and in 1919 was made a Commander of the Order of the British Empire.

During the World War, Gould served as lieutenant-colonel in the Royal Army Medical Corps (Territorial Forces), and from 1914 to 1918 was in charge of the surgical division of the 3d London General Hospital, at Wandsworth.

Throughout his lifetime Sir Alfred was a total abstainer, and an ardent advocate of the cause of temperance. The *Good Templars' Watchword* (April 27, 1922) considers that his "pronouncements against alcohol are among the most weighty scientific truths of the age." Great as was his service to his fellow men in alleviating their suffering, his efforts in behalf of the temperance reform movement were even wider in their influence. He unquestionably aided in molding the future of the cause throughout the world by means of his frank and convincing proclamations by speech and by pen, in which he scientifically proved that alcohol was unfit for use as a beverage. It was impossible to listen to his utterances without feeling his deep earnestness and conviction. One of his views was that the appeal to abstain from the use of alcoholic beverages was one which should come with special force to Christians. In the *Good Templars' Watchword* for April 13, 1922, he wrote:

> To the Christian man there are two considerations which can be urged with an assurance of their acceptance far greater than can be the case with others. *One of them is the influence of example.*. That drink is the cause of great evil and sorrow to multitudes of our fellows is incontrovertible It is easy to say that this is their own fault, caused by their misguided excess. But to say this is not helping to save them. It is not acting the part of a brother or of the Good Samaritan! How can we justify our Christian faith if we persist in even the "moderate" use of a useless and harmful beverage when all around us men, women, and children are suffering untold ill from the drink habit? Still more impossible should it be for any follower of Christ to participate in any way whatever in the drink trade, or its profits. This may appear a hard saying. If any feel it so, we can only ask them to consider well the facts of the drink trade as it actually exists among us today, and to consider these facts as the disciples of Him who spoke in no measured terms of those who put stumbling-blocks in their fellow men's way.

From 1883 to 1887 he was surgeon to the London Temperance Hospital. He was for a time a member of the Temperance Council of the Christian Churches of England, and was also a vice-president of the Young Abstainers' League, and of the United Kingdom Alliance. In 1916 he was elected president of the Baptist Total Abstinence Association, and in 1919 he was made president of the Society for the Study of Inebriety, both of which offices he held until his death.

Sir Alfred was a frequent speaker on temperance platforms. He delivered (Oct. 31, 1912) the tenth lecture of the Lees and Raper Memorial Series entitled "The Best Way of Promoting Temperance Reform." In this lecture he made the following statements:

> The real question is, how are our fellow subjects, who now think that the consumption of alcoholic beverages is necessary or helpful to human life and activity and a benefit to society, to be induced to learn the facts, to change their belief and to join us in a strenuous and determined attempt to put an end to what we know to be so great and far-reaching an evil?
>
> It will not be accomplished by force, or compulsion, by no party machine, by no wave of enthusiasm. There is only one means of dispelling darkness—letting in the light. Ignorance can only be successfully combated by knowledge, and self-deception corrected by enlightened self-interest. It is only when the men and women of Great Britain know the truth about alcohol that we can hope to have them freed from the evils they now too cheerfully endure.

On April 10, 1918, Sir Alfred was a member of the deputation sent by the National Temperance Federation to the Labour Party Executive Committee to urge support for War-time Prohibition.

Gould was a man of deep religious fervor.

GOURMET. A French word denoting a connoisseur in wines; a wine-taster. Formerly it meant a wine-merchant's broker, and in the middle ages a serving-man or groom.

P. G. Hamerton, cited in the "New Standard Dictionary," p. 1059, says:

> In former times [in France] "gourmand" meant a judge of eating, and "gourmet" a judge of wine . . . "Gourmet" is now universally understood to refer to eating and not to drinking.

GOUT. A constitutional disorder which usually manifests itself by inflammation in the joints. The term, which seems to have been first used toward the end of the thirteenth century, owes its derivation to the Latin *gutta* ("a drop"), in allusion to the old notion of a dropping of a morbid material from the blood into the joints. Galen considered gout to be an internal accumulation of humors in some part of the body, with chalkstones as the concretions of these; and he claimed that the disease was caused by overindulgence and luxury.

Gout most commonly makes its appearance in the ball of the great toe, although it may occur in the instep, heel, or thumb. The attendant pain is often of the most agonizing character, the sufferer being unable to bear the weight of bedclothes.

Dr. Erasmus Darwin in his "Zoonomia" (i. 251) says, concerning gout:

> I am well aware that it is a common opinion that the gout is as frequently owing to gluttony in eating as to intemperance in drinking fermented or spirituous liquors. To this I answer that I have seen no person afflicted with gout who has not drank freely of fermented liquor, as wine and water, or small beer; though as the disposition to all diseases which have originated from intoxication is in some degree hereditary, a less quantity of spirituous potation will induce the gout in those who inherit the disposition from their parents.

Several other writers attribute gout to intemperance. For instance, Sir William Temple says ("Cure of Gout by Moxa"):

> Among all the diseases to which the intemperance of this age disposes, I have observed none to increase so much as the gout, nor any, I think, of worse consequence to mankind. . . . And if *intemperance* be allowed to be the common mother of the gout, or dropsy, and of scurvy, etc., I think *temperance* deserves the first rank among public virtues, as well as those of private men; and I doubt whether any can pretend to the constant steady exercise of prudence, justice, or fortitude, without it. . . . I have known so great cures, and so many, done by obstinate resolutions of drinking no wine at all, that I put more weight upon the part of temperance than any other.

Dr. Alfred Baring Garrod says ("The Nature and Treatment of Gout"):

> There is no truth in medicine better established than that the use of fermented or alcoholic liquors is the most powerful of all the predisposing causes of gout; nay, so potent that it may be a question whether the malady would ever have been known to mankind had such beverages not been indulged in. Stout and porter rank next to wine in predisposing the gout; cider and similar beverages will also act to some extent as predisposing causes of gout.

The same physician says, in his "System of Medicine":

> The wines to be carefully avoided in gout are port, sherry, madeira, and any in which the fermentation has been checked by the addition of alcohol.

Most persons are inclined to attribute gout to intemperance in the use of wines and spirits, but Dr. Charles Drysdale, in his address before the Public Health Section of the British Medical Association, at Sheffield, Aug. 3, 1876, said:

> The drinking of beer is the greatest cause of gout among the population of London.

At the Licensed Victuallers' Dinner, given at Birmingham, Aug. 9, 1877, Mr. W. Bromley Davenport, M.P., gave the following amusing testimonial regarding the gout and wine:

> My brother-in-law, Lord Granville, about two years ago, told me he intended to give up wine altogether. I was very sorry to hear it, because I thought it might injure him. He tells me he has given up wine, and whereas he used to suffer from the gout, he is now not troubled with it. If I were to look into my secret soul —if the priest in absolution got hold of me, and got into my soul, which I hope he will not—I should have to admit I was a little annoyed at finding him so well.

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GOW, ALEXANDER. British temperance leader; born at Dunning, Perthshire, Scotland, in March, 1830; died at Ryde, Australia, Sept. 1, 1914. When he was ten years old the family removed to Tillicoultry, Clackmannanshire, where he learned spinning and weaving in a factory. There he joined the Juvenile Rechabites, and was on the committee of a total-abstinence society. After doing some temperance work in connection with the passage of the Forbes Mackenzie Act, he emigrated to New South Wales, arriving in Sydney in 1855, and settling four years later in the suburb of Balmain. In this town he founded Bands of Hope and lodges of the Sons of Temperance and Good Templars. He served as alderman for six years, and was then appointed magistrate, a position which he continued to fill for many years. He held, also, other positions of influence in the borough. Gow was one of the first Good Templars in the State, and after serving in all the other offices was elected Grand Chief Templar. He was one of the original members of the New South Wales Alliance, and served for a time as chairman of the council; and for many years he was one of its vice-presidents.

Gow was one of the temperance leaders who, with Archdeacon Boyce, brought into existence the Local-option League of New South Wales, which afterward became the Alliance.

GRABBIER. A German word signifying literally "grave-beer." It was used in former times for the malt liquor provided at funerals for the visitors.

GRACE-CUP or **GRACE-DRINK.** (1) A large cup or tankard, usually of silver, with two, three, or four handles, in use at banquets at the English universities. Immediately after grace has been said, or sung, the cup, filled with spiced ale or wine, is passed round. First the master and wardens drink welcome to their guests and then the cup is passed round to the guests themselves. (See Richard V. French, "History of Toasting," London, n. d.)

Burton, in his "Anatomy of Melancholy," p. 409, writes:

> As a corollary to conclude the feast, and continue their mirth, a grace-cup came in to cheer their hearts, and they drank healths to one another again and again.

(2) A draft or health taken from such a cup.

(3) The spiced ale or wine contained in a grace-cup.

Compare LOVING-CUP.

GRADY, HENRY WOODFIN. American journalist, orator, and temperance advocate; born at Athens, Ga., April 24, 1850; died at Atlanta, Ga., Dec. 22, 1889. He was educated at the State University in Athens, graduating in 1868, and afterward spent two years in special studies at the University of Virginia. Following his marriage to Miss Julia Cook King, of Athens, Oct. 5, 1871, he became editor and joint owner of the *Commercial,* at Rome, Ga. Later he formed a partnership with Robert Alston and St. Clair Abrams to issue the *Atlanta Herald.* These ventures were not successful financially, and for a time Grady did reportorial work, afterward becoming attached to the editorial staff of the *Constitution,* and later editor and part owner. Previously to that time he had served as a staff correspondent for the *New York Herald.*

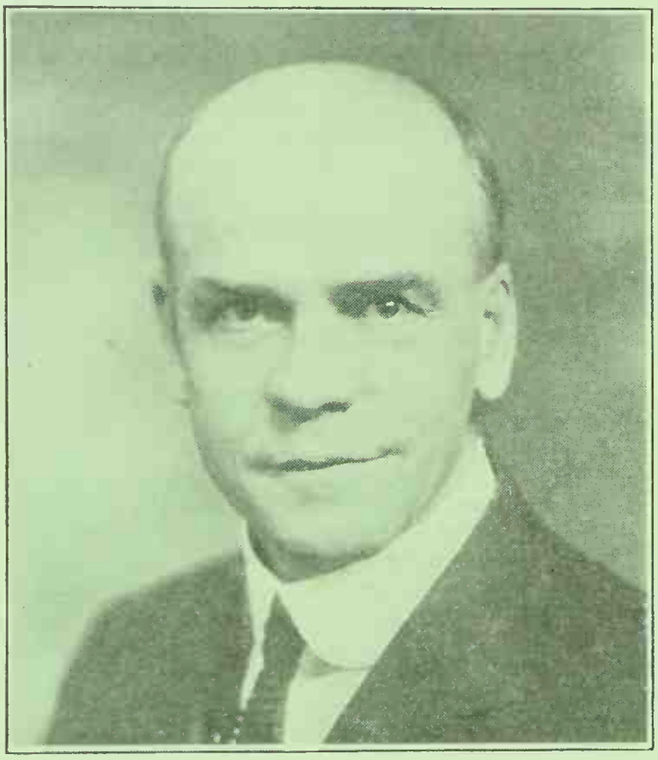
Grady's writings, and especially his brilliant oratory, soon attracted nation-wide attention. The substance of his utterances no less than the engaging manner of their delivery, placed him in the foremost rank of journalists and orators. Recognized as a man with a message, he was everywhere in demand. Among his great speeches may be noted his "New South," delivered at the banquet of the New England Club, New York, Dec. 21, 1886; "The South and her Problem" (Dallas, Texas, Oct. 26, 1887), and his Boston Banquet address (Dec., 1889) on "The Future of the Negro." Temperate in his habits, and a total abstainer from boyhood, it was no fault of Henry Grady that in the local-option campaign, in 1885, the *Constitution* (as yet largely controlled by interests skeptical toward, if not actually hostile to, Prohibition) was slow to espouse the cause; but in the second campaign—after actual experience of the benefits of a dry régime, the owners of the *Constitution* divided on the issue. While Grady was making his famous speech for Prohibition in an Atlanta warehouse, Clark Howell, another of the proprietors and one of the editorial writers, was speaking for the liquor men in the Opera House. Grady's speech had wide circulation in every city of the country as a compendium of Prohibition statistics for the largest city that had ever made the experiment of abolishing the saloon. Following are excerpts from that address:

> See what Prohibition has done for Atlanta! Your population has been increased. Four thousand and seventy street tax-payers have been added to the records . . . 678 new home owners in Prohibition's two years, over 153 in liquor's two years; distress warrants and garnishments decreased; 2,595 fewer civil cases in the justice courts; 431 fewer criminal cases; $1,353,000 added to your banking capital and surplus; $1,000,000 more deposits in your banks than two years ago; five savings banks where there was one; fifteen building and loan associations against six; a million dollars put into manufacturies in the county; wages higher and every shop and factory crowded; $300,000 put into schools and churches; the poor of the churches diminished and their membership nearly doubled; your schools fuller and your children better clothed; more stores here than when there were 130 barrooms . . . your principal streets a sight to behold on a fair day—last Sunday without an arrest. . . .

Who shall challenge this great and prosperous city in this prosperous career? Why should you bring barrooms back into this city, and put it once more under the dominion of the liquor traffic?

The Grady Memorial Hospital, erected by the citizens of Atlanta, and formally opened June 2, 1892, evidences their appreciation of Grady's services to that city, to the State of Georgia, and to the New South.

GRAHAM, ARCHIBALD C(OLL). American municipal and county official and Prohibition advocate; born at Alborough, Ontario, Canada, Sept. 28, 1862; educated in the public schools. He removed to Michigan when seventeen years of age and, later, engaged in teaching school for some years. Following this he became a merchant at Frieburger, Mich., and was then appointed postmaster of that place. He successively held the positions of school inspector, township treasurer,



ARCHIBALD C. GRAHAM

supervisor, and customs officer. He carried his temperance principles into his political contests, taking active part in local-option fights in Sanilac County. He became a candidate for sheriff of the county against an ex-saloon-keeper, the contest being conducted largely upon the "wet" and "dry" issue, and won by nearly 1,000 majority. Graham was successful in cleaning out the "blind pigs" and slot-machines that had long infested the county. In 1914 he became district superintendent of the Michigan Anti-Saloon League, with headquarters at Lansing, and in 1918 and 1919 he was superintendent of field organization under the same League. In 1920 and 1921 he was Federal Prohibition Director; in 1922 and 1923 he was superintendent of field organization for law enforcement with the Michigan League; and on Jan. 1, 1924, he became superintendent of the Anti-Saloon League of Kentucky, which office he still holds.

GRAHAM, GEORGE H. English author, publisher, and temperance advocate; born at Abingdon, Berkshire, March 5, 1835. As a boy he was apprenticed to his father as a waterman on the Midland canals, which occupation he followed until he was 21 years of age, when he removed to Maidstone, Kent, residing there for the remainder of his life. He was employed by a publishing firm in Maidstone until 1880, when a change in the company threw him out of work. After that date he busied himself in the publication and sale of various kinds of literature on his own account.

Practically throughout his entire life Graham was an uncompromising champion of total abstinence, due to an unfortunate incident of his early life. When he was fourteen years of age, his mother died from a broken heart, caused by the intemperate habits of her husband; and he resolved to devote his life to the struggle against those liquors which had brought ruin to his childhood home. After 1856 he gave all of his spare time and energy to the furtherance of the temperance cause, much of his assistance to the movement being rendered through his pen. His first publication, the "Band of Hope Series of Songs and Hymns," appeared in 1864 and its successful reception inspired him to further literary efforts. In the following year he published the "Band of Hope Melodist," and "Graham's Temperance Guide and Hand Book," the first of a series extending to 1880. In 1866 he issued a number of temperance tracts entitled "The Voice of Progress," and in the following year "Graham's Temperance Reciter." In 1867 the name of his temperance almanac was changed to "Graham's Temperance Guide, Handbook, and Almanac," and the first issue of a monthly periodical, *Graham's Family Magazine and Abstainer's Journal* appeared. Other works published by him were: "Temperance Harmonist" and the "Temperance Reciter and Public Reader" (1868), "Graham's National Temperance Harmonist" (ed. Rev. J. Compston) (1870), and the "Temperance Worker and Band of Hope Conductor" (ed. Rev. F. Wagstaff). Graham's hymnals were used by English temperance societies for many years, and his statistics on temperance organizations are still quoted as authoritative. Graham was an active member of the West Kent Temperance Union (of which he was the first treasurer), and of the Independent Order of Good Templars. He was for many years an organizer for that Order, assisting in the inauguration of the first Lodge in Maidstone, Kent (August, 1871), and serving for several years as District Chief Templar of West Kent.

GRAHAM, ROBERT. English clergyman and temperance leader; born in Northumberland May 12, 1828; died Nov. 8, 1910. He was educated at King Edward VI Grammar School, Morpeth, and Durham Training College; married Annie Johnson in 1851. In 1873 he became secretary for the northern province of the Church of England Temperance Society. Some years later, the society sent him to Canada and the United States to investigate the working of Prohibition and to establish branch societies in those countries.

Graham's American trip was notable for the interest awakened, and for the fact that it led to the formation of the Church Temperance Society of the Episcopal Church, on the same lines as the English society, "a union on equal terms between those who temporarily use and those who totally abstain from intoxicating liquor as a beverage."

The work of the Society has been along the lines of prevention, counteraction, and rescue. Graham was elected organizing secretary, and in October, 1881, was welcomed at a breakfast given in his honor in New York, at which about a hundred representative clergymen and laymen were present. The following year he issued a notable pamphlet entitled "Liquordom in New York City." Its revelations were startling. In 1887 he brought out a new edition with the title "New York City and its Masters." It is scarcely possible to overestimate the far-reaching results of this carefully prepared exposé of deplorable political and other conditions obtaining in New York city as the result of its subserviency to the saloon power. Public attention was fixed on this colossal evil as never before, and men of position and influence began to concert remedial measures.

See CHURCH TEMPERANCE SOCIETY.

GRAIL, HOLY. See HOLY GRAIL.

GRAINS OF PARADISE. The spicy seeds of *Amomum melegueta*, used in the thirteenth century and later as a drug and spice. They were among the peppery grains brought from the west coast of Africa which gave it the name "Grain Coast" for 500 miles eastward of Sierra Leone to Cape Palmas. With ginger and grains of cinnamon they were used to flavor the cordial called "hippocras" and to give false strength to gin, cordials, and beers. By a law in the reign of George III of England (56 Geo. III, c. 58) no brewer or dealer in beer was permitted to use or possess them, nor was any druggist allowed to sell them to brewers (see ADULTERATION). They have been used, also, to give pungency to cattle-powders. They are now known to be devoid of physiological action.

Charles Kingsley in his "Alton Locke" (1850) thus refers to their use as adulterants of beer:

> Look at that rough of a boy gaun out o' the pawnshop, where he's been pledging the handkerchief he stole the morning, into the ginshop, to buy beer poisoned wi' *grains of paradise* and *cocculus indicus*, and salt, and a' damnable, maddening, thirst-breeding, lust-breeding drugs!

GRANETARIUS. A Latin term meaning "keeper of the garners." The granetarius was an official of early English monasteries whose duty it was "to receive all the wheat and barley that came, and give account what malt was used weekly; as also what barley was delivered to the kiln, and what malt received from it, and how much was used in the house." (See Fosbrooke, *English Monachism*, p. 205.)

GRANFELT, AKSEL AUGUST. Finnish physician and temperance leader, generally known as "the father of the Finnish temperance movement"; born on the estate of Kara, in the parish of Hausjaryi, July 26, 1846; died Feb. 23, 1919. He was educated at the college of Professor Laurell, Helsingfors, and at the University of Helsingfors (M.A. 1871; M.D. 1878). He married Mandi Lydia Cantell, of the parish of Juva, in 1879. Although trained for the medical profession, he devoted the greater part of his life to educational, political, and temperance reform activities. In the educational field he spent much of his time, from 1878 to 1907, as head of the Society for National Education.

His great work in the temperance cause began when he joined the Friends of Temperance (*Raittiuden Ystävät*). He became chairman of this league in 1883, and for about nineteen years he led the organization in its splendid fight for national sobriety. In the same year he founded and became chairman of the temperance society Koitto ("Dawn") at Helsingfors. He relinquished the chairmanship of this society in 1884, but again occupied the office from 1888 to 1898.

Being of noble descent, Granfelt sat as a Member of Parliament in the Chamber of Lords, where he used his position and influence to the utmost to secure prohibitory legislation, his first proposal of a prohibitory bill being made in 1885. Between 1890 and 1904 he was a member of various committees appointed by the State to inquire into the alcohol problem and propose legislative measures in this connection. His world-wide interest in the temperance movement brought him into international prominence, and it was at his suggestion that the International Congress against the Abuse of Intoxicating Liquor was held in Christiania, in 1890.

His political efforts in behalf of temperance were matched by his forceful writings on the subject, both in temperance publications and in the newspapers. Many of his articles appeared under the signature "Kunsi." He was editor-in-chief of the temperance magazine *Aamunairut* from 1887 to 1896, and of the same organ in the Swedish language, *Nykterhetsvannen*, from 1887 to 1893.

The following are among the more important of Granfelt's contributions to temperance literature (the titles are given in their English translations): "Temperance Instruction in our Day, Its Development and Leading Principles," Helsingfors, 1883; "Benjamin Rush and the Early Temperance Movement in America," *id.*, 1886; "Alcoholic Diseases and Drinking Customs," 1886; "Is Absolute Temperance Reasonable?" 1890; "Is Drunkenness Reduced by Prohibitory Law?" 1893; "Women and the Temperance Question," 1902. He also read a paper on Finland at the World's Temperance Congress, held in Chicago, U.S.A., in June, 1893.

GRANT, GEORGE. New Zealand educator and temperance evangelist; born in Scotland in 1857; died in New Zealand Oct. 11, 1901. In his early manhood he was for some years in the service of the Caledonian Railway Company in Glasgow. Later he enlisted in mission work in the same city. In 1872 he became a member of the International Order of Good Templars. In 1876 he was appointed superintendent of the Wellington Street Evangelistic Association, and also had charge of a Band of Hope with 500 members, chiefly of the neglected class. In 1877 he went to New Zealand, where he had charge of the Lower Hutt Presbyterian Church until 1881. He was, also, chaplain of the I. O. G. T. lodge and president of a Band of Hope. He attended the Divinity Hall classes of Otago University, Dunedin, for several sessions. In 1884 he entered upon educational work, and taught successively at Fordell, Turakina, and Sandon, becoming head master of the College Street School (Palmerston, North) in 1892. This position he retained until the end of his life.

In 1892 Grant visited Scotland and preached the annual temperance sermon to the united temperance societies of Perth. In 1896 he visited the Fiji Islands where he engaged in temperance work.

Grant was indefatigable in his efforts to devel-

op temperance work in the New Zealand colony, and displayed remarkable talent for organization. He took a leading part in the movement for the formation of Prohibition district councils, associated with the New Zealand Alliance, for the promotion of the organization of the temperance forces throughout the colony. In 1897 he was appointed to the Three Provinces Council (Wellington, Taranaki, and Hawke's Bay), and he held this position until his death.

Evidence of the high place held by Grant in the hearts of the colonists among whom he labored was manifested by the attendance at his funeral, at which many thousands of persons assembled to do him honor.

GRANT, HEBER J(EDDY). American Mormon leader and Prohibition advocate; born at Salt Lake City, Utah, Nov. 22, 1856; educated by private tutors and at the University of Deseret (now the University of Utah). He has been thrice married: (1) to Lucy Stringham, of Salt Lake City, on Nov. 1, 1877; (2) to Augusta Winters, of Salt Lake City, May 21,1884; and (3) to Emily Wells, of Pleasant Grove, Utah, May 27, 1884. Since 1886 he has been in business for himself as Heber J. Grant & Co. He is president of the Home Fire Insurance Company, which he organized, and by virtue of his position in the Mormon Church, is also president of Zion's Cooperative Mercantile Institution, the Utah-Idaho Sugar Company, Zion's Savings Bank & Trust Company, Utah State National Bank, Beneficial Life Insurance Company, Utah Implement Vehicle Company, etc. In 1882 he was elected a member of the Council of Twelve, the governing body of the Church of Latter-Day Saints, and in 1916 was elected president of that body. For two years (1901-1903) he served as a Mormon missionary to Japan, and for another two years (1904-06) superintended the missionary activities of the Mormons in Europe. On Nov. 23, 1918, he was elected to the First Presidency of the Mormon Church, and is now the recognized head of that sect.

Grant has long been an advocate of Prohibition, and has served for many years as president of the Prohibition and Betterment League, a Mormon organization. He has been active on various committees appearing before the Utah State Legislature in behalf of Prohibition, and has aided in securing "dry" legislation in the State. He sponsored a Prohibition bill which was approved by the State Legislature on Feb. 8, 1917, and which became a law on Aug. 1, 1917. Grant resides in Salt Lake City, Utah.

GRANT, HUGH ROBERT. Canadian clergyman and temperance reformer; born at New Glasgow, Nova Scotia, Sept. 22,1859; educated at Dalhousie College, Halifax, N. S., Queen's University, Kingston, Ont. (B.A. 1883), Queen's Theological College (1886), and Free Church College, Edinburgh, Scotland (1890). In 1918 he received the degree of D.D. from the Presbyterian College, Halifax, Nova Scotia. He was ordained to the Presbyterian ministry in 1887 and began preaching in 1891, his first charge being the First Presbyterian Church of Trenton, N.S. He married Florie MacLean, of Lindsay, Ont., Sept 7, 1899.

Early in his ministerial career Grant's attention was directed to the evils wrought by liquor among his people, and he was not long in reaching the conclusion that the traffic must be suppressed. He entered zealously into the struggle for Prohibition by local veto, and when this goal had been attained in his community he waged relentless war against the illicit traffic. In 1904 he resigned his pastorate and gave all his time to temperance work, first in Pictou County, and then in the province of Nova Scotia. From 1904 to 1908 he was general secretary of the Pictou County Temperance Association. He then organized and became general secretary of the Nova Scotia Temperance Alliance, continuing in this position until 1918, when Prohibition was in force throughout the Province. The Alliance was then merged in the Social Service Council, and Grant became its secretary and continued his successful leadership in the broader sphere of social welfare.

Dr. Grant's good nature and ready wit in all circumstances have often brought confusion to his enemies. The story is told that he once had occasion to visit one of the illicit barrooms of Halifax, where his presence had the effect of causing a rather hasty withdrawal by a number of shamefaced patrons. The proprietor of the place, seeing his profits vanishing, irately said to him, "I wish you'd mind your own business and preach the Gospel." "That is what I am doing," the minister flashed back. "My commission from Christ says: 'Preach the Gospel, heal the sick, cast out devils.' I'm at the third head of that text now."

GRANT, ULYSSES SIMPSON. American general and eighteenth president of the United States; born at Point Pleasant, Clermont County, Ohio, April 27, 1822; died at Mount McGregor, Saratoga County, New York, July 23, 1885. His baptismal names were Hiram Ulysses, but through an official error, his official appointment as a cadet at West Point was made out in the name of "Ulysses Simpson Grant," and he afterward adopted this designation for the rest of his life. He was educated at the Georgetown (Brown County, O.) public school, at Maysville and Ripley (Ohio) Academies, and at the United States Military Academy, West Point, New York, from which institution he graduated in 1843. He was commissioned as brevet lieutenant and was attached to the Fourth Infantry, his first assignment to duty being at Jefferson Barracks near St. Louis, where he remained for nine months. At the end of this period (May, 1844) he was ordered south with his regiment to protect the United States border from the Mexicans. He was commissioned second lieutenant in September, 1845. He entered the city of Mexico on Sept. 14, 1847, having participated in every battle from Vera Cruz. For his courage on the battle-field Grant was promoted first lieutenant (September, 1847).

When, in the summer of 1848, the troops left Mexico City Grant accompanied his regiment to Pascagoula, Miss. There he obtained leave of absence, and, proceeding to St. Louis, married (Aug. 22, 1848) Miss Julia Dent, of White Haven, near St. Louis, Mo., a sister of one of his classmates. Grant was made captain in 1853, but resigned his commission in April, 1854. After leaving the service, he returned to White Haven, where he settled on an 80-acre farm which he called "Hard Scrabble." Farming did not appeal to him, however, so he moved to St. Louis, where he secured a position as clerk in the Custom-house. This employment lasted only one month, and Grant appealed to his father for assistance, who sent him

to Galena, Illinois (April, 1860), to take charge of a wholesale leather business there.

At the outbreak of the Civil War Grant was one of the first to offer his services to the National Government; but his letter, written May 24, 1861, was never acknowleged and was found, after the War was over, covered with dust in the files of the War Department. Grant had drilled a company of recruits at Galena, and he accompanied them to Springfield, Ill. Here he became known to Governor Yates; and when the colonel of the 21st Illinois Volunteers proved himself inefficient and unpopular, Yates offered the command to Grant. Early in August, 1861, he was appointed a brigadier-general by President Lincoln. He served in engagements at Paducah, Ky., at Belmont, Ky., at Fort Henry on the Tennessee River, and Fort Donelson on the Cumberland. Fort Henry surrendered on Feb. 6, and Fort Donelson on Feb. 16. At the latter surrender the capture included 14,623 men, 65 cannon, and 17,600 small-arms, the killed and wounded numbering about 2,500. Grant's loss in killed, wounded and missing was 2,041. On Feb. 16, 1862, he was made major-general of volunteers and was assigned to the command of the new military district of West Tennessee. He now became the military idol of the day. Grant's next major engagement was at Shiloh, where so many men were lost by the Union forces that people in the North began to call him "Butcher Grant."

On July 11, 1862, General Halleck was made General-in-Chief of all the northern armies, and Grant was placed in command of the Army of the Tennessee. About a year later (July 4, 1863) the fortress of Vicksburg, with more than 30,000 men, surrendered to Grant. Grant was soon afterward made a major-general in the regular army, and he received the thanks of Congress with a gold medal. After the reverse of Chickamauga, Grant was ordered to Chattanooga in command of four armies. The battle lasted for three days, and ended on Nov. 25, 1863, with a crushing defeat of the Confederates. The rank of lieutenant-general was now revived for Grant (March 1, 1864), and, on March 12, 1864, he was placed in command of all the armies. Henceforth Grant's headquarters accompanied the Army of the Potomac and he himself directed the campaign in Virginia. Through many months he continued his hold on Lee's army. Writing from Spottsylvania to the Chief of Staff at Washington, he said, "I purpose to fight it out on this line if it takes all summer." It was not until April 9 of the following year that Lee surrendered to Grant at Appomattox Court-House, the articles of capitulation being signed on the afternoon of that day. A writer in the "Encyclopaedia Britannica" (11th ed., xii. 356) says of Grant's military abilities:

> That he succeeded in the efficient exercise of the chief command of armies of a total strength of over one million men, operating many thousands of miles apart from each other, while at the same time he watched and manoeuvred against a great captain and a veteran army in one field of the war, must be the greatest proof of Grant's powers as a general. In the end complete success rewarded the sacrifices and efforts of the Federals on every theatre of war; in Virginia, where Grant was in personal control, the merciless policy of attrition wore down Lee's army until a mere remnant was left for the final surrender.

On Aug. 12, 1867, General Grant was appointed Acting Secretary of War, in which office he served until January, 1868. In November, 1868, he was elected President of the United States by an overwhelming majority over the Democratic candidate, Seymour. Grant served as President for eight years, and both terms of his administration were marked by extraordinary achievement in the domestic as well as in the foreign field.

After retiring from the Presidency, Grant made a trip around the world, sailing from Philadelphia for Liverpool on May 17, 1877, and visiting every capital of Europe and most of the important towns. He was received everywhere with great honors. Upon his return, the Republicans wished to nominate him again for President, but public sentiment was against a third term. After Garfield's nomination Grant took the stump for him.

ULYSSES SIMPSON GRANT

From August, 1881, Grant passed his summers at Long Branch, N. J., and his winters in New York, in which city he had bought himself a house. A fall upon the slippery sidewalk in front of his home (Dec. 24, 1883) resulted in an injury to his hip which thenceforward necessitated his using a crutch when walking. About this time Grant was robbed of his entire capital by some swindlers in a banking concern in which he had been induced to invest. To retrieve his fortune he wrote four articles for the *Century*, and soon after began work on his personal memoirs. The book was published in 1885, and its sales were enormous, running into hundreds of thousands of copies. Appletons' "Cyclopaedia of American Biography" (New York, 1894) is authority for the statement that up to June, 1887, Grant's widow received as her share of the profits $394,459.53.

Grant's remains were taken to New York for burial where they were accorded a public funeral (Saturday, Aug. 8), probably the most magnificent spectacle of its kind ever seen in the United States. The body of the great warrior now rests in an imposing mausoleum on Riverside Drive, New York, overlooking the Hudson River.

Various conflicting accounts have come down to present-day readers with regard to Grant and his use of alcoholic beverages, and there seems to be some grounds for supposing that during his early military career he did at times indulge to excess. In April, 1854, he was reproved by his commanding-officer, Major R. C. Buchanan, for having been intoxicated when paying off his men, and he resigned his captaincy.

The "Encyclopaedia Britannica" (11th ed., xii. 356, note) says:

President Lincoln was Grant's most unwavering supporter. Many amusing stories are told of his replies to various deputations which waited upon him to ask for Grant's removal. On one occasion he asked the critics to ascertain the brand of whisky favoured by Grant, so that he could send kegs of it to the other generals.

On the other hand, Andrew Carnegie, in his "Autobiography," writes:

During the trials of the war in the west General Grant began to indulge too freely in liquor. The chief of the staff, Rawlins, boldly ventured to tell him so. That this was the act of a true friend Grant fully recognized. "You do not mean that? I was wholly unconscious of it. I am surprised," said the General. "Yes, I do mean it. It is even beginning to be a subject of comment among your officers." "Why did you not tell me before? I'll never drink a drop of liquor again," said General Grant. He never did. Time after time in later years, dining with the Grants in New York, I have seen the General turn down the wineglasses at his side. That indomitable will of his enabled him to remain steadfast to his resolution.—*The Union Signal,* May 4, 1922, p. 11.

GRAPA. A mixture of sugar and water, made by the negroes in Brazil and used by the slaves and aborigines of that country. According to Morewood ("History of Inebriating Liquors," p. 315) the drink is never fermented, but, to give it an intoxicating effect "the leaves of the *Acajée* tree, which are of a hot quality, are added." On account of its cheapness it is consumed with avidity by both men and women, who continue drinking it for days together, dancing and singing.

GRAPE. The fruit of the vine *(Vitis vinifera)*, from which wine is made. Of the antiquity of the vine there are numerous evidences. Allusions to the fertility of the vine as emblematic of prosperity are frequent. The peaceful condition of the kingdom of Israel during Solomon's reign is implied in the verse I Kings, v. 25, which states that "Judah and Israel dwelt safely, every man under his vine, and under his fig-tree, from Dan even to Beer-sheba." According to Henderson, Persia is supposed to be the native country of the vine, an opinion confirmed by the perfection which its fruit attains there. The vine has now become naturalized in all the temperate regions.

Several methods of planting and training the vine were practised by the ancient Romans. Cuttings *(malleoli)*, layers *(mergi)*, and grafts, all from the best fruit-bearing branches, were used in propagating it. Noticing that the vine had a tendency to shoot aloft, the ancients trained it by attaching it to tall trees, such as the ash, elm, and black poplar. Florentinus says ("Geoponica," iv. 1) that in certain parts of Bithynia vines were trained on trees 60 feet high, and that they produced "so much the better wine" (see Henderson, p. 29). This method was found to be suitable for rich soils only; in poorer lands the trees were formed into pollards at a height of eight feet from the ground. Columella *(Liber* v. 6) agrees with Cato and Pliny that "wine which is the produce of the loftiest vines is the best." In the course of time this view was abandoned, and the modern method of cultivation was generally adopted.

The fertility of the Roman vineyards was very great. Cato records that a certain piece of ground "on this side of Ariminium, and beyond Picenum," produced repeatedly ten *culei* of wine from each *jugerum*. The *culeus* held about 140 English gallons, and the *jugerum* was 28,800 square feet, or less than an acre. The Spanish vineyards in ancient times were also very prolific, a single vine having been reported to bear more than 2,000 bunches of grapes.

The vine was probably introduced into Britain at the commencement of the Christian era. For centuries vineyards were common in the southern parts of the islands and wine was regarded as one of the staple products of Britain. Vineyards are mentioned in the laws of Alfred, and Edgar made a gift of a vineyard with vine-dressers. In Domesday Book, under Essex, there is an entry of "an enclosure of six *arpents*, which, in good seasons yielded twenty *modii* of wine." An *arpent* was about 17/20 of an acre, and the *modius* equaled about two gallons, although some think a much larger measure was indicated. All of the greater abbeys, especially in the southern part of Britain, had vineyards; and Madox, in his "History of the Exchequer" (x. 247) refers to a "royal vineyard" at Rockingham, Leicestershire, in the time of King Stephen.

The climate of Britain was, however, an insuperable obstacle to the successful cultivation of the vine. Evelyn, in his "Diary," under date of Sept. 26, 1655, says:

I went to see Colonel Blount's subterranean warren, and drank of the wine of his vineyard, which was good for little.

Writing as late as 1824, Henderson remarks:

Certainly, as long as foreign wines can be obtained at moderate prices, little advantage will accrue from the attempt to supplant the use of them by the produce of English grapes; as of all crops, that of the vine is the most precarious. . . . If the grape will not always ripen in Champagne, it would be absurd to expect it should do so in a climate so inconstant as that of England; and to think of converting any portion of our corn lands into vineyards, would be the height of folly. In Normandy and Picardy, where the heat of the summer is greater than in England, we have seen, that the culture of the vine has been gradually relinquished; and all the more recent attempts to establish vineyards in this country, though they appeared to succeed for a time, have ultimately failed.

In America the vine and its cultivation engaged the attention of the early colonists. The Virginia Assembly passed an act awarding premiums to successful grape-growers. The second charter to Rhode Island, granted by Charles II in 1663, contained an inducement to any one who should plant a vineyard. Many of the immigrants to the different colonies came from noted vineyard districts of the Old World; and it was only natural that they should try to introduce the cultivation of the European vines, with which they were familiar, and of which 1,500 varieties existed. Thus, most of the early attempts to establish vineyards to be worked for profit were made by foreign settlers. In 1792 or 1793 Pierre Legaux, a Frenchman, interested a number of Philadelphians in his enterprise, a stock-company for the purpose of planting vines. Foreign varieties of grapes were tried, but the experiment failed. About the same time a colony of Swiss grape-growers raised $10,000, and vineyards were planted in Jessamine County, Ky. Foreign varieties were tried, but all

ran out. In 1802 Swiss colonists removed to Vevay, Ind., 45 miles below Cincinnati, imported the best grapes from Switzerland (Cape and Alexander), and had some success until 1840.

The Spanish missionaries planted small patches of vineyards about their missions in Southern California as early as 1770; and in the course of the next 75 years there were vineyards of from 5 to 25 acres extending from San Diego north as far as Sonoma County. The early settlers who began to pour into California, in 1849, were more interested in gold than in grapes, and it was not until 1858 that wide-spread interest in grape-growing arose in the new State. In 1861 Governor Downey appointed a commission to report on the best means to promote the culture of the grape-vine in California; 100,000 cuttings from 1,400 varieties were distributed from time to time to growers in the State; and they formed a basis for the viticultural industry. During the experimental era, 1867 to 1871, the most popular grape was the "Mission," yielding a dry wine of rather inferior quality, which prejudiced dealers against the California product. It was demonstrated that the fine grapes of Europe would succeed, and the vintners turned to the Old-World vines. According to the census of 1890 there were 155,272 acres under vines. The California grape crop in the year 1909 was 989,843 tons, valued at $10,027,961, or 77 per cent of the whole production of the United States. The shipping of California table grapes to the Eastern markets amounted in 1919 to about 1,200 carloads. There are a number of excellent varieties of grapes, but many of them spoil in the journey to the East.

After experience had shown that European varieties of grapes would not thrive as expected, practical horticulturists turned their attention to the native vines found growing wild, or partially cultivated. The trouble was to obtain a native grape of superior quality both for the table and for wine. A vine growing in a garden at Georgetown, D. C., had been noticed: it was a native of North Carolina, and had taken its name from the Catawba River. The Catawba grape played an important part in the wine industry of the United States. This was due to the efforts of Nicholas Longworth, of Cincinnati, who has been called "the father of American grape-culture." He established vineyards in the Ohio Valley.

In 1858 Erskine reported to the British Government on the acreage of vineyards in the United States as follows: 3,000 acres in Ohio; 1,000 in Indiana; 500 each in Kentucky, Missouri, and Illinois; 100 in Georgia; a total of 5,600 acres of vineyards in America at that time. In 1865 the grape-growing industry became rooted in the Hudson River Valley, the lake region of Central and Western New York, in Northern Ohio, and on the islands of Lake Erie. New York, Michigan, Ohio, and Missouri were the leading States. New York's annual production was about 112,000 tons, but in all the other States mentioned grape-growing could hardly be termed an industry.

The greatest single strip of vineyards in the eastern States is the Chautauqua Belt. It stretches from the hills surrounding Chautauqua Lake, in Western New York, along the shore of Lake Erie for some 50 miles. Here the industry began about 1860, and grew rapidly. In 1910 the Chautauqua belt contained about 30,000 acres of vines. The annual yield of this district is about 5,000 carloads a year. Each car holds from 2,300 to 2,500 baskets. The grapes are graded according to their quality, and the returns are "pooled" among the members of the association formed by the growers. About 85 per cent of the grapes grown in the belt are of the Concord variety.

Two thirds of the grapes raised in the East are sold and used for table purposes, the difference between the American and the European grapes having been from the beginning that the former were intended for the table, while the latter varieties were mostly converted into wine. It is just the reverse in California; for there two thirds of the grape crop are turned into wine, the remainder being used for raisins and the table.

Raisins are certain varieties of the grape grown principally in the warm climate of the Mediterranean coasts, and are comparatively rich in sugar. In medieval days in England they were imported from Spain and were a prized luxury; and to-day Great Britain continues to be the best customer of the raisin producers.

The crop of table, raisin, and wine grapes of California for the year of 1921 was valued at $75,000,000, according to Edward Sheehan, president of the California Grape Growers' Exchange. According to the *Free Methodist* (Chicago) of Oct. 11, 1921, he said:

> Three years ago the wine-grape growers, discouraged with conditions, were preparing to dig up their vineyards. They were getting $10.00 to $20.00 a ton on ten-year contracts. Then national Prohibition came, and they felt they were done for. Yet Prohibition has worked great benefit for the grape-growers.
>
> Prosperity of the grape-grower will be felt in every other line. Ninety per cent of the money spent for California grapes is outside money, with the result that approximately $60,000,000 comes into the state as a result of the grape harvest. California produces 90 per cent of the grapes grown in the United States.
>
> There has been a considerable increase in plantings in the last two years. The price of $65.00 per ton fixed last year for grapes was overbid 100 per cent.

Grape-growers are not without their troubles. Fungoid diseases and the ravages of the PHYLLOXERA play havoc in the vineyards. It has been found, however, that certain varieties of the American vines are more or less immune to the attacks of the phylloxera, and cuttings from these have been advantageously used in European vineyards.

See, also, DRINKING CUSTOMS, under GREECE.

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GRAPE-JUICE. The liquor of the grape. In recent years the manufacture of unfermented grape-juice has become an important industry, especially in America. Several varieties of table grapes are used, and many variations in color from yellow to deep purple are obtained. Of the various means of arresting fermentation, that by heat has so far been found to be the most practical. Tests indicate that grape-juice may be safely sterilized at from 165 to 176 degrees Fahrenheit. At this temperature the flavor is hardly changed. In America the most important section for grape-juice manufacture is the district surrounding Chautauqua Lake in the western part of the State of New York, known as the "Chautauqua Belt."

GRAVE BEER. See GRABBIER.

GRAW, JACOB BENTLEY. American Methodist Episcopal minister, newspaper editor, and temperance lecturer; born at Rahway, New Jersey, Oct. 24, 1832; died at Camden, N. J., Feb. 18, 1901. Graw was educated at the seminaries of Rahway and Bloomfield, N. J., and in one of the New York high schools. After having studied for the ministry he was admitted a member of the New Jersey Annual Conference of the Methodist Episcopal Church in 1855. For a period lasting seventeen years he served in four of the New Jersey districts, under this Conference, as presiding elder, and at the same time he had charge of several of the largest pastorates in that State. In 1872 he was elected a delegate to the General Conference of his church, and for many years he was sent to every succeeding Conference. He held a number of important positions in connection with the M. E. Church; he was also a trustee of Pen-

REV. JACOB BENTLEY GRAW

nington (New Jersey) Seminary; Dickinson College (Carlisle, Pa.), and of the American Temperance University at Harriman, Tenn.

At the outbreak of the Civil War Graw was placed in charge of recruiting and organizing the Tenth New Jersey Volunteers, and for a time was the ranking officer of a regiment. Throughout the Civil War he acted as chaplain for the Army of the Potomac. After the termination of the War he returned to New Jersey and to the ministry.

Early in life Graw devoted much of his time and energy to the advancement of temperance reform, and throughout his lifetime he was an ardent and uncompromising advocate of total abstinence. For more than 24 years he was the editor and publisher of the *New Jersey Temperance Gazette*. For a number of years he was Grand Chief Templar of New Jersey (I. O. G. T.), and at various times was the official representative for the State Grand Lodge in the Right Worthy Grand Lodge of the World, including the famous session held in London, England, in 1873.

In the lecture-field, also, Graw occupied a prominent position, and in his tours visited various parts of Europe and the United States, speaking on literary and scientific subjects, but more frequently on the twin topics "Temperance" and "Prohibition."

After being a Republican for more than twenty years Graw joined the Prohibition party in 1881, and took an active part in the State organization of that party in New Jersey.

His activities along the line of temperance reform were not confined to newspaper publishing, lecturing, and Good Templary, as he was the principal factor in the founding of the religious and temperance home "Island Heights," located in New Jersey. After 1878 he served as president of that institution for a time and was chosen to act in the same capacity for a period of three years at "Ocean City," another resort of similar nature. Throughout the time he was with these two institutions he continued to perform his ministerial duties as a member of the New Jersey Annual Conference, and for several years he had charge of the pastorate at the First M. E. Church of Camden, N. J.

When it was decided to call the National Temperance Congress (a national mass-meeting for the overthrow of the liquor traffic, held in the Broadway Tabernacle, New York, June 11-12, 1890) Graw was one of the first to sign the petition for such a Congress.

GRAY, CHARLOTTE A. English educator and temperance leader; born at Southampton, Hants., April 7, 1844; died in London Nov. 9, 1912. In early womanhood she engaged in educational work, first in England and afterward on the continent of Europe. She and her sister kept an English school in Antwerp, Belgium, and in that city she joined (1878) the Independent Order of Good Templars. Speaking of this event the *National Temperance Quarterly* for December, 1912, said:

> When at Antwerp in 1878 she joined the Good Templar Order she little knew what great results would follow. Primarily to save a poor drunkard and his family, her action changed the whole prospect of temperance reform in Europe.

Her first organizing work was with and for children. For several years she and her sister conducted two Bands of Hope and Juvenile Temples in Antwerp, the members being American, English, Flemish, and German children.

Remarkable as a linguist, Miss Gray made a point of acquiring a good knowledge of the language of any country she visited; consequently when under the auspices of the I. O. G. T. she in 1891 visited European countries her efforts in introducing temperance work were invariably successful. She founded the first Templar lodges in Bavaria, Holland, Saxony, Paris, and Switzerland.

One of the most important contributions made by Miss Gray to the cause of temperance reform was her initiation of the first International Congress Against Alcoholism, which was held at Antwerp in 1885, and which was the forerunner of similar meetings held in Europe and America. The influence of these International Congresses upon temperance work in all of its ramifications has been incalculable. Miss Gray was personally active in the Congresses held in Zurich (1887), Paris (1889), Christiania (1891), The Hague

(1893), Basel (1895), Brussels (1897,) and Vienna (1901).

About 1887, on the request of Miss Frances E. Willard, Miss Gray served as missionary organizer for the World's Woman's Christian Temperance Union in Switzerland. She did not find that country ripe for a W. C. T. U., but she did succeed in gaining Dr. FOREL as a member of the I. O. G. T.; and later she installed him as the first Grand Chief Templar of that country.

Miss Gray was a most self-sacrificing laborer in the temperance field. As she herself said at Bremen in 1903, when addressing the Women's meeting:

> All women should do their part, whether it be in removing difficulties, taking stones out of the way of those who run, or attending to those who may be wounded in the strife.

Woman workers for temperance have had few finer examples to follow than that afforded by the life of Charlotte A. Gray.

MISS CHARLOTTE A. GRAY

GRAY, JENNIE T(OWNSEND). American temperance worker; born at Pilot Grove, Iowa, Sept. 16, 1857; educated in the public schools of Iowa and Indiana. When she was eight years of age her father, Stephen Townsend, a Quaker, removed with his family to Fountain City, Indiana. She married Dr. C. F. Gray, of Winchester, Ind., in 1878. Together with her older sisters, she early identified herself with the temperance movement, and in 1889 joined the Woman's Christian Temperance Union, in which organization she was for many years an active and enthusiastic worker. For a number of years she served as president of the W. C. T. U. of Randolph County, Ind.

GRAY, RANDOLPH ST. CYR. Australian Baptist clergyman and temperance leader; born in Ballarat, Victoria, Sept. 16, 1864; died at Kelburn, New Zealand, Dec. 16, 1922. He was educated at Mt. Pleasant School, Ballarat, and married Mary Alice Kersley, of that city, March 19, 1890. He was employed in banking circles in Australia until 1891, when he went to Wellington, New Zealand, where he was engaged as an accountant until 1894. In that year he left the business world and entered the ministry. His first charge was in Nelson where he remained for seven years; in 1901 he accepted the pastorate of the Oxford Terrace Baptist Church, in Christchurch, which he held for ten years; and in 1911 he became pastor at Hanover St. Church, Dunedin. In 1918 he resigned to become secretary of the Baptist Union of New Zealand, a position he had held for seventeen years in an honorary capacity, and in which he remained till his death.

Gray was devoted to the cause of Prohibition, and was one of the most faithful and efficient servants of the New Zealand Alliance as well as one of the most powerful platform speakers in the Dominion. He was in the front rank of every department of the work of the Prohibition movement; with voice and pen, in pulpit and on the platform, his ability was conspicuous. He was president of the New Zealand Alliance in 1915, 1918, and 1919, and Dominion organizer for the Alliance, 1918-20.

GRAYBEARD. See BELLARMINE.

GREAT BRITAIN. See ENGLAND; SCOTLAND; WALES.

GREECE. A territory of southeastern Europe. For convenience of treatment the present article is divided under two heads: "Ancient Greece" and "Modern Greece."

ANCIENT GREECE

Ancient Greece was a geographical area which sometimes extended considerably beyond Greeee proper, and the boundaries of which varied considerably at different periods. The name *Graeca* was given to the land by the Romans. To the Greeks their country was *Hellas*, and the inhabitants were *Hellenes*. In Homeric times, however, the *Hellenes* were but one of many Greek tribes.

Historical Summary. Before the Nordic Greeks had come into the land from the north the Mycenaean and Minoan civilizations flourished on the mainland and on the Aegean Islands. The question, whether the Cretan or Aegean civilization was indigenous or transported from Egypt, is not yet settled. At any rate the ruins of Cnossus on the island of Crete reveal strong Egyptian influence and evidences that the bronze age began in both lands at about the same time. Sheltered from invasions, Crete enjoyed a millennium of peace and prosperity, during which the Cretans developed the arts, refinements, and conveniences of life to a remarkable degree. The ruins of the labyrinth at Cnossus reveal bathrooms, waterpipes, sewers, etc., which are usually regarded as quite modern. It was in Crete, according to Greek legend, that Daedalus attempted to make the first flying-machine. Cretan civilization came to an end under the attaeks of the Aryan-speaking, barbaric Greeks from the north, who destroyed Cnossus about 1000 B. C. and about the same time sacked Troy on the mainland of Asia Minor.

The nomadic Greeks who succeeded the Aegeans, gradually extended their pasture-lands into the Balkan Peninsula. They appeared about 1500 B. C., called by the common name "Hellenes," and bound together by a common language and by com-

mon traditions. The diffusion of the Greek tribes as far west as Marseilles, France, had taken place before recorded history. The chief Hellenic races on and around the soil of historic Greece were the Ionians, who first came into contact with the Aegean civilization, the Aeolians, Lydians, Illyrians, Epirotes, Macedonians, Thracians, Phrygians, Carians, and Dorians. The latter were the most powerful and the least civilized, and most thoroughly conquered the Aegeans in the Peloponnesus.

The Hellenic Races

To a remarkable degree the older civilization was adopted by the incoming Hellenic tribes. Their sheiks became the landlords, and their commoners the gentlemen farmers, while the enslaved survivors of the earlier civilization became the serfs of the conquerors. The Hellenes soon built new cities on the sites that had been sacked, and, abandoning the nomadic life, they developed a city civilization. By the time of the first Olympiad (776 B. C.) Athens, Sparta, Corinth, Thebes, Samos, and Miletus were thriving cities in the new Greek world. But the geographical isolation of these cities from one another by mountain passes and arms of the sea encouraged an intense separatism which prevented them from ever fusing into a kingdom.

By the sixth century most of the city-states had become oligarchic republics. At intervals tyrants, such as Pisistratus of Athens, supported usually by the poorer classes who had grievances against the rich, seized control of the government. Rarely, as in Sicily, the tyrant stood for the rich over against the masses. During the Persian conquest tyrants were placed over the conquered Greek cities after the manner of Persian satraps. In the sixth, fifth and fourth centuries a form of direct democracy, or government by the whole body of citizens, flourished in Greece. The citizenship, however, did not include the freedman, the slave, or the alien. Such democracy as existed was of the privileged type. Until the end of the fourth century the ownership of property was a requisite of Athenian citizenship. Pericles (*c.* 451 B. C.) restricted citizenship to those who could prove Athenian descent. Since the citizens in a city-state numbered only a few hundred, or at most a thousand, direct democracy was enjoyed, in which every citizen had a right to speak and vote in the Assembly. The farmer-citizens, on account of their inability to attend the meetings frequently, were practically disfranchised. The Government paid citizens for attending the Assembly. The democracies in Athens and Miletus had the curious institution called the "ostracism," by means of which, in a time of crisis, an unpopular or distrusted leader was exiled (by vote of the people) without loss of honor or property for a period of ten years, in order that political feeling might be relieved.

The Greek Democracy

The wars against Persia drove the city-states into a defensive league, which developed in the fifth century into the so-called Athenian Empire, in which Athenian law prevailed, but the local government of the cities remained intact. In this empire Athens provided the military defense, while the other cities paid monetary contributions. Other points of unity between the city-states were a common language and script, a common literary heritage, maritime intercourse between the States, the Olympian games, and common religious beliefs. The shrines of Apollo at Delos and Delphi were protected by a league of certain cities, called the "Amphictyonies" or league of neighbors.

The Athenian Empire

No real solidarity, however, was ever achieved among the cities; hence it was easy for the separate States to fall under foreign domination. The philosopher Aristotle warned the people against the fallacy of Plato's doctrine of individualism among the cities, but his warning and the warnings of others remained unheeded. When, at last, the cities were forced to unite in a league against the Persians there was no real basis for effective solidarity. The conquest of the land was inevitable. The Ionian cities of Asia were the first to be taken, first by the Lydians and then by Cyrus. Darius I, after his unsuccessful raid into the Danube valley, attacked Greece in 490 B. C., but was repulsed by the Athenians at Marathon. Ten years later Xerxes, killing the defenders of Thermopylae to the last man, pushed southward and took all Boeotia and Athens. The confederate Greek fleet, however, decisively conquered the Persian navy at Salamis (480 B. C.), which victory, followed by the successes the next year at Plataea and Mycale, brought to Greece a half-century of peace and prosperity.

The Persian Wars

In this period of magnificent culture, called the "golden age of Pericles," a few gifted individuals wrote some of the world's finest literature, produced immortal art, conceived philosophies which still dominate human thought, and developed the greatest democracy of ancient times. The shining names of this age are those of the dramatists Aeschylus, Sophocles, Euripides, and Aristophanes; the sculptors Phidias and Polycletus; the poets Sappho and Pindar; and the philosophers Socrates, Plato, Aristotle, Epicurus, and Zeno. Great religious leaders the Greeks never produced. Their priesthood exercised no power as a class, as was the case in Egypt. Greek religion never became dogmatic, and was free to adapt itself to changing intellectual ideas. The refined religious ideas of the great philosophers were far removed from the older mythology, in which the gods and goddesses—Zeus, Hera, Apollo, Minerva, Diana, Neptune and the rest of the pantheon—were beings with both good and bad qualities like men. The gods influenced the life of the people most at the oracles, such as those of Apollo at Delphi and Delos, where priestesses revealed the *themis*, or divine will.

Golden Age of Pericles

The golden period of Athenian civilization was brought to a tragic end by the defeat of Athens in the Peloponnesian War (431-404 B. C.). This unfortunate war has been described as a contest between Spartan democracy and Athenian oligarchy, or between Ionian and Dorian culture. Victorious Sparta was herself overthrown by Thebes in the Battle of Leuctra in 371 B. C. Events moved fast in that epoch, for the death of the Theban commander, Epaminondas, at Mantinea in 362 left Thebes leaderless and opened the door to King Philip of Macedon, who, with a highly organized army, overran Greece and became its master through the victory at Chaeronea (338 B. C.). Af-

THE TWO SATYRS

(THE SATYR WAS A WOODLAND DEITY IN THE TRAIN OF DIONYSOS. HE IS USUALLY DEPICTED AS A WANTON, WITH BUDDING HORNS, REPRESENTING THE DEPRAVITY RESULTING FROM EXCESSIVE WINE-DRINKING)

—*After Peter Paul Rubens*

ter that time Macedonia was looked upon as part of Greek territory.

Philip's world-conquering son, Alexander, regarding Greece as exhausted military soil, turned his efforts toward the destruction of the power of Persia. The Greek cities, like the Egyptian, supported Alexander with some enthusiasm against their common foe, and saw in his victory over the Persians at Arbela (331 B. C.) revenge for the burning of Athens by Xerxes. Alexander's conquests spread Greek culture and Greek language throughout half of the then known world, and prepared the way for the preaching of Christianity later by means of the Greek tongue.

After Alexander's early death (323 B. C.) Greece was ruled by Antigonus, one of Alexander's four generals. Restive under outside rule, the Athenians and Aetolians attempted to free themselves in 322, but were defeated in the Battle of Crannon. Another futile attempt to regain their independence was made in 281 by the cities of the Achaean League. For a very brief period, at the close of the Second Punic War, the city-states again enjoyed freedom, only to surrender it to the Romans in 168. Greece was formally annexed as a Roman province in 146 B. C. Since 284 B. C. the Greek cities had several times been menaced by Gothic invasions from the north.

From Alexander to the Roman Conquest

The Romans respected Greek culture and adopted much of it as their own. On the whole the Roman treatment of conquered Greece was lenient. Caesar was particularly generous with Athens, which had supported Pompey. The ungrateful Athenians later aided Brutus and Cassius against Caesar. The victorious Octavianus ruled them most rigidly because they had supported Antony. Vespasian likewise held the Athenians under iron rule, knowing their ardent spirit of independence. Hadrian attempted to restore some of the glory of ancient Athens, but found that the invading Goths had already ruined too much.

In A. D. 395 Greece became one of the provinces of the Byzantine Empire. In the later middle ages the land was ruled for a period by the Spanish House of Aragon, then by the Venetians, and after the fifteenth century by the Turks. For about two decades after the close of the seventeenth century Greece was again under Venetian rule. The schemes of Peter the Great of Russia to free the Greeks from Turkish rule were frustrated by his death, while the efforts of Catherine proved inadequate.

In the Later Middle Ages

The debt of modern civilization to the ancient Greeks can only be suggested in the limited space here available. Greek classical literature affords an opportunity for the complete study of the natural development of all branches of prose and poetry. Incalculable has been the humanistic influence over Western literature and life of the following: Homer's "Iliad" and "Odyssey"; the tragedies of Aeschylus, Sophocles, and Euripides; the odes and lyrics of Sappho and Pindar; the comedies of Aristophanes and Meander; the "Dialogs" of Plato; Aristotle's treatises, Plutarch's "Lives," Demosthenes' orations, Thucydides' historics, and the texts of the rhetoricians. The influence of the democratic constitutions of the city-states has been traced in many volumes. Evidences of the persistence of the Ionian, Dorian, and Corinthian styles of architecture exist in the buildings of most modern cities. Greek sculpture and vase-painting still remain unsurpassed.

Greatest of all is the influence of Greek philosophy on the thought of all the centuries. The idealism of Plato, the dialectics of Socrates, the inductive method of Aristotle, the materialism of Epicurus, the intense moralism of the Stoics, the skepticism of the Humanists, and the speculations of the Physicists, which marked the beginning of original thinking in the history of mankind, have shaped and stimulated the intellectual life of the world in a way that can not be credited to the thinkers of any other race.

Drinking Customs. Drinking customs in the Western world have been largely influenced by Greek practises, which were reduced to a system. In Greece the dealing with wine first became a science, and there drink habits were formed which have prevailed until to-day. Many Greek writers, Athenaeus and Plutarch among them, have treated of drinking customs, and the material relating to wine-making and wine-keeping still extant in Greek literature would fill many volumes.

From the earliest times vine-growing in Greece ranked next to olive-culture in importance. Several popular legends make Greece the original home of the vine. Theopompus, of Chios, states that the vine was discovered in Olympia, near the Alphaeus, at a place about a mile distant from Elia. Another story affirms that the vine was produced, loaded with grapes, in Aetolia. The ascription of a miraculous origin to wine was made in the Bacchanalian myth which declared that three participants in the Dionysian festival closed up and sealed three empty bronze vessels, and afterward, having opened them, found them filled with wine. On the other hand, Philonides, a physician, declares that the vine had been brought into Greece from the region of the Red Sea by Bacchus, the wine-god. Philonides also records the accidental discovery of the art of mixing water with wine. The Egyptian origin of wine is asserted by Hellanicus, who names Plinthine, a city in ancient Egypt, as the place where the vine was first grown.

Dionysos, or Bacchus, is popularly known as the Greek god of wine, although originally he was connected not with the vintage, but with the winter solstice. The Greeks used the name to designate the spirit of carousal which was engendered by the abuse of wine. Thus it later became a term of opprobrium. Obscene woodland feasts in honor of Bacchus were known as the BACCHANALIA, at which the drunken devotees of the god, clothed in deer-skins and Asiatic robes, and carrying aloft the *thyrsi*, that is, staves twined about with grape-leaves and ivy, danced wildly, as they beat drums and cymbals and called to Bacchus. Plato, in the second "Book of Laws," likens the wine-god to a bull or a leopard on account of his turning drinkers to violence. The women who took part in the wild revels of Bacchus were known as BACCHAE OR BACCHANTES, and MAENADS. Several of the monthly feasts of the Athenians were held in honor of Bacchus (see DIONYSIA).

Bacchanalian Feasts

In this Bacchanalian enthusiasm Greek tragedy

had its origin, and much of Greek drama was produced under the inspiration of the Dionysian mysteries, connected with the worship of Bacchus. The wine-god was supposed to set the soul free from its fleshly chains. Wine-drinking was regarded as stimulating to the nerves and quickening to the mental faculties. Plato, in the second book of "The Laws," regards the use of wine as a condition of good health. The diluted wines used by the Greeks were reputed to relieve their spirits of the consciousness of the body's presence; but in the Bacchic revels the abuse of wine seemed to relieve the body of the presence of the mind and led to the most shameful obscenity and vileness among the intoxicated devotees.

At Greek meals libations of wine were offered to the gods. Agreements between parties were sealed with libations, and cups were poured in thanksgiving for successes and blessings. Libations also accompanied the sacrifices on the altars. Among the five little tables at the Attic *deipnon*, or supper, was one on which were two wine-jars. Plato and Xenophon, after the *deipnon*, ordained libations and paeans to the tutelary divinities. Epicurus, however, not believing in the gods, enjoined no libations or first-fruits. At the Homeric *deipnon* the libations to the gods came immediately after the preliminary washings.

Libations

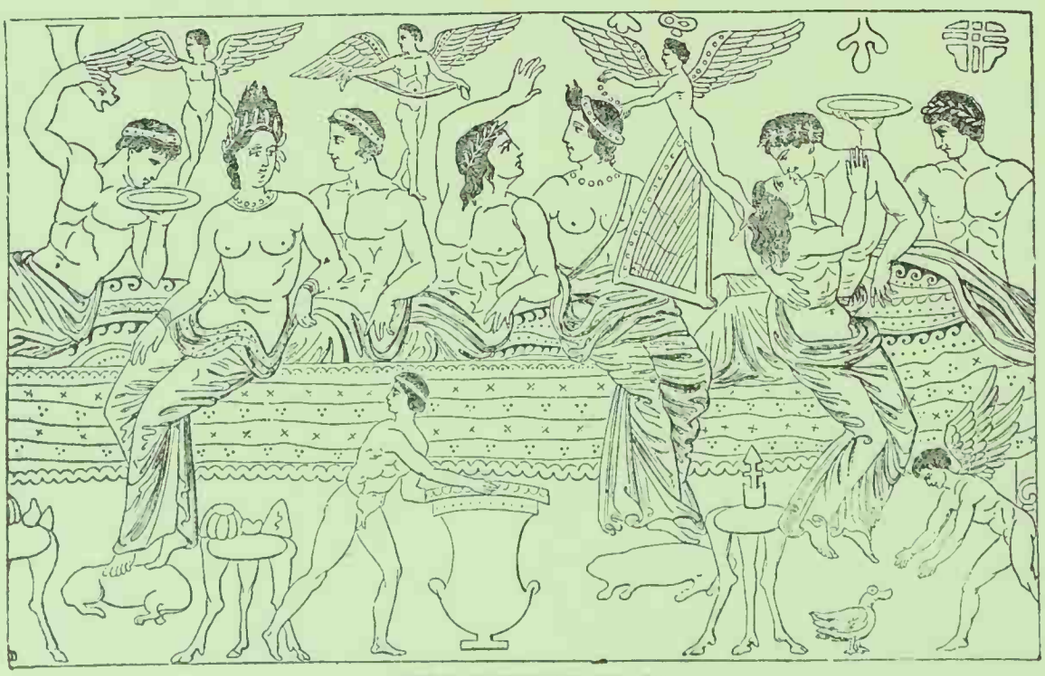
Usually no wine was on the table during the Greek meal. The *potos*, that is, drink, followed the eating. Very little wine was served at the plain Arcadian dinners. At the *symposium*, or banquet, wine was placed on the table immediately after the libation. The chief value of wine at the banquets was to develop brilliant conversation, a necessity in Hellenic society. Critias states that the Spartans would not allow toast-drinking out of separate cups, because health-drinking was the mother of drunkenness.

At the *symposia* of Plato the banqueters were unrestrained as to the quantity of wine they might consume, and it is said that they often drank until unable "to stand on their feet." On the other hand, Timotheos reports that the banquets of Plato were so well ordered as to leave no ill effects upon the guests the following day. That the Academic *symposia* may have been quite sparing in the quantity, if not in the quality of drink is hinted at in Timotheos's statement to Plato that his (Plato's) feasts were better on the day after than on the day of the feast itself. At these *symposia* intellectual leaders like Plato, Epicurus, and Xenophon brought together as guests men of different callings. The Homeric *eilapine* was like the later *symposium* in that it was a caste, or select, affair, only the chieftains of the Panachaeans being present.

Drinking at Symposia

RED-FIGURED GREEK VASE OF THE BEST PERIOD
—*After Seyffert*

The mixing of drinks, the regulation of the size of cups, the distribution of drinks and viands, the arranging of the guests at the tables, the propounding of questions, etc., were the functions of the symposiarch, or toastmaster, who was chosen by the banqueters by lot or by common consent.



GREEK DRINKING-FEAST
—*From an early vase-painting*

The guests reclined on couches, two to each, the left elbow resting upon a cushion, while the right arm was left free to handle the food and drink. Homer's heroes banqueted sitting, as was the custom among the Egyptians also at their feasts. The drinking at the feasts was usually accompanied by music, dancing, and games. In the game of forfeits the usual penalty was to drain a large vessel full of unmixed wine, or of salt water. A very popular game at the banquets was the COTTABUS. A prize was sometimes given to the one who remained widest awake at the all-night feasts. The favorite reward was a *pyramus*, or honey-cake, and the privilege of kissing one of the maidens present. In most cities the banquets were held at the *eranoi*, or clubs. At Athens the Prytaneum was a favorite place for banquets.

Guests often challenged one another with large goblets of wine. It was discourteous to refuse to drink off a vessel of the same size as the challenger's. The guests drank their cups in turn in the order in which the garlands had been assigned before the libations. Dancing usually followed the feast. The Spartans are reported as preferring the square dance; the Athenians, the Dionysian cyclic movements, and the Syracusans, the iambic measures.

Drink Challenges

The food at Greek feasts was comparatively simple. To stimulate thirst nuts, olives, figs, and cheese were served. Later sweetmeats and cakes made with honey were added. In later times the *symposia* degenerated into obscene revels. Persaeus of Citium relates that naked Thessalian women danced in the *symposium* before Antigonus Gonatas and his guests. In Crete and Sparta the *symposium* was eventually forbidden on account of the excess and indecency that attended it. Scenes of *symposia* of all periods are commonly pictured on old Greek vases, and from these much definite information concerning Greek drinking customs is obtainable.

The Greeks designated their wines according to color, flavor, or place of vintage. Red, dark (black), white, and yellow were the principal colors, which were sometimes blended. Such distinctive epithets as "honey-sweet" and "sparkling" were employed. Attica's native wines were inferior to the imported, although Aristophanes states that the vines cultivated in Attica were imported from Lesbos and other fine wine-growing districts. Much wine was imported from the island vineyards of Lesbos, Chios, etc., the best being that of Chios. (See ARIUSIAN WINE; CHIAN WINE.)

PRAMNIAN WINE was famous in the time of Homer, but was disagreeable to the Athenians on account of its harshness. Aristophanes refers frequently to THASIAN WINE. Wine of an excellent quality was imported from Sicily. One of Lucian's characters, dreaming that he had become wealthy, determines always to drink Sicilian wine. Demetrius, defending himself before the Areopagus, stated that he lived well, kept a mistress, and drank Chian wine. It would seem from these allusions that the use of Chian and Sicilian wines was a mark of prosperity.

The Greeks did not have so much variety in wine as had the Romans, nor were their native wines so good as the Italian. All parts of Greece produced wine, which was both abundant and cheap. Attic wine, probably the poorest of all, was sold in Demosthenes' time for four *drachmas* the *metretes* (about nine gallons), or about two cents a quart. Mendean choice wine sold for two *drachmas* a large *amphora*, or jar, the vessel being included in the sale. Chian wine cost more, bringing, in Socrates' time, a *mina* a *metretes*, or about twenty-five cents a quart. Much Greek wine was exported to Egypt. Exported wines were first mixed with salt water as a preservative and stored in casks. Archeologists working on the northeastern frontier of Egypt have found fragments of hundreds of *amphorae* used in the wine-traffic between Egypt and Greece. (See AMPHORA.)

The Greek practise was to mix wine with water before drinking, the usual proportion being six parts of water to two or four of wine. A half-

ATTIC WARRIOR ARMING: HE RECEIVES THE FAREWELL CUP OF WINE FROM HIS LADY
—*After Schreiber, from a vase-painting c. 600 B. C.*

and-half mixture was repudiated as intoxicating. According to Plato, to drink undiluted wine was considered barbaric. Athenaeus claims that undiluted wine is injurious to both mind and body. Herodotus says that the Spartans believed that Cleomenes had gone mad because he drank unmixed wine, a practise which he had learned from the Scythians. Plutarch (Symposium viii. 9) states that unmixed wine could be taken only after the libation. In the Cretan *syssitia*, or party, a bowl of unmixed wine was brought in for the entire group. The wine was served in individual cups; then a second bowl was brought. The older men might drink as much as they wished, but for the young men the quantity was limited.

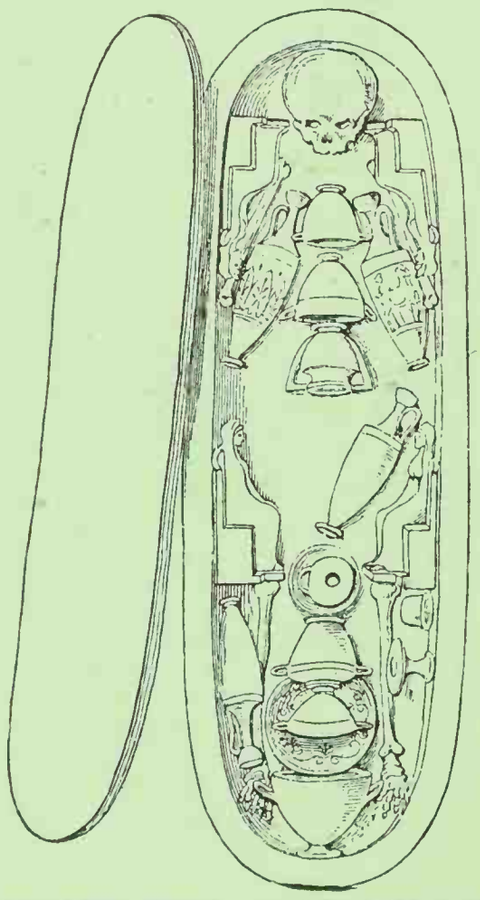
Dioscorides first mentioned the mixing of seawater with wine. Plutarch records that resins were mixed with wine by the Euboeans and the casks smeared with pitch. Spiced wines were common in the days of the New Comedy. *Hepsema*, a sweet, unfermented wine, similar to the Roman *sara* and *defrutum*, was prepared by a boiling process. Athenaeus quotes Theophrastus as saying that honey and unguents were sometimes mixed with wine.

The Greeks knew little of intoxicating drinks except wine, though Diodorus Sieulus relates that Dionysos invented a barley-drink, the so-called *zythos,* or beer, which was hardly inferior to wine in its pleasant odor. Other names for beer made of barley were *brytos* and *pinos.* Herodotus mentions *zythos* as a common beverage in Egypt, where palm-wine was also drunk. Neither of these drinks was introduced into Greeee. There wine was the drink of all classes, though Demosthenes and Plutarch state that it was often inferior in quality. Wine was held by the early Greeks to be the ehief source of joy. In "The Bacchae" of Euripides, Bacchus, who found the liquid shower hidden in the grape, is praised thus:

Beer Little Used in Greece

He rests man's spirit dim from grieving, when the wine exalteth him. He giveth sleep to sink the fretful day in cool forgetting.

Musaeus and Eumolpus make perpetual intoxieation the reward of the virtuous in Hades. Plato approved of drinking to intoxication at the Dionysia in honor of Bacchus.



EARTHENWARE COFFIN AND LID FROM ATHENS
—*After Stackelberg*

Age in wine was much appreciated by Greek connoisseurs, though they did not keep wine for nearly so many years as did the Romans. Hermippus gives the palm among wines to a brand called *saprias* ("very ripe"). For tempering wine ice and snow were used. The straining of wine was not a common practise. It is mentioned, however, by Epilycus, quoted by Athenaeus (book i), Pollux, and Dioscorides. For this purpose wool seems to have been used. The vessel used for dipping wine out of the easks was called the *oenochoe,* and was shaped much like a tankard. The wine-pourers *(oenochooi)* were usually slaves.

Of drinking-vessels the number and forms were legion (see DRINKING-VESSELS).

Mahaffy, in his "Social Life of the Greeks," says that there is no other subjeet on whieh the lyric and gnomic poets have left so much advice as on the proper use of wine. While the Greeks loved pleasure too well to confine themselves to water-drinking, yet they detested drunkenness too much to allow of surfeiting. With genuine Greek idealism the poets personified wine as a child, untamed, daring, young, and yet not young, "sweetest forerunner of loud-sounding loves," "elevator of the mind," "president of men," ete.; yet if "out of measure," they knew that he was "the cause of grief or madness." "In eompany with three (water) nymphs he is most suitable; but should he blow a full gale, he is hostile to love, and steeps the senses in sleep, the neighbor of death." Antinous says to Ulysses: "Wine is that wounds thee, honey-sweet wine, that is the bane of others, too, even of all who take great drafts and drink out of measure." Alcaeus and Anacreon were known as poets of the wine beeause, beginning in the morning and eontinuing all day long, they drank a mixture of one part wine to two of water, which was much stronger than that normally drunk.

The Poets on Drinking

In the following fragments of Theognis, a poet who is most prolific in refleetions on wine-drinking, are found evidences of the eonfliet between good sense and good fellowship in drink:

'Tis a shame to be drunk among sober men; it is also a shame to stay sober among men who are drunk.

O wine, in some things I praise thee; in others I blame thee; nor can I ever altogether love thee or hate thee. A good thou art and an evil; what wise man could praise thee or blame thee?

In an elegy of doubtful authorship, sometimes attributed to Theognis, Simonides, a Greek gentleman, is admonished as to his duties with reference to furnishing wine to guests in his home. He is urged not to press either friend or stranger to drink; but to pour out unstintedly to the guests who will drink.

The poet-monitor declares that he will, for his part, observe moderation even in honey-sweet wine, that he may court soothing sleep when he goes home. Wine, he admits, is most pleasant to drink, but whosoever exceeds the measure is no longer master of his tongue or mind; he disgraces himself before the sober, is ashamed of nothing, even though he is modest when away from the cups. So Simonides is warned to retire before he becomes drunk, or, if he stays, he should not drink more. But because he babbles those silly words "Fill your glasses" he becomes drunk; for first comes the all-round health to the guests; then a second cup is left before each guest; the third must be given in libation to the gods; then a fourth must be filled for the guests, and Simonides does not know how to refuse. Invincible must be the one that can drink many cups and yet say nothing foolish. Nor can the conversation around the bowls be enjoyed when the banqueters must continually restrain one from contention.

It is clearly seen that moderation was assumed to be the proper standard in drinking, and the mixing of water with wine was intended to promote moderation. Yet on a mixture of two parts of wine to three of water the Greeks beeame drunk. Equal parts "made them mad," aeeording to one of their comic poets. Mahaffy thinks that their wines were as bad for them as whisky is for the moderns. To eheek drunkenness the later Athenians used "dry wines," which were earted around the streets like milk, and which were often already watered.

J. P. Mahaffy on Greek Wines

Instances of excessive drinking among the Greeks are rare; but there are notable exceptions (see ALEXANDER THE GREAT).

Athenaeus asserts (book x. 56, 57) that Aeschylus used to write his tragedies when he was drunk. The lyric poet Alexus wrote thus in praise of drunkenness:

> By grieving
> We shall not do ourselves much good.
> Come to me, Bacchus; you are ever
> The best of remedies, who bring
> Us wine and joyous drunkenness.

Dr. Ralph Barnes Grindrod, in his prize essay "Bacchus" (London, 1839), says (p. 39):

> The victories of the Greeks and Romans, unfortunately proved in the end their ruin. Their intercourse, in particular with the Asiatic nations which they had conquered, was the occasion of their acquiring habits of dangerous indulgence. Thus, their morals and patriotism became gradually corrupted, and the foundation of future decline was but too securely laid.

Greek women of the respectable classes did not drink wine, and shunned with horror all excess. In Miletus the women were forbidden to drink any wine. The *hetairai* (professional entertainers or courtezans) drank wine freely at the banquets.

Wine-shops were established in all the cities, but were frequented only by slaves and the lowest classes. Athenaeus tells of a member of the Areopagus who was expelled from that body because he had been seen in a wine-shop. He furthermore declares that any one was immune from punishment who saw an Archon drunk in public and killed him.

The Argives, Thracians, and Elians are mentioned by ancient writers as being addicted to drunkenness. Polemon, the Academician, asserts that drunkenness and lying were the chief characteristics of the Elians. In frugal Sparta intoxication was considered disgraceful. There wine was furnished in such limited quantities as were sufficient for the actual needs of these exceedingly plain people.

In ancient Greece there were abstainers from intoxicating beverages whose names have been recorded; for example, Anchimolos and Moschos, both Elians and both sages. Theodoros, the Larissean, an enemy of King Antigonus, is referred to by Phylarchos as a water-drinker. The same writer states that the Iberians, "though the richest of men," were water-drinkers. Philenos abstained from wine, and used no other food than milk all his life. Glaucus, one of the rulers of Piraeus, was also enrolled among the water-drinkers, as were also Matris, the Athenian, and Lampros, the musician, whom Phrynicus scornfully designates as "a scarecrow to the Muses." Moschion is alluded to as a water-drinker by Machon, the comic poet. Polemon, as Antigonus the Carystian relates, drank only water from his thirtieth year till his death. The same is affirmed of Diocles of Peparethus by Demetrius of Scepsis. Demosthenes declared himself to be a water-drinker, and his statement is confirmed by Pytheas.

There was no organized drink-traffic in ancient Greece. No wine-oligarchy overshadowed the civil administration, nor controlled popular elections, nor forced the Ecclesia, the Archons, or the Areopagus to tremble before its power. The wine-hucksters of the streets had no special agents on the Pnyx, nor was any association of wine-manufacturers or wine-venders known to the Hellenic world. No scheme of liquor licensing and liquor taxation by the Government, such as that against which the Prohibition movement is waging relentless warfare in the twentieth century, was known to the statesmen of Athens and Sparta.

MODERN GREECE

Modern Greece is a maritime republic whose territory is composed of a continental portion, which is the southern part of the Balkan Peninsula, and of a number of islands in the Aegean, Mediterranean, and Ionian seas. Its total area is estimated at about 49,000 square miles, and the population at between 5,000,000 and 6,000,000. The capital is Athens (population, 1923, including the Piraeus, 550,000).

In 1821 the members of a Greek secret society, fired by the spirit of freedom that was passing over the world, revolted against the Turks, but were crushed at Galatz. In the Peloponnesus, however, and at Salonika constitutions were set up and sustained by the Great powers. In 1829 Greek independence was finally granted by Turkey, after her defeat by Russia; and by the Protocol of London (Feb. 3, 1830) Greece was declared a kingdom under the guarantee of Great Britain, France, and Russia. By the Convention of London (May 7, 1832) Prince Otto of Bavaria became the first king of Greece. His rule was unpopular, mainly because he surrounded himself with Bavarian troops and Bavarian advisers. In 1862 he was deposed by the National Assembly and expelled from the kingdom. He was succeeded (1863) by Georgos I, who was assassinated in 1913, his son Constantine succeeding him. Constantine reigned till June 11, 1917, when Alexandros, his second son, came to the throne. Alexandros died Oct. 25, 1920, and about three months later (Dec. 19, 1920) Constantine returned to power. He reigned until Sept. 27, 1922, and died in exile the following year. His eldest son, Georgos II, succeeded him, but was forced to leave Greece Dec. 18, 1923. After many internal political conflicts Greece was formally declared a republic on March 25, 1924, by the Constituent National Assembly, and the decree of this body was confirmed by a plebiscite on April 13. Admiral Paul Konduriotis assumed office as president of the Republic on March 25, 1924.

Steps Toward a Republic

On June 11, 1925, the Michalakopoulos Government suddenly resigned. M.Kaphandaris, leader of the Progressive Liberals, was asked by the President to form a new ministry, but failed. Michalakopoulos thereupon consented to resume office with his former colleagues. On June 25 General Pangalos, Commander-in-Chief of the Greek army, and Admiral Hadjikiriakos, former Minister of Marine, issued an ultimatum to the Government to the effect that unless the Government resigned by a specified hour, the Presidential Palace and other buildings would be bombarded. In order to avoid actual fighting, the Government resigned, and shortly afterward Pangalos assumed the Premiership and installed a ministry. The *coup d'état* was bloodless, and the people generally remained apathetic.

In 1864 Greece received the Ionian Islands from Great Britain. Thessaly was ceded by Turkey in 1881. The Panhellenic spirit moved Greece to wage war against Turkey in 1897 for the possession of Crete, but Turkey emerged victorious.

In the present century Greek territory has been altered several times as the result of conflicts with the Turks and Bulgarians. As fruits of the two Balkan Wars, in 1912 and 1913 respectively, Greece received Thrace, Epirus, Macedonia, and the six Aegean Islands that had remained under Turkish rule. Part of ancient Epirus was lopped off to form the kingdom of Albania. In the World War (1914-18) Greece supported the Allies, and in the Treaty of Sèvres (1920) her possession of the territories obtained after the Balkan Wars was confirmed. In addition she received the entire Aegean coast-line and the administration of the Smyrna area in Asia Minor, which, however, remained part of the Turkish possessions. In 1922 the Greek army suffered reverses at the hands of the Turkish Nationalist leader, Kemal Pasha, and under the Treaty of Lausanne (1923) Eastern Thrace and the islands of Imbros and Tenedos, as well as the administration of the Smyrna district, reverted to Turkey. The Treaty provided, also, that Greeks in Turkey and Turks in Greece were to be exchanged, in order to render each country homogeneous as rapidly as possible.

Territorial Changes

Before 1912 the country comprised continental Greece, the Peloponnesus to the south of the Gulf of Corinth, the Aegean island of Euboea, the Cyclades (about 220 islands, including Syra, Naxos, Andros, Tenos, Mikonos, Thermia, Seriphos, Paros, and Amorgos), the Sporades Islands (about 20), and the islands of the Ionian Sea, including Corfu, Zante, Santa Maura, and Cephalonia. Greece to-day is divided into the following nomes or departments:

DEPARTMENT	POPULATION (CENSUS 1920)
Eastern Macedonia	294,728
Western Macedonia	290,945
Epirus	213,784
Thessaly and Arta	491,459
Salonica	504,795
Thrace	704,308
Ionian Islands	224,189
Crete	346,584
The Cyclades	122,347
Lesbos (Mytilene)	146,941
Peloponnesus	945,204
Samos	62,919
Central Greece and Euboea	1,125,073
Chios	63,235
Total	5,536,375

Agriculture is the chief industry, one fifth of the total area being arable land. The land is largely in the hands of peasant proprietors and métayer farmers, among whom the large estates are divided. The largest crop is the currant, which covers vast districts. According to the "Statesman's Year-Book" for 1925, the yield in 1920 was 95,000 tons. Olives are abundant, about 717,000 acres being allotted to their cultivation. There is, also, a considerable industry in nuts, figs, oranges, and lemons. Rice is cultivated in Greek Macedonia and Fetta cheese (cheese sliced in brine) and head cheese are also produced to the extent of about 1,975,000 pounds annually.

Modern Greece, like ancient, is a wine-producing and wine-drinking country. In 1923 the imports of wine, etc., amounted to 12,012,415 *drachmai*, and in the same year 105,550,844 *drachmai* of similar beverages were exported (1 *drachma*= about 20 cents).

A few years ago the American Consul-general at Athens, A. W. Webber, to whom application had been made concerning the alcohol problem in Greece, forwarded the following reply to the STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM:

. . . There can hardly be said to be an "Alcohol Problem" in Greece. . . . Practically no records are kept of wine production. The Greeks are as truly temperate in their consumption of alcohol, it is thought, as any race in the world, save certain extremely orthodox Mohammedans. After four years in the country and fairly extensive travels in the provinces the writer has never seen an intoxicated Greek, though the native resinated wine is universally used with meals, and excellent cognac is also manufactured in the country. There is very little consumption of other beverages save those mentioned, among the vast majority of the population. Among members of the small foreign colonies in Greece, however, conditions are different, and the consumption of whiskey, brandy, beers, liquors, etc., is perhaps in the same degree as in any other country. Greeks of the higher classes who have lived much abroad are also inclined to an occasional whisky-and-soda, when in company with foreigners at the clubs.

There exists a belief widely spread among the foreign population that in strict moderation the daily consumption of spirit effectually wards off fever. Indeed, one of the most prominent physicians in Greece, a professor in the University of Athens, on being approached by the writer on the subject of your letter, states:

It has been my experience among my foreign patients who have not become acclimated, that a moderate consumption of pure spirit is almost a necessity as a febrifuge and general prophylactic, if the system is not to become a prey to the dangerous paludian and other fevers, unhappily frequently met with outside Athens, and in the Provinces.

As far as can be ascertained, there never has been any temperance movement in Greece. As there is practically no drunkenness in the country, it would perhaps be difficult to start such a movement. . . .

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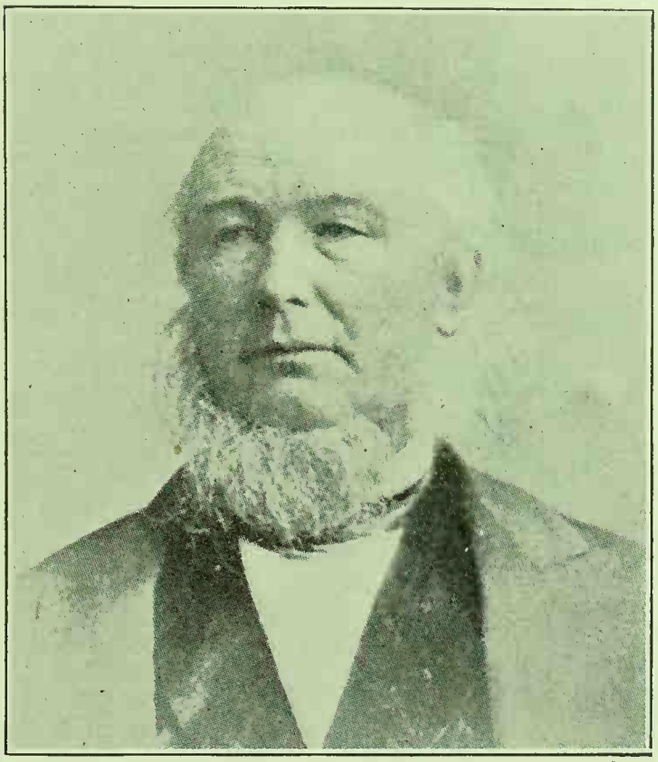
GREEK WINES. See WINE.

GREELEY, HORACE. American journalist and temperance advocate; born at Amherst, N. H., Feb. 3, 1811; died at Pleasantville, N. Y., Nov. 29, 1872. Owing to the straitened circumstances of his father, the boy's education was limited to the common school, and after his sixth year he had schooling only in winter, the urgent need of the family making it imperative that Horace and his brothers assist their father in daily toil during the greater part of the year. Horace was, however, exceedingly apt at learning; he could read before he could talk plainly, and he was soon the champion speller in the frequent spelling-contests of the village. Before Horace was ten years old his father had become involved financially and fled the State to avoid arrest. At eleven years of age Horace sought apprenticeship in the village printing-office, but was rejected on account of his youth. Three years later he was apprenticed for five years in the office of the *Northern Spectator,* at East Poultney, Vt. After six months, he received $40 a year, and most of this he sent to his father. He learned the business rapidly, at the same time acquiring a reputation as a student of politics and history, and took a leading part in the village debating society. His devotion to his parents through all his earlier years of struggle is evidenced by the fact that from the first he sent them the greater part of his earnings. He was himself of strictly temperate habits and a miracle of personal economy.

The suspension of the *Northern Spectator* in 1830 left him free to seek his fortune elsewhere, and he spent fourteen months as a tramping journeyman-printer. At last he decided to find employment in New York, which city he entered (Aug. 18, 1831) with all his clothes in one bundle and $10 in his pocket. Appearances were against him, and he was not immediately successful in the city where he later came to be recognized as the foremost of American journalists. He worked successively in the offices of the *Evening Post*, the *Commercial Advertiser*, and the *Spirit of the Times*. In 1833, in association with a fellow printer, Francis V. Story, he took the contract to print the



HORACE GREELEY

Morning Post. The *Post* failed in three weeks, and the two partners then set up as master job-printers, Greeley eking out his income by becoming a contributor to various newspapers. In less than six months Story lost his life by drowning. His brother-in-law, Jonas Winchester, then entered into partnership with Greeley. In 1834 Greeley began to issue the *New Yorker*, "the best literary weekly then in Ameriea." The paper grew in circulation and influence, yet it was not a financial success, and was kept alive largely by Greeley's prodigious labors. A skilled and rapid compositor, he set up his editorials and other matter in type with his own hands, often without writing a line in advance, and in addition, increased rather than diminished his contribution to other journals. At the instance of William H. Seward, Thurlow Weed, and other leading Whig politicians, Greeley took charge successively of the *Jeffersonian* and the *Log Cabin*, campaign sheets which exerted great influence in their day and which served to make Greeley widely known as an enterprising and masterful journalist. The latter publication reached a circulation of from 80,000 to 90,000 copies.

About this time Greeley adopted vegetarian notions, and was, for a time, an inmate of a vegetarian boarding-house in New York. It was here that he met Miss Mary Y. Cheney, a school-teacher from Connecticut, whom he married on July 5, 1836.

In April, 1841, the first issue of the *Tribune* appeared, the great daily newspaper with which the name and fame of Horace Greeley were to be forever associated. The *Tribune* was a stupendous achievement of journalistie enterprise, and won its way to wide circulation and to a position of influenee such as no other American newspaper had ever reached. As an example of what has been called "personal journalism," no other political periodical in America has ever approached it. Men read the *Tribune* to know what Horaee Greeley was saying on the momentous issues of the day. He made little attempt to enter public office. In 1848 he was elected to the National House of Representatives to fill a vacaney for three months. At the outbreak of the disturbanees that followed the election of Abraham Lineoln to the Presidency, Greeley was at first inelined to insist that the seeeding States be allowed to set up for themselves; but after the flag had been fired on, he urged the fullest preparation for war in defense of the Union. The conduct of the Civil War was not satisfactory to him, and he was inclined to hold President Lincoln's administration responsible for the slow progress of the Union armies. On many questions at issue between the two seetions he was an illuminating and a powerful writer in defense of the Union cause; but his publie and almost constant eritieism of President Lincoln served to alienate many of his former friends and to impair the prestige of the *Tribune*.

Greeley was not enthusiastic over the nomination of General U. S. Grant for the Presidency in 1868, and toward the close of Grant's first term, he united with the Liberal Republieans in a movement to nominate some other eandidate. The national eonvention of the newly formed Liberal Republican party was held in Cincinnati in 1872, where, on the sixth ballot, Greeley received the nomination for the Presidency. At a later date he was also nominated by the Democrats for the same office. He took the field in person and delivered a remarkable series of campaign speeches; but his exertions undermined his health, and in the midst of the bitter contest the serious illness and death of Mrs. Greeley caused his withdrawal from the platform and eompleted his collapse. President Grant was reelected by a phenomenal majority, and Greeley died a few weeks later.

Among Horace Greeley's many and eminent services to his fellow men his loyalty to the temperance eause constitutes one of his chief claims upon their respect and gratitude. Alike in obscurity and when he stood in the foremost place among American editors he was the determined foe of the liquor traffic. That the columns of the *Tribune* fulminated against dram-drinking and dram-selling in the early and unpopular days of the temperance reform, and did so day after day throughout entire and heated campaigns, may be news to some people who know only of the later surrender of the metropolitan press to a largely foreign saloon domination. Happily the *Tribune* was not alone in upholding American ideals. In March, 1854, the New York Legislature passed a prohibitory law, which encountered the veto of Governor Seymour. The right of the people to de-

eide this question for themselves through their representatives was the great issue in the ensuing election. The following reference to leading newspapers of the day is worthy of note; it is taken from "Temperance Progress," by Woolley and Johnson (page 132):

The New York *Independent*, edited by Henry Ward Beecher, the New York *Times*, edited by Henry J. Raymond, and the New York *Tribune*, edited by Horace Greeley, were powerful factors in the great fight. The *Tribune* was especially potent, since its various editions had a circulation amounting to two hundred thousand, mostly within the State. . . . Day after day the editorial columns of the *Tribune* flamed with utterances of Mr. Greeley. A sample of Greeley's logic is the following from an editorial of the issue of April 3:

"It is better to prevent crime than to punish it; to keep the vagrant from becoming a thief than to send him to State prison for stealing; to teach than to hang; to remove snares and temptation from the feet of the frail and unwary, than to leave them unwarned to fall into the pit, and then to cudgel them for not keeping out.

"They who are compelled to bear the burden of crime and pauperism have a legitimate interest in and right of surveillance over the causes of crime and pauperism. That is no liberty which makes A. B. free to make fifty dollars out of the ruin by dissipation and drunkenness of C. D. and then oblige E. F., G. H., and I. J., to pay five hundred or a thousand dollars to support said drunkard and his family in the poor house. The very moment the State established poor laws, and compelled the thrifty to contribute to the support of the destitute, it armed the former with the right of investigating and counteracting the causes of pauperism; nay, more, it laid itself under a moral obligation to do likewise.

"Ample experience proves that the evil of intemperance cannot be overcome by any regulation of the traffic in intoxicating drinks, nor by any efforts of seeking only to restrict the use of such beverages within certain limits. For if alcohol be essentially a poison, hurtful to the human constitution, whether imbibed in large or small quantities, whether it composed four per cent. or forty of the liquid containing it, then there can be no such thing as a moderate and legitimate consumption of alcoholic beverages by persons in health, any more than there can be moderate and innocent gambling, lewdness or stealing. Laws forbidding the sale of intoxicating beverages stand on exactly the same footing, and are justified by the same consideration with those which interdict the keeping of gambling houses and dens of infamy."

In an article headed "A question for H. G.," in the *Tribune* for Nov. 12, 1867, Greeley quoted as follows from the Boston *Transcript:*

What would be the verdict of history upon a political party that carried the Republic safely through a civil war, and then lost its influence in the nation by attempts to regulate the sale of cider and lager beer?

To this Greeley replied in part:

Attempts to *regulate* the sale of alcoholic beverages are exactly what the *Transcript* and its P. L. L. confederates have all along professed to uphold. But mind that attempts to *"regulate"* the liquor traffic are in *your* line not in ours. *We* believe in cutting that liquor dog's tail off right behind the ears. ("Cyclopaedia of Temperance and Prohibition," p. 200.)

As was to be expected, the liquor men took very active part against Greeley in his candidacy for the Presidency. The Twelfth Brewers' Convention met in New York on June 5 and 6, 1872. In his address to the convention President Clausen said:

The Presidential election which takes place this fall may change the aspect of that party (the Democratic party). At the Cincinnati Convention they have placed at the head of their ticket a man (Horace Greeley) whose antecedents will warrant him a pliant tool in the hands of the temperance party, and none of you gentlemen can support him. It is necessary for you to make an issue at this election throughout the entire country, and, although I have belonged to the Democratic party ever since I have had a vote, I would sooner vote for the Republican ticket than to cast my ballot for such a candidate.

Among the resolutions passed by the body are the following:

"Resolved, That we regard the invitation to vote for a temperance fanatic as an insult; as his election, no matter for what office and on what party issue, would be claimed by the temperance men as a victory of their own, and encourage them to further encroachments upon our rights.—"Temperance Progress," p. 154.

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GREEN, IDA AUGUSTA. American social-service worker and temperance advocate; born at Malden, Bureau County, Illinois, Dec. 13; educated in the public schools of Washington, D. C., at Oberlin (Ohio) College (Ph.B.), and at the University of Michigan (M.A.). For some time (1901-07) she was connected with the Associated Charities in Washington, D. C., in the capacities of visitor, assistant secretary, and acting general secretary. In 1909 she studied social work abroad, and during the next two years was general secretary of the Salem (Mass.) Associated Charities. Later (1912-14) she became general secretary of the Young Women's Christian Association at Oakland, California, and executive secretary of the Travelers' Aid Society of California (1915). After the World War Miss Green was engaged in work for the Young Men's Christian Association with the American Expeditionary Forces in France (1919).

Miss Green has been an ardent temperance champion all her life, and has rendered valuable assistance to the cause through her ability as a public speaker. She was for three years (1916-18) superintendent of woman's work for the California Anti-Saloon League, after which she became an international speaker on temperance and lectured in England, Scotland, Ireland, and Wales (1920-21). Upon her return to America she was appointed a national speaker by the Anti-Saloon League of America (1922-23). At the present time she is organizer and educational director for the Anti-Saloon League of New Jersey. Miss Green makes her headquarters at 1005 Ordway Building, Newark, New Jersey.

GREEN, JOHN WILLIAM. British editor, lecturer, and temperance leader; born in Suffolk, England, in 1782; died Feb. 1, 1860. According to Couling, Green seems to have signed the pledge at a temperance tea-meeting, held in London when he was about 50 years old. He was at first engaged in home missionary work, and in this way became impressed with the vast amount of suffering resulting from the drink evil. Turning his attention to the preventive efforts inaugurated by the temperance societies, he gave himself not only to platform work, but, also, to the creation of more adequate and popular temperance literature. For many years he was in the employ of John Cassell, the well-known publisher, and he served successively as editor of the *London Temperance Intelligencer* and the *Teetotal Times*. Green was a willing worker in the cause of temperance reform, and was always ready to give his assistance at meetings, lectures, etc. In 1851 at the great temperance demonstration in London he delivered the address of welcome to the visiting delegates. He was a member of the Committee of the National Temperance League from the date of its formation, and was most usually to be found in the company of his employer, Mr. Cassell, with whom a strong friendship existed, as well as a community of interest in temperance work.

Green was buried in the Abney Park Cemetery,

London, and around his grave stood Messrs. George Cruikshank, the artist, William Tweedie, T. B. Smithies, Burns, Michael Young, and many other sincere mourners of the passing of this valiant temperance warrior.

GREENE, RICHARD WADDILOVE EUSTACE. Canadian Episcopal clergyman and temperance advocate; born at Roseland, Port Nelson, Ontario, June 26, 1848; educated at the classical school kept by his father, the Rev. Thomas Greene, and at Trinity College, Toronto (L.Th., 1884). He was twice married: (1) to Elizabeth Dallas Sanson, of Toronto, Aug. 4, 1875; and (2) to Sarah Elizabeth Strawson, of Bishop's Castle, Shropshire, England, Sept. 29, 1914. He entered the ministry of the Episcopal Church, being ordered deacon in 1871 and ordained a priest in the following year. After serving a charge at Byng Inlet, Ont., he was appointed curate of St. James's Cathedral, Toronto, and served there for thirteen years. He then became successively rector at Weston, Ont., for two years, city missionary in St. Louis, Mo., U. S. A., and rector of St. James's Church, Orillia, Ont., where he remained for 23 years. He was then city missionary in Toronto for eleven years, and is now retired. He is a canon of St. Alban's Cathedral, Toronto.

Canon Greene has throughout his long life been a strong advocate of temperance. He served as president of Weston branch of the Church of England Temperance Society, and also as president of the branch at Orillia. In 1913-14 he was president of the Ontario Branch of the Dominion Alliance.

GREENFIELD TEMPERANCE SOCIETY. An organization formed at Greenfield, Saratoga County, New York, in April, 1809, by the Rev. Elias Gilbert, Howell Gardner, Salmon Child, Jonathan Wood, Walter Hewitt, Jonathan Hoyt, and Joseph Wood. It was an outcome of the temperance agitation which had taken place in Greenfield and vicinity beginning with the year 1804. The constitution adopted prohibited the use of ardent spirits on all occasions. At its first meeting Howell Gardner was chosen president. The president, secretary, with Elias Gilbert, Child, and Jonathan Wood, constituted the original executive committee. The society existed for more than seventy years and had as many as 791 members. Meetings were held quarterly, the annual meeting being held on July 4.

In 1814 a total-abstinence tract was read before the Society by a Connecticut preacher. Howell Gardner and Jonathan Wood were appointed a committee to have it printed. This work was done by James Comstock, of Ballston Spa, under a contract dated Sept. 17, 1814; and the tract is claimed to be the first total-abstinence tract printed in New York. In 1829 the Society was placed on a total-abstinence basis, and Gardner was again elected president. Among the early members of the organization were James Dummy, Benjamin Ingham, Nathaniel Seymour, William Belden, and Daniel Scott of Greenfield, and Daniel Coueh, Moses Thomas, and Valentine Rathbone of Milton. In 1833 the Society was again reorganized. The date of the annual meeting was changed to the last Tuesday in February, and the quarterly meetings were changed to the last Tuesday in May, August, and November. Quarterly meetings were abolished in 1835, and semi-annual meetings, one of which was to take place on July 4, were arranged. The presidents of the society from 1833 were: Howell Gardner, 1833-55; Henry Peacock, 1855-57; Nathan Daniels, 1857-60; Asa Ingerson, 1860-62; Osear Granger, 1862-64; Zimri Lawrence, 1864-66; Abial C. Allard, 1866-68; Lyman Sessions, 1868-69; Henry T. Lawton, 1869-74; Reuben E. Cronkhite, 1874-76; and Hiram C. Hewitt, 1876-77. Benjamin S. Robinson was the secretary from 1864.

GREENLAND. A continental island lying mainly within the Arctic Circle; the only colonial possession of Denmark. Its total area probably approximates 830,000 square miles, of which about 50,000 are ice-free. It extends over 1,600 miles north and south, and is about 900 miles in width. The country is covered, except at the very edge of the surrounding seas, by an unbroken ice-cap or glacier, which rises in certain places to a height of 10,000 feet or more. The surface, in the interior, is covered with dry snow which never melts.

Greenland is bounded on the east by the North-Atlantic Ocean and the Norwegian and Greenland seas; on the west by Davis Strait and Baffin Bay which separate it from Spitzbergen.

Greenland was discovered in the tenth century by the Norsemen, who settled in the extreme southern portions. The colonies vanished mysteriously, but ruins and coffins on their sites have been found. These Norsemen found remains of a people similar to those in Vinland, in America, whom they termed *Skraeling* (possibly meaning "weak people"). In 1267 Norse colonists penetrated into Melville Bay. In the twelfth century Greenland had its own Christian bishop, who dwelt at Garolar. There were also twelve churches, a monastery, and a nunnery. From 1247 to 1261 Greenland was a republic, but in the latter year it passed under the control of Norway. It remained under the Norwegians until 1814, when it passed to Denmark. Norse colonization in Greenland practically disappeared in the sixteenth century.

Permanent European colonization began in 1721, when Hans Egede, a Norwegian Lutheran missionary, established a settlement near Godthaab. In spite of almost insuperable difficulties, Egede persevered with his work and, owing to his indefatigable labors, the native race is to-day both Christianized and civilized.

In 1750 a private company held a monopoly of trade with Greenland. In 1774 the trade had become unprofitable, and in order to prevent its abandonment it was taken over by the Danish Government. To-day it is a State monopoly. This is administered by a Government board in Copenhagen, Denmark (728 miles distant), and by various officials in Greenland itself. For administrative purposes the country is divided into the North Inspectorate and South Inspectorate. The Inspectors act both as trade superintendents and as magistrates. The chief settlement is Sydproven, with a population (1921) of 901, and the smallest is Skansen, in North Greenland, which has 49 inhabitants only. The coasts and the northern and southern portions of the island have been explored, but the great interior area has been penetrated (by Peary and Astrup in 1892) to a distance of about 100 miles only.

The weather varies somewhat suddenly, from

dense fog or snowfalls to bright sunshine; and the temperature ranges from 48° F. to —90° F. at different seasons and different places. Curious meteorological features of Greenland are the warm and dry *föhn* winds, which occur both on the east and on the west coast.

The native population has decreased considerably since the eighteenth century, owing chiefly to smallpox epidemics and other infectious diseases. The Eskimos of Greenland form one of the few subject races that have passed under the domination of civilized nations without suffering decadence. One little tribe, living near Smith Sound, and numbering about 240, is known as the "Arctic Highlanders."

Whaling was formerly of importance, but the industry decayed when the right whale almost entirely disappeared. Sealing is now important, and there are several important fisheries. Blubber is one of the chief exports to Copenhagen. Native iron, supposed to be of meteoric origin, has been found. Peary in 1897 brought to New York a nodule weighing nearly 100 tons. Graphite and cryolite, also, occur extensively. The deposits of the latter are the largest in the world.

The Government trade monopoly prevents the sale of spirits to the natives. Consequently there is very little intemperance and serious crime.

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GREENOCK TEMPERANCE SOCIETY. An organization formed at Greenock, Scotland, Oct. 5, 1829. Its inception was due to the pioneer Scottish temperance worker, JOHN DUNLOP, who became its president. While Dunlop himself was a teetotaler and a strong advocate of total abstinence, he did not at first, in the face of the almost universal prejudice against the doctrine, deem it expedient to insist upon the absolute abnegation of all alcoholic beverages as a prerequisite to membership in the Society; and the pledge which he at first formulated bound those who took it to abstinence from ardent spirits only. Later, wine was included. The first public temperance meeting ever held in Greenock took place under the auspices of the Society in the Mid-Parish Church in Cathcart Square, March 4, 1830, more than 2,000 persons attending. Prior to the meeting the Society numbered about 100 persons, and as a result of the gathering the membership was increased to about 200. The Society was notable chiefly as being one of the first temperance organizations in Scotland, and as having served as a foundation for the more aggressive society which followed it. Dunlop never lost sight of total abstinence as a goal, and with this vision he and his coworkers, believing that sufficient interest had been aroused to justify a further step in the cause of sobriety, organized (Nov. 23, 1836) the GREENOCK TOTAL ABSTINENCE SOCIETY.

GREENOCK TOTAL ABSTINENCE SOCIETY. An association of temperance workers in the city of Greenock, Scotland, founded by John Dunlop, Nov. 23, 1836, to succeed the GREENOCK TEMPERANCE SOCIETY. Dunlop was the first president of the Society, and his vice-president was the Rev. Andrew Gilmour, who afterward succeeded him in the higher position. The first annual report (1838) set forth the aims of the Society as follows: "(1) to regenerate public opinion on the subject of Temperance; (2) to preserve the rising generation from being drawn into the vortex of intemperance; (3) to arrest the moderate drinker in his mad career to drunkenness; (4) to reclaim the poor deluded, debased, and self-ruined drunkard." The Society met with much opposition in its initial stages, not the least of which came from the clergy, some of whom declared from their pulpits that the promulgators of this new doctrine were "inflicting Popish penance and bodily mortification on their votaries." Notwithstanding this antagonism, however, the cause made such progress that during the first two years no fewer than 2,000 pledges were taken.

In 1850, the year of the dreadful cholera epidemic, the Society reported that there were about 1,500 total abstainers in Greenock. An interesting feature of the report was its record of the relative mortality among abstainers and non-abstainers. While only 6 abstainers succumbed to the cholera, 42 out of 44 confirmed drunkards died of the disease; of 347 spirit-dealers, 28 died; of 215 grocers, bakers, and fleshers, 11 fell victims to the scourge.

Well-known persons now endorsed the temperance movement; the attitude of the ministry underwent a decided change, and twelve local clergymen signed the pledge. The growth of popular interest in temperance reform in Greenock was strikingly evidenced by a canvass made, in 1859, at the request of the United Kingdom Alliance, to ascertain the state of public opinion as to the proposed Permissive Bill. The result of this canvass was that 14,362 persons declared themselves in favor of the Bill, 1,878 were non-committal, and only 589 voted against it. In 1867 Robert Little was elected to the presidency of the Society.

On. Jan. 1, 1869, the Society came into possession of a meeting-place built by public subscription, which was named the "Temperance Institute." This building still remains a center for all kinds of Christian effort in the city. In September and October, 1879, the jubilee of the movement was celebrated by a breakfast and a series of meetings. In 1893 the Society organized a petition to Parliament in favor of the Scottish Veto Bill, to which over 10,000 signatures were secured. A public-house census taken by the Society on a Saturday night in January, 1901, during the last two hours before closing-time, revealed the fact that 20,788 persons (men, women, and children) entered 143 public houses during this time, while a church census at the best-attended Sabbath service, in 43 churches together with several auxiliary meetings, showed an attendance of only 14,375 persons. In 1907 a "householders' plebiscite" was conducted by the Society on questions relating to the liquor traffic, such as the reduction in the number of public houses, closing of licensed premises on local holidays, local veto, etc.

At a conference held under the auspices of the society in the Temperance Institute on Feb. 10, 1914, HENRY ELLIOT TICKLE and ALEXANDER BLACK, of the Scottish Permissive Bill and Temperance Association, explained the provisions of the Scottish Temperance Act of 1913, and the Greenock Citizens' United Temperance Council was formed. This Council is a federation of delegates from churches, temperance and other philanthropic organizations, trade societies, etc., for

the purpose of making the best possible use of the veto clauses of this act. The Society is coordinating its work along the same lines as the Council; and its general secretary, William D. Thompson (appointed in 1892), is also secretary of the Council, with A. I. Nicholson as honorary assistant secretary.

During the World War the greater part of the Temperance Institute was commandeered for some time by the military. The Society, independently, opened a free tea- and rest-room for wounded soldiers from the military hospitals in the district, this work being supported by voluntary subscriptions.

The Society now numbers over 400 subscribing members. It issues no periodicals, but distributes various temperance publications and thousands of tracts every year. The president is Robert P. Templeton.

GREEN WINE. Trade term applied to wine during the first year after it has been made.

GREER, THOMAS JEFFERSON. American Federation of Labor official and temperance advocate; born at Triplett, N. C., Oct. 15, 1875; educated in the common schools. In 1892 he moved to Terrell, Texas, where he lived for five years on a farm. He served with the 4th Texas Volunteer Infantry during the Spanish-American War. After the War he worked on cattle ranges in the Indian Territory. In 1906 he married Marguerite May Adams, of Georgetown, Texas; and during the same year he moved to Shreveport, La., where he became active in the temperance movement, and also in the organization work of the Federation of Labor. In 1912 Greer was elected president of the Louisiana State Federation of Labor, and has continuously held that position since. He has served also as Federal director of the United States employment Service for Louisiana.

Greer has written and circulated much literature for Prohibition campaigns under the direction of various State organizations of the Anti-Saloon League. He also organized Trade Union Dry Leagues in Minnesota, New York, Ohio, Texas, Louisiana, and Arkansas, and took an active part in a number of Prohibition campaigns in those States.

GREGSON, J. GELSON. British Baptist minister and temperance reformer; born in England in 1835; died March 18, 1909. In 1858 he went to India as a missionary for the Baptist Missionary Society, and afterward served as chaplain of the British forces in that country. In 1862 he founded at Agra, in a chapel erected by Sir Henry Havelock, the Soldiers' Total Abstinence Society. His early efforts were strongly opposed by some officers and even by chaplains; and one commanding officer sent him a copy of the Duke of Wellington's order against regimental societies of all kinds. At the end of the year, however, the Society comprised five branches and 195 members. In 1865 the governor-general of India, Sir John (afterward Lord) Lawrence, gave his official approval of and subscribed to the Society, which at that date comprised 27 temperance organizations and 1,072 members.

In 1873 Gregson brought out the monthly periodical *On Guard*, the official organ of the Society. In the following year the Society numbered 5,000 members; in 1876 the membership had increased to 8,218; and in the following year there were 10,703 members, General Gell being president, and Gregson secretary. The Supreme Government of India made a grant to the Society of 150 rupees a month (then equivalent to about $750 a year). In 1879 Gregson undertook a tour in India, making a temperance visit to every cantonment and camp in that country, and even crossing into Afghanistan.

In 1880 Gregson returned to England and became pastor of a Baptist church at Bradford, Yorks.

GREGSON, WILLIAM. A British temperance worker; born at Ribchester, Lancashire, March 2, 1820 or 1822; died at Blackburn Dec. 8, 1892. As a boy he learned the weaving trade. When about fourteen he signed the total-abstinence pledge at Low Moor (1835). Later he entered upon active temperance work as a missionary for the Blackburn Temperance Society, subsequently serving as agent for the Brighton Temperance Society and for similar organizations at Bolton, again at Blackburn, and at Hull and York. In 1852 he married Mary Orr, of Clitheroe (d. 1882), who for 30 years was his earnest helper in his temperance activities. He married again, but the name of his second wife is not known. In 1856 he became an agent for the British Temperance League and settled in Blackburn, remaining there for the rest of his life. He spent many years in the service of the League and became known throughout the country as a fearless temperance advocate. In 1865 he lectured for two months in Scotland.

Gregson was a good lecturer and keen debater, and he was very successful in moving his audiences to sign the temperance pledge. He was a warm friend of the gifted but unhappy "weaver poet," John C. Prince, whose poem "Angel of Temperance" was dedicated to him. In 1872 Gregson was the recipient of a pecuniary testimonial presented, as a mark of their esteem, by his temperance friends. He was for several years a member of the Blackburn town council, where as leader of the Liberal party he did good service to the town and to the temperance cause, and he subsequently was elected alderman. His three brothers, **Jacob**, **John**, and **Jonathan**, were also active for many years in temperance work in England.

His experiences during his many years of service were recounted in his "Autobiography," published in 1892.

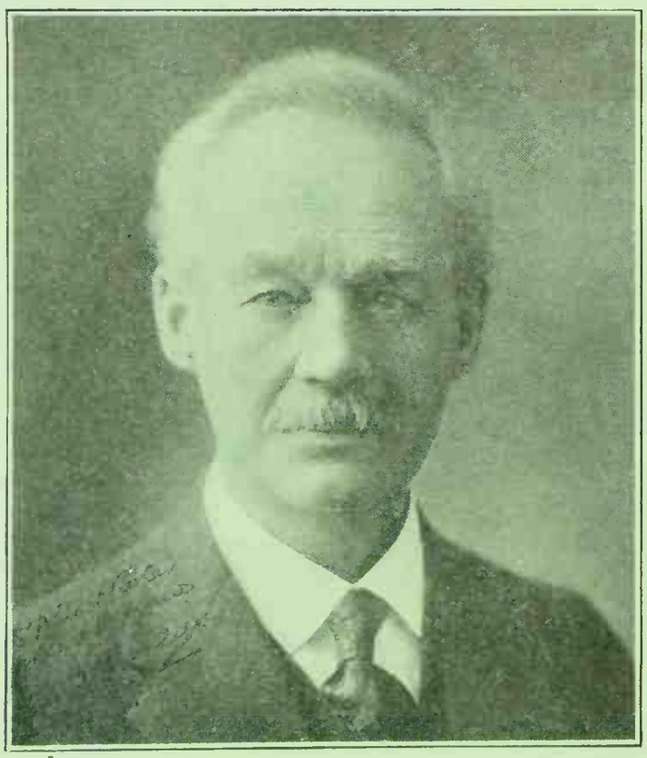
GRÉHANT, LOUIS FRANÇOIS NESTOR. Freneh physiologist; born at Laon April 2, 1838; died in Paris March 31, 1910. He was edueated at the Institution Saint-Charles at Chauny and the Lycée Napoléon in Paris. He held the chair of general physiology at the Museum from 1893, and was director of the laboratory of general physiology in the École Pratique des Hautes Études, besides being a member of numerous scientific societies.

By careful experiments he determined the percentages of alcohol in the blood after the ingestion of definite doses. For example, he found that after doses of one cubic centimeter of alcohol per kilogram of body weight the blood contained 0.1 per cent of alcohol. He found, also, that when an animal was in a state of profound intoxication its blood contained only 0.5 per cent of alcohol. Important articles by Gréhant were "À quelle dose

de l'alcool doit-il se trouver dans le sang pour produire la mort?" (in *Compte-rendu de la Société de Biologie*, 1881, iii. 403); "Mesure de la quantité d'alcool contenue dans le sang artériel pendant l'ivresse alcoolique" (in *La Gazette Médicale de Paris*, 1881, iii. 639); "Toxicité de l'alcool" (in *Compte-rendu de la Société de Biologie*, 1903, lv. 225, 1264).

GRENFELL, ELIZABETH MARY. A Welsh temperance worker; born at Swansea, Wales, in 1832; died in 1884. She came of a family long interested in reform movements. Her grandfather, the Hon. Pasco Grenfell, Member of Parliament and founder of the great copper-smelting establishment at Swansea, was one of the most pronounced opponents of the slave-trade, and was also active in promoting the temperance ("moderation") societies of the earlier period. In 1881 Miss Grenfell, after attending a temperance mission conducted by Richard T. Booth at Swansea, became a total abstainer, and resolved to devote herself to temperance work. She labored with notable success among policemen, railwaymen, and postmen. She was active, also, in the work of the Young Women's Christian Association.

GRENFELL, WILFRED THOMASON. British physician, missionary, and temperance advocate; born Feb. 28, 1865, at Parkgate, near Chester, England; educated at Mostyn House School, Marlborough (Wiltshire), Oxford University, and the London Hospital. An ardent athlete, he played Rugby football at Oxford and rowed with the Hospital crew. While an intern at the Hospital, he became interested in slum work, and conducted several camping-trips for poor boys of London. After becoming converted at a Moody and Sankey mission, he engaged in mission work in East London, where he established several religious and social centers. He served for a time, under Sir Frederick Treves, Bart., as House Surgeon at the



WILFRED THOMASON GRENFELL

London Hospital, and then took up reform work among mariners of the North Sea, where, as medical assistant on a small hospital ship, he cruised from the Bay of Biscay to Iceland. Meanwhile, in 1886, he became a licentiate of the College of Physicians and a member of the Royal College of Surgeons of England. In the North Sea he worked among some 20,000 men and boys, for whom he established homes on land, and arranged mission vessels at sea. He interested Queen Victoria in his work, and she contributed to the cost of the first hospital boat, permitting it to be named in her honor. Later other missionary ventures were undertaken by Grenfell, who founded a fisherman's institute at Yarmouth, Norfolk, dispatched a dispensary vessel annually to the southwest coast of Ireland, and established dispensary and social centers at Crookhaven and Tralee.

Early in 1892 Grenfell sailed for America to investigate conditions in the northwest Atlantic. He established a base at St. John's, Newfoundland, and ministered for a time to the 30,000 people comprising the Labrador fishing-fleets, and then returned to London, where his report resulted in the dispatch of a larger expedition in the following spring. This time he established cottage hospitals at Indian Harbor and Battle Harbor, and cruised as far north as Okkak. After visiting and cooperating with the Moravian missionaries on the Labrador coast in 1894, he spent a year lecturing and soliciting funds, as the undertaking had become too expensive for the Royal National Mission to Deep-Sea Fishermen to handle. In 1897 he investigated opportunities for service around Iceland; in 1898 he worked among the fisheries of the Irish coast; and the following year he made his third voyage to Labrador, after witnessing the launching of his new hospital ship, the "Strathcona," a well-equipped steel steamvessel donated by Lord Strathcona. As a result of investigations at St. Anthony, Newfoundland, where he spent the next winter, a permanent hospital was established there.

Proceeds from fishing proving insufficient in some of the poorer localities, Grenfell started a cooperative movement in which the natives might have an interest. Cooperative stores were opened at various points; a sawmill was built, which provided lumber for a church, school, and several houses; an orphanage was founded and a matron brought from England; a non-sectarian school was built; and a traveling library for fishermen was started. A number of lighthouses were built and a two-cent postage rate on letters from the United States to Newfoundland was secured through his influence. It should be stated that he is a master mariner.

In recognition of his services King Edward V, in 1906, as one of his birthday honors, conferred upon Grenfell a Companionship in the Order of St. Michael and St. George. Several educational institutions have conferred honorary degrees upon him: Harvard, M.A. in 1909; Oxford and Toronto, M.D. in 1907 and 1911 respectively; and Williams College, LL.D. in 1909. In 1909 he married Miss Anna MacClanahan, of Lake Forest, Illinois. He is a justice of the peace.

In 1912 Grenfell opened at St. John's, Newfoundland, King George the Fifth Seaman's Institute, after which he made a lecture-tour of the United States and western Canada. In April, 1913, the In-

ternational Grenfell Association was incorporated, comprising the Labrador branches of the Royal National Mission to Deep-Sea Fishermen as its English component, the Grenfell Association of America and the New England Grenfell Association as representing the American interests, the Labrador Medical Mission as the Canadian representative, and the Newfoundland Grenfell Association as the Newfoundland branch. Each of these societies has two members in the Central Council, and together they make up the board of directors of the International Grenfell Association. Grenfell is its surgeon and superintendent.

Throughout his entire lifetime Grenfell has been a bitter enemy of intoxicating drink. In his autobiography he tells of living while a youth in a community near a colliery, where all the public houses had to offer was "endless beer for the miners." Later, while a student in London, he witnessed such scenes of drunkenness that his disgust at the drink habit was turned into hatred. This attitude was strengthened when he was called upon to care for extreme cases of delirium tremens at the London Hospital, and again while he was living in an underground lodging-house in London. Along with the reform work carried on in the London slums, he conducted a very aggressive total-abstinence campaign, during which he had many stirring experiences, as saloon-keepers resorted to all sorts of tricks to hinder him.

In 1899 he helped to secure the passage of the international law prohibiting the sale of liquor to fishermen on the high seas. In speaking of the Scotch fishermen Grenfell says that they "were singularly free from rioting and drunkenness, although alcohol has always been a menace to Scotch life." When he began his work among the fishermen of Labrador, he found one of their worst enemies was the liquor traffic. At once he set about the task of lessening its influence as much as possible in the vicinity of his settlements. In commenting upon the alleged necessity of alcohol in cold countries, Dr. Grenfell says:

> Why do I not want alcohol as a beverage in a country where cold is extreme, exposure is constant, and physical conditions are full of hardships? Simply because I have seen men go down in the struggle for want of that natural strength, which alcohol alone had robbed them of. I do not think I am unnecessarily prejudiced or bigoted when I say that alcohol is inadvisable, after one has seen it robbing his best friends of strength, honor, reason, kindliness, love, money, and even life. During all my experience on the sea and on the snow in winter—an experience coming after an upbringing in soft places—I have found that alcohol is entirely unnecessary. It is not necessary for either health or happiness; for I have known no set of men healthier, happier, or enjoying their lives more than the crews of my own vessel, and the many, many fishermen, and others, who like ourselves, neither touch, taste, nor handle it. ("Prohibition Advance in All Lands," 1914.)

During his first winter at St. Anthony, Grenfell had an encounter with a man who was selling liquor to fishermen in the village. While admitting that the man had "a right to degrade his body with swallowing alcohol," Grenfell declared that he "certainly has no more right to lure others to their destruction for money than a filibuster has a right to spend his money in gunpowder and shoot his fellow countrymen"; and, after several months of careful watching, he discovered enough evidence of illegal sale to bring the culprit to justice. As a magistrate on the Labrador coast, Grenfell has had many opportunities to prosecute illicit liquor-sellers, and he has always seized these opportunities. Many violators of the liquor laws were summarily brought to justice, among them being the only other magistrate on the coast, whose "blind tiger" was discovered by a young Methodist minister and was raided by him in company with Grenfell. A comment made in his "Autobiography of a Labrador Doctor," is worthy of quotation:

> A man does not need alcohol and is far better without it. A man who sees two lights when there is only one is not wanted at the wheel. The people who sell alcohol know that just as well as we do, but for paltry gain they are unpatriotic enough to barter their earthly country as well as their heavenly one, and to be branded with the knowledge that they are cursing men and ruining families.

In the fall of 1915 Grenfell became a major in the Harvard Surgical Unit, and at Christmas of that year went to France, where he served with the Unit for the duration of the World War.

Grenfell is the author of a number of books, among which are: "A Man's Faith" (1906); "Adrift On a Pack of Ice" (1909); "Labrador" (1910); "Down North on the Labrador" (1911); "The Adventure of Life" (1911); "Tales of the Labrador" (1916); "Autobiography of a Labrador Doctor" (1919); and "Labrador Days" (1921). His address is St. Anthony, Newfoundland, or care of the Grenfell Association, 156 Fifth Avenue, New York.

GREYBEARD. Same as Graybeard. See BELLARMINE.

GRIER, R. M. English Episcopal clergyman and temperance advocate; born Dec. 11, 1834; died Aug. 27, 1894. He was vicar of Hednesford, Staffordshire, rural dean of Rugeley, and a prebend of Lichfield Cathedral.

Grier was known as one of the ablest clerical advocates of the temperance-reform movement, in its social, religious, and legislative aspects. He practised the doctrine of total abstinence for 28 years, and was a most zealous worker for the advancement of that principle. His temperance activities were many and varied. He served as president of the Staffordshire Temperance Electoral Union and the Hednesford Temperance Society, as vice-president of the Staffordshire Band of Hope Union, and as a member of the council of the Lichfield Diocesan Branch of the Church of England Temperance Society. He was a popular figure at temperance gatherings in various parts of the United Kingdom. In 1879 he testified before the Lords' Select Committee on Intemperance. A writer of no mean ability, he contributed frequently to temperance periodicals, and was the author of "Intemperance in Staffordshire" (1870) and "England's Political Duty at the Present Crisis" (1879).

GRIFFIN, MARTIN IGNATIUS JOSEPH. American journalist, author, and temperance advocate; born in Philadelphia, Pa., Oct., 23, 1842; died in 1911. He received his education in private, parochial, and public schools, and began life as a bookkeeper, but soon became a correspondent of, or contributor to, various periodicals. Among these were the *Catholic Mirror* of Baltimore, the *Spectator* of Washington, D. C., and the *Catholic Universe* of Philadelphia. From 1867 to 1870 he was part owner and editor of the *Guardian Angel*, a Sunday-school paper; and from 1870 to 1873 assistant editor of the *Catholic Standard*.

In 1871 Griffin founded the Youths' Catholic To-

tal Abstinence Society which, in the following year, became affiliated with the Catholic Total Abstinence Union of America (formed at Baltimore Feb. 22-23, 1872). The Philadelphia branch of the latter body was organized in his own house March 17, 1872.

Up to the defeat of the constitutional amendment in Pennsylvania in 1889 Griffin had been a Democrat in politics; but after that time he voted with the Prohibitionists and became the candidate of their party for various offices, including that of member of Congress. Griffin early developed the aggressiveness of the real reformer. He began the attack which issued in the destruction of the brewery operated by the Benedictine monks at Batty, Pa., and replied in the public prints to Cardinal Gibbons's strictures on the Prohibitionists. Deeply interested in the general public welfare, Griffin is said to have "organized more literary, beneficial, total-abstinence, and Irish League societies and to have been longer connected with Catholic journalism than any other man in the country."

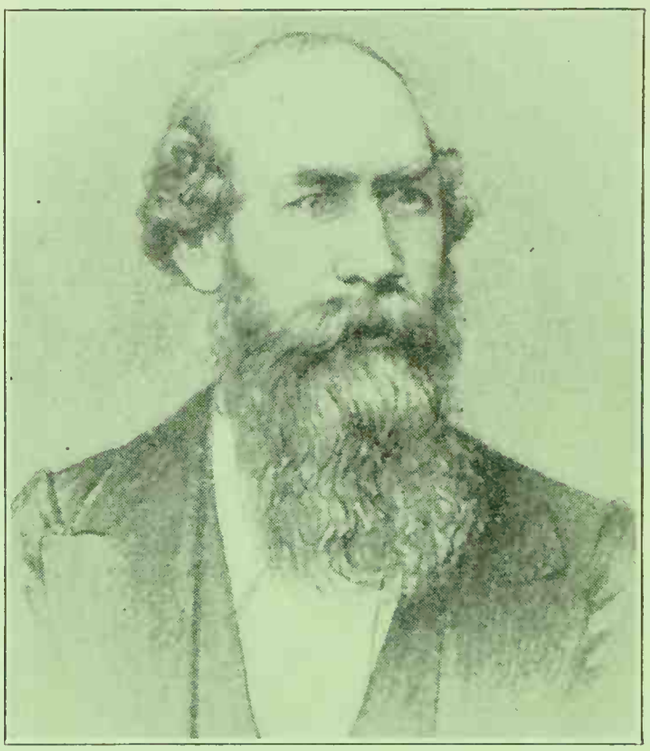
GRIFFITH MILLER, EVA KINNEY. American journalist; born at Whitewater, Wisconsin, Nov. 8, 1852; died at Peoria, Ill., in 1916. She was educated in the local public schools and at the Whitewater State Normal School (1871). Following her graduation, Miss Kinney entered the field of journalism, and for the next seven years wrote for the Detroit (Mich.) *Free Press*, *Pomeroy's Democrat*, the *Educational Weekly*, the Cincinnati *Saturday Night*, and other newspapers and periodicals. In 1878 her health failed, and in the following year she went to Kansas in the hope of regaining it. In 1880 she married Charles E. Griffith and removed with him to St. Louis. The marriage proved a mistake, and Mrs. Griffith returned to her old home at Whitewater (1883). In 1891 she removed to Chicago, Ill., where she became a special writer for the *Daily News-Record*, and married in 1893 the Rev. Mr. Miller, removing with him to Anna and Peoria.

After her return to Whitewater Mrs. Griffith had decided to devote the remainder of her life to temperance work; and she became a lecturer and organizer for the Woman's Christian Temperance Union of Wisconsin for seven years. Through her illustrated temperance lectures she became known as the "Wisconsin Chalk Talker." She published a series of temperance lessons and poems in the *Temperance Banner* and the *Union Signal*. She wrote also a "Chalk Talk Handbook" (1887), and the temperance novel "A Woman's Evangel" (Chicago, 1892).

For two years she published the *True Ideal*, a social purity journal, and for many years was a regular contributor to the *Union Signal*, in which she published a semimonthly column under the heading of the "Queen's Garden."

GRIGGS, JOHN WILLIAM. See ARMY CANTEEN.

GRINDROD, RALPH BARNES. English physician, author, and temperance reformer; born at Swettenham, near Congleton, Cheshire, May 19, 1811; died Nov. 18, 1883. While Ralph was still a boy the family moved to Chorlton-on-Medlock, a village adjoining Manchester, which has since been incorporated with the city. Attracted to the medical profession by the fact that his elder brother had selected that calling, Ralph pursued his studies diligently and took his degree in 1830. He settled at Halton Castle, near Runcorn, where he became medical officer of some working-men's clubs in the district. Drink told its own tale in the disorderly conduct of some of the members of these societies at their monthly and annual gatherings; and Grindrod had begun to plan some check upon such proceedings when his removal to Manchester put a stop to his efforts in that direction. He attained decided success in his practise in that city, where he had further and abundant evidence of the ravages of drink. Already a total abstainer, he became an active member of the Manchester Temperance ("moderation") Society, and was elected a member of the committee. Earlier than many people of his day, Grindrod saw that total abstinence was the only safe and effectual remedy for intemperance, and from conviction he began in 1833 to advocate that doctrine. He was probably the first medical man in England to sign the total-abstinence pledge.



RALPH BARNES GRINDROD

An able public speaker, a writer, a good organizer, an earnest-minded Christian man, Grindrod had ample need of all his gifts and acquirements in his attempts to check the flood of intemperance that surged about him. In the summer of 1843 he commenced a series of weekly meetings in some cottages near Riders, Miles Platting, Manchester, and when the dwellings became overcrowded, he held his meetings in the open square. He discussed the question at first from the purely medical standpoint, furnishing abundant proof that alcohol in any form or combination, so far from being valuable in the treatment of disease, is not only useless, but positively detrimental, a poison rather than a curative. In 1835 Grindrod was elected president of the Manchester and Salford Temperance Society, and he afterward took a leading part in the formation of the British Temperance Association, later known as the Brit-

ish Temperance League. His writings, no less than his lectures and debates, served to place the truth concerning alcohol before the minds of thousands of people who had hitherto been misled.

In 1838 the New British and Foreign Temperance Society offered a premium of £100 ($500) for the best essay on "The Benefits of Total Abstinence from all Intoxicating Drinks." Twenty competitors submitted works, and the award was given to Grindrod for his essay entitled "Bacchus" (London, 1839). This book had a large circulation in both England and America; and Union College, New York, conferred upon the author the honorary degree of LL.D. Both the amount of the premium and the entire proceeds of the sale of the book were devoted to the extension of the cause in whose interest it was written.

In 1844 Grindrod was induced to resign his practise in Manchester and devote himself to the temperance lecture-field. He visited nearly all of the principal towns and many of the country districts of the Kingdom. After spending more than six years in this tour he, in 1850, settled at Malvern, where he resumed the practise of medicine. He was the founder of the Malvern Working Men s Institute and of other agencies to promote the social and moral benefit of those about him, and was still engaged in these enterprises when death claimed him.

GRIST. (1) Grain brought to a mill to be ground; that which is ground.

(2) The quantity of malt and other material used for one brewing.

GROCERY. In America, in former times, another name for GROGGERY.

GROG. (1) Diluted spirits served out to sailors. The ration was introduced about 1745 by Admiral Vernon, of the British Navy. He was accustomed to wear a coat of grogram; hence the sailors nicknamed him "Old Grog," and the ration was called "grog."

(2) A mixture of spirits and water.

(3) A convivial gathering at which grog is served.

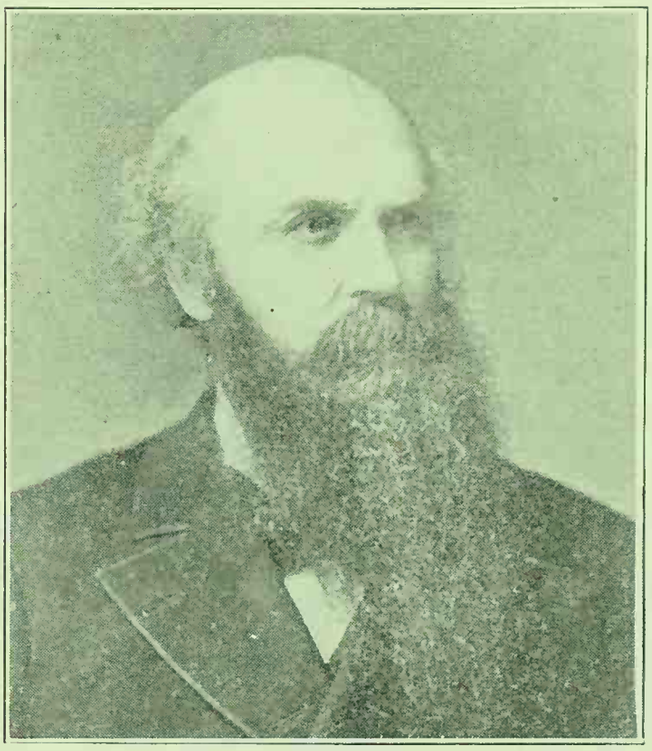
(4) Inebriating drink of any kind; generally used opprobriously.

(5) To extract spirits from empty casks by means of hot water.

GROG-BLOSSOM. A slang term for an eruption on the face or nose caused by liquor.

GROGGERY. A place where grog, or liquor, is sold. A familiar term for a tavern or other drinking-place, especially if of a low, disreputable character.

GROO, WILLIAM JAY. American lawyer and Prohibition advocate; born at Neversink, N. Y., Sept. 9, 1831; died Jan. 17, 1911. Educated in the public schools and at Monticello Academy, he commenced the study of law, and while still a student, was appointed deputy county clerk, afterward becoming county clerk. He was admitted to the bar in 1855, and two years later was elected district attorney, retaining that office three years. In 1861 he was appointed by Governor Morgan one of the three commissioners of public accounts for the State, and continued in that position for two years, when he resigned. In 1864 he moved to Middletown, where, in 1868, he was elected special county judge. Originally a Republican, he was a delegate to the national convention of the Republican party which met in Baltimore and renominated Abraham Lincoln in June, 1864, Groo voting for Lincoln. In 1873, growing dissatisfied with the attitude of the Republican party on the liquor question, Groo became a member of the Prohibition party, and was the candidate of that party for State governor in 1876. Some years later he was the party candidate for judge of the Court of Appeals. He was several times chairman of the Prohibition State Convention.



WILLIAM JAY GROO

GROSS, JOSEPH LEONARD. American Baptist minister and temperance worker; born in Warren (now McDuffie) County, Georgia, June 22, 1862. He was educated at the University of Georgia (A.B. and B.L., 1885), and received the honorary degree of D.D. from Baylor University (Tex.) in 1911. He married Ella Vann Turner in 1892, and practised law in Warrentown and Cedartown, Ga., until 1893, in which year he was ordained to the Baptist ministry. He then served the following pastorates: Washington, Ga., 1893-99; Griffin, Ga., 1899-1902; Selma, Ala., 1902-05; Houston, Tex., 1905-16. From 1917 to 1921 he was enlistment secretary to the Baptist General Convention. He has since been pastor at: Brownsville, Texas (1921-22); Wornall Road, Kansas City, Mo. (1922-23); Baker Avenue Baptist Church in the same city (1923 to the present time).

Gross has long been identified with the Prohibition movement, and has been prominently connected with various dry campaigns both in Georgia and in Texas. In the latter State he was for some years a member of the Anti-Saloon League.

His home is at Kansas City, Mo.

GROWLER. A slang term used in the United States for a pitcher or other vessel in which beer was carried from the saloon.

To rush the growler was to take or send a growler to be refilled often.

GRUBB, FREDERICK. British editor and tem-

perance advocate; born at Battersea, London, England, Dec. 30, 1869; educated in St. George's elementary school at Battersea. At the age of thirteen he secured employment in a grocery store, later serving as junior clerk (1884-92). He early enlisted in temperance work under the auspices of Wheatsheaf Hall, South Lambeth, London, a noted center of temperance enterprises, which was founded and conducted by Mr. W. S. CAINE, M.P. He became private secretary to Mr. Caine, serving in that capacity from 1892 to 1903, when he became private secretary to Sir J. Herbert Roberts, Bart., M.P. (afterward Lord CLWYD), which position he still holds (1925). He married Eliza Mary Powis, of London, Sept. 5, 1896.

Since 1892 Grubb has taken an active part in temperance work, serving as secretary of the Anglo-Indian Temperance Association and as editor of *Abkari*, the organ of the Association. For some years also, Grubb was honorary secretary of the Wheatsheaf Hall Total Abstinence Society, and he is now a member of the Executive Committee of the Native Races and the Liquor Traffic United Committee in London. In the discharge of his official duties Grubb made a tour of India in 1898-99. He is an authority on Indian questions, and has lectured thereon in many towns of Great Britain. He is the London correspondent of the *Indian Mirror*, *Ceylon Daily News*, and other Indian papers, and the author of the "Vision" series of booklets on various religious subjects.

GRUBB, SOPHRONIA FARRINGTON NAYLOR. American temperance worker; born at Woodsfield, Ohio, Nov. 28, 1834; died at Chanute, Kan., Nov. 5, 1902. She was educated at home under her father's direction and at the Illinois Conference College, Jacksonville, from which she graduated at the age of seventeen. In 1853 she was made head of the woman's department of Chaddock College, at Quincy, Ill. In 1856 she married Armstead Otey Grubb, of St. Louis, Mo., and went to live in that city. In 1861, at the beginning of the Civil War, she returned with her family to Quincy, Ill., where the children remained while she entered the service of her country, devoting her time during the entire period of the War to work among the soldiers in hospital, camp, and field. She also took an especial interest in the colored refugees, caring for them in her own home until the number became too great, when she called a meeting and, with her sister, Mrs. Shields, and others, organized the Freedman's Aid Society, which in the three years following cared for more than 3,000 destitute negroes. At the close of the War she once more took up her residence in St. Louis.

Mrs. Grubb became interested in temperance when her sons grew up and she realized the dangers the saloon presented to young men, and she entered the fight against it as a menace to the home. She joined the Woman's Christian Temperance Union, and in 1882 was elected National Superintendent of the work among foreigners, which through her efforts became a very important department of the Union's activities. In connection with that work she published leaflets and tracts on all phases of the temperance question in seventeen languages, at the rate of 500,000 each year, which were distributed throughout the United States. Also, she established a mission at Castle Garden in New York city, where instruction was given in the duties and obligations of citizenship to immigrants in their own languages when they arrived in America. She later removed to Lawrence, Kansas, where she continued to take an active part in the work of the W. C. T. U., and where she served for some years as president of the Kansas branch of that organization.

GRUBER, MAX von (Ritter von GRUBER). Austrian physician and temperance advocate; born in Vienna July 6, 1853; educated at the Schotten gymnasium in his native city and in the universities of Vienna, Munich, and Leipzig, receiving the degree of Doctor of Universal Medicine from the Medical College at Vienna in 1876. He became privat docent in Vienna (1882), professor of hygiene at Graz (1884) and in Vienna (1887), and professor in Vienna (1891) and in Munich (1902). He subsequently became president of the Academy of Science of Bavaria. He married Ehrhardt Alwine, of Handsworth near Birmingham, England, Dec. 29, 1891.

Gruber has taken an active part in the temperance movement in Austria, and has made valuable contributions to the study of the action of alcohol on the human body. He is the author of several pamphlets on the dangers of alcohol even in small doses, from an hygienic point of view. He attended the Eighth International Congress against Alcoholism held in Vienna in 1901, where he delivered an address on "The Influence of Alcohol on the Course of Infectious Diseases."

GRUMBINE, LEE LIGHT. American lawyer, writer, and Prohibition advocate; born at Fredericksburg, Pa., July 25, 1858; died Aug. 18, 1904. He was educated in the public schools, Palatinate College, and Wesleyan University (Middletown, Conn.), graduating from the latter institution in 1881. Choosing the legal profession, he was admitted to the bar of Lebanon County, Pa., in 1884, and to the bar of the Supreme Court of Pennsylvania in 1887. In 1881 he married Roie E. Adams, of Naples, N. Y.

A total abstainer from his youth, Grumbine became a party Prohibitionist in 1884, and was chairman of the county Prohibition forces in the campaign of 1889. He campaigned the State a number of times, and was the candidate of the Prohibition party for various offices, including that of governor. He was, also, permanent chairman of the State convention held in Pittsburgh. A clear and cogent reasoner in his platform appeals, and equally effective with his pen, his removal in the midst of his activities was a distinct loss to the cause to which he had consecrated his life.

GRUNDY, FELIX. American lawyer, statesman, and temperance advocate; born in Berkeley County, West Va., Sept. 11, 1777; died at Nashville, Tenn., Dec. 19, 1840. He was educated by his mother and at an academy at Bardstown, Ky., the family residence having been changed to that State during his infancy. The community was infested with hostile Indians, and while Felix was still a child of three his brothers were killed by them.

Grundy studied law with the Hon. George Nicholas, then at the head of the Kentucky bar. He had barely reached manhood when he married Ann R. Rogers. In 1799 he was sent as a delegate from Washington County to the Convention which

framed the Constitution of Kentucky. For several years thereafter he was a member of the Kentucky Legislature, where, in 1802, he struggled fiercely with Henry Clay for six days over the chartering of a bank in Lexington. Grundy carried the Legislature, but the bill was vetoed by the governor. In March, 1807, Grundy became chief justice of the State, but resigned in a few months because of the meager salary. He then removed to Nashville, Tenn., and resumed the practise of law. He achieved distinction as a criminal lawyer, having the unparalleled record of losing only one case out of 105 in which he had been engaged. He was elected to a number of offices, including the State Legislature and the National House of Representatives, and, in 1829, he became a member of the United States Senate. In 1838 he was appointed attorney-general of the United States, but in less than a year he was again elected to the Senate, and he resigned from the Cabinet. An active member of the Presbyterian Church, he had never been known to use intoxicating drinks, and when the Rev. John Marsh, secretary of the Connecticut Temperance Society, visited Washington in the winter of 1831-32, and held a great meeting in the interest of temperance, Senator Grundy was one of the prineipal speakers. He was elected one of the ten vice-presidents of the Congressional Temperance Society, when that body was organized in 1833. At the first anniversary of the Society Senator Grundy offered the following resolution, whieh was heartily adopted:

That the practise of not using ardent spirits at the celebration of the Fourth of July, the great day of American liberty, is truly republican and tends to prevent that corruption of public morals which is the deadliest foe to the prosperity of our country.

Grundy was the constant champion of the temperanee societies of his day, going with them heartily in their advance to total abstinence, which was the high-water mark of the temperance reform at the time of his death.

GUADELOUPE. A French colony in the West Indies. It is situated in the Lesser Antilles, and eonsists of two islands separated by the strait Rivière Salée (100 to 400 ft. wide). The western island, which is Guadeloupe proper, is known also as "Basse-Terre," and the eastern is Grande-Terre. There are five dependeneies, Désirade, Marie Galante, île des Saintes, St. Barthélemy, and St. Martin, which, together with the main islands, have an aggregate area of about 532 square miles. The population in 1922 was 229,839. The seat of government is Basse-Terre (pop. 8,318). There is a fine harbor at Pointe-à-Pitre (pop. 27,679). The island of Basse-Terre is very mountainous, and its highest peak is that of the volcano La Soufrière (4,900 ft.). This voleano was active in 1797, and again in 1843 when several towns were laid in ruins.

Basse-Terre has a very considerable number of streams which are subject to floods *(galions)* in the rainy season, while Grande-Terre has practically no springs, and derives its main water-supply from ponds or cisterns. The mean annual temperature is 78° F. Guadeloupe is subject to violent storms which have often wiped out entire towns. The colony is administered by a governor and an elected council, and is represented in the French Parliament by a senator and two deputies. Columbus discovered Guadeloupe in 1493, and it remained in the possession of Spain until 1563 when it was taken by the French. The British captured the island in 1759, but lost it to the French in 1763. In 1794 the British again secured control of it and retained it until 1802 when it passed again into the possession of the French. Slavery was finally abolished in the colony in 1848.

The soil is rich and very fertile, the main products being sugar, cocoa, and rum. Other crops include cotton, cereals, tobaeeo, rubber, manioc, and yams.

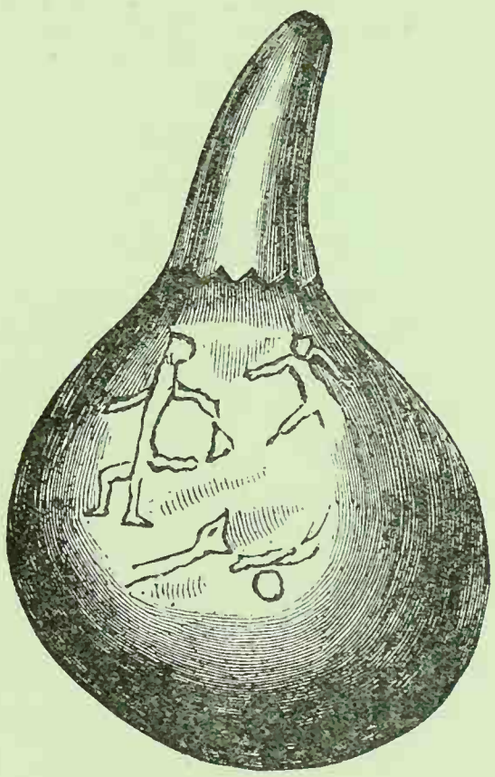
Mr. E. St. George Lough, American Vice-consul in charge at Basse-Terre, has courteously supplied the STANDARD ENCYCLOPEDIA with the following information concerning the aleohol situation in Guadeloupe:

The great drink of this island is rum manufactured from sugar. It is said sometimes to contain as much as 75% of alcohol. There is the old brown rum which is aged and there is the white rum which is not aged at all, and is very strong in alcoholic content. It sells as low as 25 cents to 30 cents a quart (American).

The population of the island is about 200,000, and the consumption is about 1,000,000 Amcrican quarts of both kinds of rum and, in addition, a few by-products of rum are made to drink.

The importation of light wines was, last year, about 1,400,000 American quarts, and the exportation of Guadeloupe rum may be figured at 14,000,000 Amcrican quarts. There are not any temperance organizations on the island. The French people and the natives, here, aro accustomed to drink at meals light wines from early youth, and extremely seldom drink too much of light wines. The rum is consumed at various hours of the day, but an intoxicated person, on the streets, is a very rare sight.

GUALLO. A kind of beer common among the natives of Belgian Kongo. It is made from maize



MORINGO, OR FLASK, IN WHICH GUALLO IS SERVED
—*After Morewood*

or wheat, soaked in water, pounded, and fermented in the usual way. Morewood ("History of Inebriating Liquors," p. 68) thus describes the mode in which *guallo* is served:

In the entertainments of the Congoese, the master of

the ceremonies, after having served the company with meat in the most exact manner, holds the moringo, or flask, to the person's mouth that drinks; and when he thinks he has got sufficient, he puts it away, and observes the same practice with all the other guests to the end of the feast; for they, with the exception of the monarch, never use cups or glasses.

GUAM. The largest island of the Mariana, or Ladrone, group, in the North-Pacific Ocean. It was ceded by Spain to the United States after the war of 1898. It is 32 miles long by 4 to 10 miles wide, and its area is about 210 square miles. The population in 1920 was 13,275, of which 12,216 were natives who call themselves "Chamorros." Agaña is the capital and the most important town (population estimated at 9,000). The only good harbor is at Apra, which serves as a naval station, and as a port of transit between America and the Philippines.

The climate is very rainy, but mild, except in midsummer, when the conflict of trade-winds produces a dead calm, oppressive heat, and storms with some hurricanes. As recently as July 6, 1918, the island was swept by a typhoon, which destroyed the crops and rendered half the inhabitants destitute and homeless. Earthquakes are frequent.

The Governor of Guam is a naval officer of the United States who is also the commandant of the naval station.

About half the soil is arable, but only about 30,000 acres are cultivated. Except for native clearings, most of it is thick and pathless jungle. Some of the trees are valuable hard-woods; others are useful for food, as the coconut (the finest of all the tropics), breadfruit, custard-apple, etc. The hau *(Hibiscus tiliaceus)* makes strong cordage, not affected by water; the pandanus's long leaves are braided into mats and hats; and the ylang-ylang is famous among perfumes. Rice, sugar, tobacco, hemp, coffee, cacao, bananas, melons, etc., have been introduced and are cultivated.

The only native mammals are rats, flying foxes, and bats; but the deer and wild goat, of European origin, have thriven well, and cows and pigs are raised. There are no snakes, but centipedes and scorpions are common.

The sale and use of intoxicating drinks in Guam are prohibited under the following order of Secretary of the Navy Josephus Daniels, dated April 30, 1918, addressed to the Governor of Guam:

> The department directs that an order be issued, within ten days after the receipt of this letter, prohibiting the sale and use of alcoholic liquors in the island of Guam. this order to read in substance as follows: That on and after the first day of July, 1918, the manufacture, importation, exportation, sale, keeping for sale, the receipt or possession of, or the giving away of any distilled, malt, fermented, or other alcoholic liquors in any part or district of the island of Guam, is strictly prohibited, excepting, however, that the importation and sale of wine for sacramental purposes, wine and other alcoholic liquors for medicinal purposes, and methyl alcohol for mechanical purposes will be permitted under regulations later to be adopted and promulgated. All laws and parts of laws inconsistent with the provisions of this order are hereby repealed. You will make all rules and regulations necessary to insure the effective enforcement of the provisions of this order.

GUARAPO. An intoxicating drink made of fermented cane-juice. It is very popular among the Indians on the west coast of South America. See ECUADOR.

GUARO. See AGUARDIENTE.

GUATEMALA. A republic of central America; bounded on the north and west by Mexico, south by the Pacific Ocean, southeast by Salvador and Honduras, and east by British Honduras and the Gulf of Honduras. Its area is estimated at 48,290 square miles; and its population, at the census of October, 1921, was 2,119,165, 60 per cent being pure Indians. The remainder, classed as *Ladinos* ("Latins") comprise a large number of half-castes *(mestizos)* and civilized Indians and a much smaller proportion of European descendants.

Constitution and Government

The country is administered under a constitution proclaimed December, 1879, and often modified. The legislative power is vested in a National Assembly, composed of representatives (1 for every 20,000 inhabitants) chosen by universal suffrage for four years, and a Council of State of thirteen members, partly elected by the National Assembly and partly appointed by the President of the Republic. The seat of government is Guatemala (population about 100,000). The city was completely destroyed by an earthquake in 1917 (Jan. 3 and 4). The present president is José Maria Orellana, elected March, 1922.

Agriculture and lumbering constitute the chief industries of the country, the most important products being coffee, bananas, sugar, mahogany, and dyewoods. In the plateau regions there is considerable grazing. There are some minerals, but, owing to lack of transportation facilities, mining has been little developed.

History

Guatemala was conquered by the Spaniards under Pedro de Alvaredo about 1522, and its history for the following three centuries is a record of the destruction of the ancient Indian civilization, and of the exploitation, enslavement, or extermination of the natives, common to all the American races which fell under the Spanish yoke. In 1821 the Central American provinces revolted, and after a short period (1822-23), during which they were annexed to the Mexican empire of Iturbide, they united to form the Confederation of Central America. The federal union failed, and Guatemala was established as an independent republic March 21, 1847. Throughout the latter half of the nineteenth century the country suffered continually from internal dissensions, conspiracies, and revolutions. Following the assassination of President José Maria Reina Barrios in 1898, Don Manuel Estrada Cabrera was elected to the presidency. In his hands the office virtually became a dictatorship, and after having entered upon his sixth term, he was forced out of power by the revolution of April, 1920. His successor was Carlos Herrera, who was overthrown by a *coup d'état* Dec. 6, 1921. Gen. J. M. Orellana was made Provisional President, and, as stated above, was elected President (for a six-year term) in March, 1922.

Most of the knowledge concerning the use of fermented liquors by the aborigines of Guatemala and other countries peopled by Maya stock is derived from philology. In every language of the Maya family there is found some word associated with the drinking of intoxicants.

As to the use made of intoxicating liquors previous to the conquest of Central America by the Spaniards, the only source of information is the *Popol Vuh*, the sacred book of the Quiché nation. This manuscript relates that Zipacnâ, the creator of the mountains, the firstborn of Vucup Cabish,

GUATEMALA

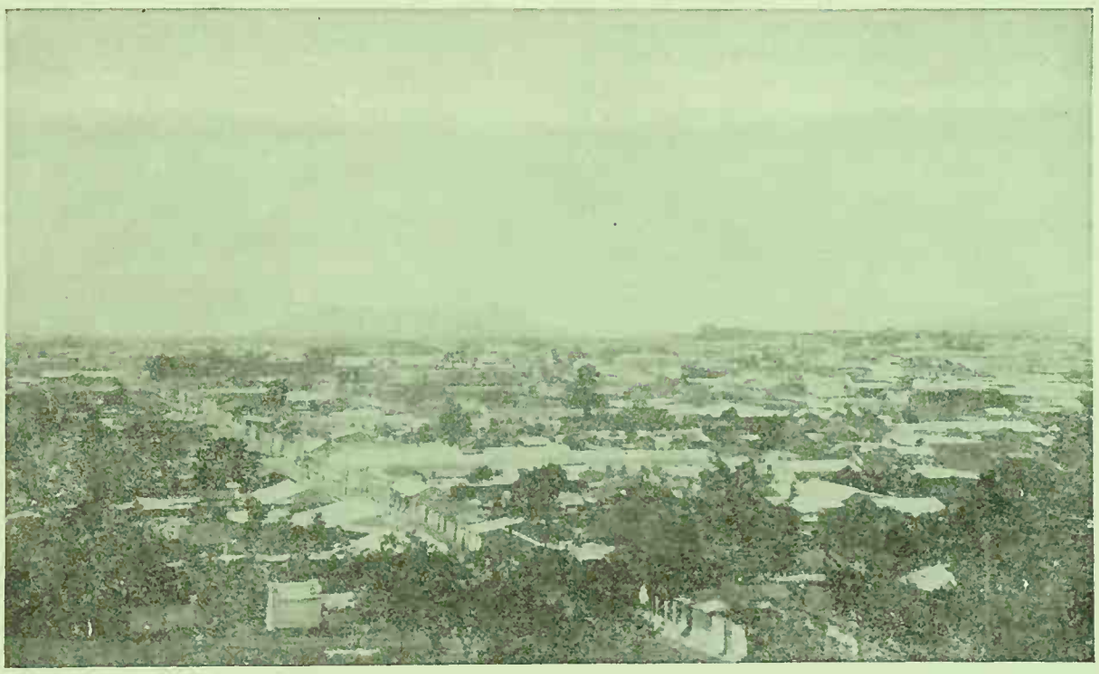
while bathing, saw 400 youths dragging a log, destined to serve as a pillar for a house. Zipacná picked it up and carried it for them. Envious and afraid of a being of such strength, they resolved to make away with him, and to this end opened up a well and, under pretext of getting his help in digging it deeper, induced the divine hero to go down into it, whereupon they threw a log down upon him, and believing him done for, they proceeded to celebrate their deed by drinking and getting drunk. *Cate cut cul chi ka kush ta k ukaj ri ka kii, sh e cha cut* ("Then will our heart be at peace while we drink our wine") said they. *(Popul Vuh*, p. 51, Brasseur de Bourbourg, Paris, 1861.) On page 305 of the same work is found the following passage relating to the residence of three branches of the royal family in Izmachi: *Are ki kuchbal kib ri oshib chi nim ja u bi kumal, chiri kut chi k ukaj ui ku kiya* ("And this was why the three met together in the palace, as they called it, and there drank their wine"). These and similar citations from the same manuscript indicate that the people of Maya origin made such use of intoxicants as was common among other peoples.

Early Use of Intoxicants

The present-day Indian will use any pretext for getting drunk, but there is a reason to believe that previous to the conquest the general practise was different. At least it does not appear that grief or hardship were considered justifications for inebriety. For example, when Junjún Ajpú and Vucup Junajpú part from their mother, Ishmucané, she only weeps, but does not get drunk *(Id.*, p. 81). Similarly her two sons, in their long and trying journey to Shibalbá, do nothing worse than smoke, even in the most trying circumstances *(Id.* p. 85). Prince Cuchamakik pursues a similar course when he has to denounce his daughter Shkik in the presence of the Council of Kings for her fault in chastity *(Id.* p. 95). Few existing documents throw any light upon the use of intoxicants in Guatemala during the period previous to the conquest, but analogies lead to the supposition that the Maya practises were very similar to those of the ancient Mexicans. (See MEXICO.)

While the old Indian beverages, *chicha* and *pulque*, which have been in use in Guatemala for centuries, are still made and consumed in large quantities by the Guatemalans, their use has been steadily giving way in recent years to that of *aguardiente*, a crude rum which is far more injurious in its effects than either of the old drinks. There was also a steady increase, up to the period of the World War, in the consumption of foreign liquors, both fermented and distilled. Statistics of the consumption of liquors, so far as available from Government statistics, are presented in the accompanying Table I. It is estimated by persons in a position to speak authoritatively, that the contraband production of liquor is at least 50 per cent of the amount produced legitimately.

Native Drinks



VIEW OF GUATEMALA CITY

The drink evil in Guatemala, under the revenue-grasping tendencies of the Liberal Government, entered an intensive stage, which reached its climax probably in 1913, when the Govern-

TABLE I

CONSUMPTION AND IMPORTATION OF LIQUORS IN GUATEMALA

(Figures courteously furnished by Don Diego Polanco, Public Statistician, and Philip Holland, American Consul-general at Guatemala City)

YEAR	LIQUOR PRODUCED BY NATIONAL MANUFACTORIES (24-OZ. BOTTLES)	LIQUORS IMPORTED (VALUE IN U. S. DOLLARS)
1904	7,751,344	73,800
1908	9,163,503	130,424
1912	11,347,778	340,675
1913	12,097,505	347,752
1914	12,308,437	245,876
1915	11,544,955	125,583
1916	10,595,138	261,132
1917	11,051,002	86,977
1918	8,160,189	122,765
1919	6,236,734	195,254
1920	7,090,439	297,439
1921	6,725,747	267,304
1922	5,402,549	201,548
1923	5,523,663	190,617
1924	5,567,319	207,750

ment issued 56,200 saloon licenses in a single year, thus giving one saloon for every 36 inhabitants. The latter figure includes men, women, and children, for as a rule they all use liquor. The Rev. Edward M. Haymaker, Presbyterian missionary, who is prominent in Guatemalan temperperance work, thus alludes to the deplorable condition that exists with regard to drinking among women and children:

I have many a time seen parents giving it [liquor] to their unweaned children, and any day one can see mothers take their children that are too short to see over the bar, and having bought a drink, take part of it themselves and give the remainder to the little boy or girl, so that "they may be strong." The bars are unscreened as a rule, and women walk in and drink, and reel and howl along the streets and wallow in the gutters just the same as the men.

Government Liquor Monopoly

The manufacture of liquor is virtually a Government monopoly, as all spirits must be produced at plants specially designated by the Government and known as "centralizations." License to produce distilled and fermented liquors is obtained from the Government administrator in charge of a "centralization." The fiscal warehouses are the only places where wholesale traffic in liquor is authorized, the term "wholesale" being legally interpreted to mean any quantity exceeding 24 bottles of 24 ounces each. There is no tax upon the manufacture, but the distiller in making his wholesale deliveries from the fiscal warehouse must pay to the Revenue office the established revenue tax per bottle (50° Gay-Lussac scale).

The policy of the Government has been to stimulate the traffic in every way possible, with the sole view of increasing revenue. To this end it stipulates that a certain quantity of liquor must be produced upon pain of distiller losing his privilege. The retailers, in turn, make use of all the well-known expedients employed in other countries to increase sales, such as extension of credit to patrons, the establishment of saloons in the centers most frequented by Indians and others, multiplication and prolongation of feast-days, etc.

Following is a summary of the legal regulations governing the liquor traffic:

Liquor Traffic Regulations

Saloons for retail trade shall pay their legal revenue tax monthly, which shall vary with the commercial importance of the location. Any trade not exceeding twenty-four 24-oz. bottles daily shall be considered retail. Licenses for retail trade are granted for one month and must be drawn up on sealed paper, and stamped. Licensed retailers have the right to open their saloons from 6 A. M. to 9 P. M., and permission to remain open after 9 P. M. may be obtained by the payment of an extra proportional amount, except in those places where there are no police.

Retail licenses shall be granted only in organized municipalities or in those villages where their establishment will not be productive of disorder. They may not be opened in country estates, even though these have an authorized deputy sheriff.

A licensed retailer may open a bar on fair grounds and at tutelary religious celebrations by payment of an additional legal quota.

A saloon may not be transferred from one locality to another without authorization of the Administrator.

Liquors from bordering countries shall pay customs duties equal to those imported from across the sea, the calculation being made upon the 50° Gay-Lussac basis.

The privilege of making and selling *chicha* shall be decided at public auction, conducted by the Liquor Administration in the presence of a notary public, and shall be valid for one year. The successful bidder shall not without permission change the place of his saloon, nor increase the number.

The revenue payments shall be made monthly and shall be guaranteed by securities.

When, in any department, the saloon licenses offered at auction are not all bid in, the Director of Liquors is empowered to declare null those already auctioned off.

Chicha is defined as including any intoxicating drink made from brown sugar and containing 6% or more of alcohol. [It should be noted here that the Indians previous to the conquest gave the name *chicha* to fermented liquor made from the grain and stalk of the maize, for they had then no sugar-cane, this being of later Asiatic origin. The Indians of the present day make *chicha* with brown sugar, to which is added, for the sake of flavor, a little toasted corn-meal, or a native fruit called *jocote* (Aztec *jocotl*), spondias.]

To establish a brewery, a written permission, in which the location is described, must be obtained. License is granted by the month, the establishment being subject to revision by the revenue inspectors.

In those departments of the country where the distilleries are not centralized, permission to distil may be granted, after Governmental registration of the distilling outfit and of the product.

Liquor and alcohol may be exported upon payment of the legal export duty.

The Director-general of the Department of Liquors shall control the construction of centralization buildings at convenient points. If no adequate buildings exist, persons who establish new distilleries shall build them at their own cost and risk, after instructions from the Administrator.

The construction of stills is not allowed without the express permission of the Administrator.

Imported stills will not be delivered by the customs authorities without cognizance of the Administrator.

A still may not be transferred from one place to another without permission from the Administration.

Revenue employees, the military, personnel of the Government, and agents of the public order shall not be given license to make or sell intoxicating liquors.

Such foreigners as obtain license to distil and sell intoxicating liquor, thereby surrender all claims to diplomatic intervention for the protection of their business.

Licenses to distil and sell are transferable only with the previous permission of the Administrator.

Druggists may buy alcohol directly from the Government warehouses, not only for sale, but for use in their preparations.

In the capital town of each department, there shall be a liquor warehouse, where the liquor produced by the distilleries shall be kept under Government control.

The Revenue Department of Guatemala is in charge of an Administrator-general and of the respective Departmental Administrators, with the necessary force of employees.

A violation of the liquor contraband law is punishable whether carried out, or frustrated, or only attempted.

Clandestine distilling operations are penalized by confiscation of all apparatus and materials, as well as the liquor manufactured. The possession of a distilling apparatus of wood or clay, with a capacity of 50 bottles in 24 hours, involves a punishment of three months minor arrest. If the capacity is more than 50 bottles, the punishment will be a year.

When the apparatus is of metal, with a capacity of 70 bottles in 24 hours, the punishment will be a year of major arrest. If the capacity exceeds 70 bottles, the penalty will be two years of correctional punishment, and if the production is over 150 bottles daily, the punishment will be five years.

The drink evil became so destructive of the industries of the country by demoralizing labor that about 1913 a reaction against it set in. Newspapers began publishing articles timidly decrying the menace, and in private conversations the same sentiments were uttered. The churches, too, especially those of the Protestant denominations, became more outspoken in their condemnation of drinking. Mr. BENJAMIN MAZARIEGOS, in company with a group of his friends of the Protestant Evangelical faith, began to agitate the subject of a league to combat alcoholism, with the thought of fighting the issue through to ultimate national Prohibition. While the movement originated among churchmen, it was wisely made non-religious in character, so that every one might cooperate.

At first there was much opposition and ridicule of the project, but Mazariegos and his companions were determined in their efforts, and in 1917 these leaders formally organized the LIGA

GUATEMALA

ANTIALCOHÓLICA DE QUEZALTENANGO in the latter city. The constitution of the League was drafted with a view to the formation of branch societies, and there are at the time of writing 25 such organizations including one in Guatemala City. It has shown great prudence in its choice of means and in choosing the most vulnerable spots for the delivery of its attacks against the liquor traffic, and is rapidly growing in power. The organization is intentionally left very loose, and is exceedingly simple, so as not to aggravate the revolutionary tendencies of the country, nor complicate the main issue with details.

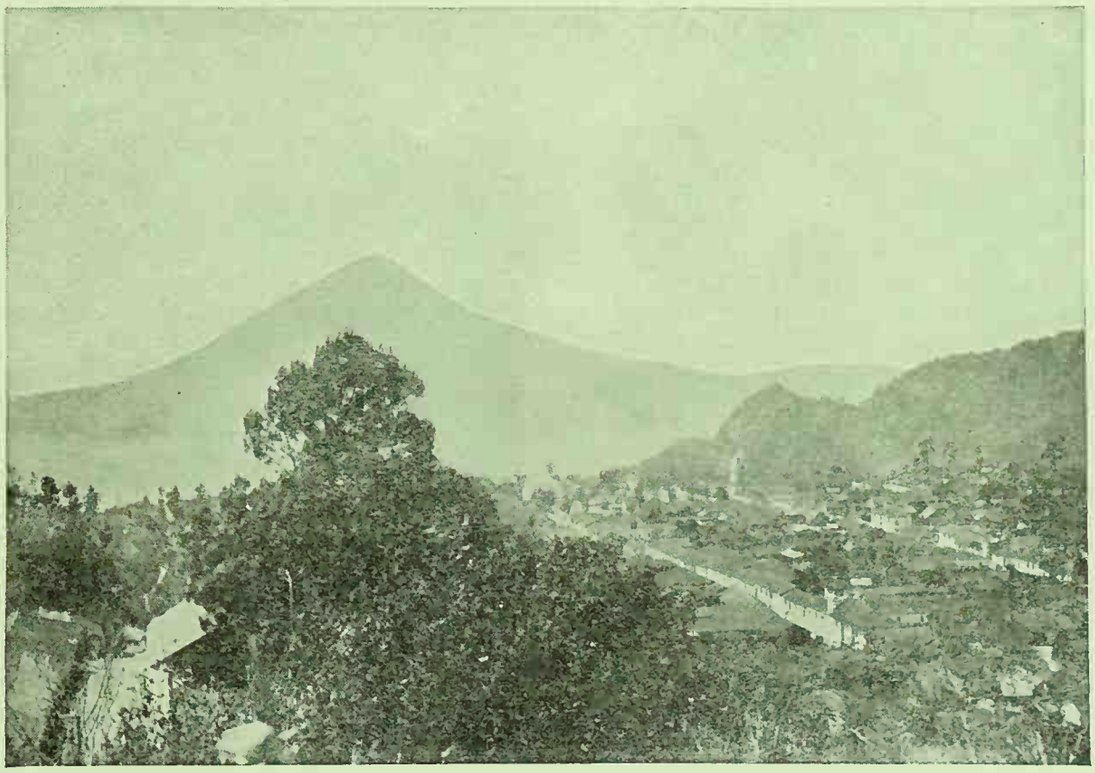
Foundation of Antialcoholic League

In 1920 the Anti-Saloon League of America, in appreciation of the valuable work in the cause of temperance done by Mr. Benjamin Mazariegos, President of the Liga Antialcohólica de Quezaltenango, presented to him an illuminated testimonial. An acknowledgment of this gift was received by Bishop Luther B. Wilson from President Herrera.

There are many encouraging signs of temperance reform in Guatemala. Evidence of the growing popular interest in the crusade against alcoholism was seen in a great mass meeting, held Feb. 25, 1921, at Quezaltenango, under the auspices of the Liga Antialcohólica, which filled the largest theater in the city to overflowing. The attitude of the late Government was apparently much more favorable to temperance than that of previous administrations. President Herrera openly expressed his sympathy with the cause, and authorized a Government subsidy of 6,000 pesos (1 peso=$0.41) for the furtherance of the work. He also granted the League free use of the postal and telegraph service of the country. Taking into account the fact that the bulk of the Government revenue has hitherto been derived from the traffic in intoxicating liquors, these concessions of the Government presaged liberal policies in dealing with the liquor problem.

In 1923 President Orellana issued a decree prohibiting the establishment of any canteen or saloon within a radius of 100 meters of any public or private school. Violations of the decree are punishable by a fine of 1,500 pesos, national currency. This decree became effective on Jan. 1, 1924.

The present Government seems genuinely favorable to the temperance cause. It continues all the privileges formerly granted, sustains an organized campaign against MOONSHINE, interdicts the opening of saloons in the vicinity of schools, and discourages the liquor traffic generally. Under President Orellana the traffic has undoubtedly diminished. The Government also grants a subsidy to the official organ of the Liga Antialcohólica.



VIEW OF LAKE ATITLAN, GUATEMALA

In appraising the work of the League thus far, special recognition is due the efforts of Dr. MANUEL J. JARAMILLO, the eminent Guatemalan physician and scientist, and president of the League in 1920-21. His successor in the latter office is Señor Sanchez Lopez.

Much good work in promoting the temperance cause has been done by the Guatemala Mission of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. The Revs. Paul Burgess, Edward M. Haymaker, and William B. Allison, all mission workers, have been very active in the fight against alcoholism, and have done a great deal in the way of disseminating temperance propaganda through the mission publications and the public press.

Missionary Temperance Work

BIBLIOGRAPHY.—*Statesman's Year-Book*, 1925; *Encyclopaedia Britannica*, 11th ed., *s. v.*; manuscript material courteously supplied by the Rev. Paul Burgess, Ph.D., the Rev. Edward M. Haymaker, Dr. Manuel J. Jaramillo, and Mr. Benjamin Mazariegos.

GUAYACU. A raw spirit, flavored with anise, in use among certain native tribes of Tierra del Fuego.

GUDMUNDSSON, GUDMUNDUR. Icelandic editor and temperance leader; born at Hrólfsstadahellir, Rangárvallasýsla, Iceland, Sept. 5, 1874. A graduate in philosophy and a gold medalist in medicine, he turned to literary pursuits rather than the regular work of the physician. Besides publishing a number of poems, he is the author of numerous articles on temperance and Prohibition and, also, acting editor of *Templar*, organ of the Icelandic Grand Lodge of the I. O. G. T. He joined the Good Templars in 1908. He has filled various offices including that of Grand Chief Templar, and since 1917 has been Grand Past Chief Templar. He has been a member of the Grand Lodge executive committee since 1911. Gudmundsson, who lives at Reykjavik, is the national representative of the Order of the Star in the East.

GUERNSEY. One of the Channel Islands, the others being Jersey, Alderney, Brechou, Great Sark, Little Sark, Herm, Jethou, and Lithou. The history and a description of the Islands generally will be found in the article JERSEY. Guernsey, Alderney, and Sark are administered by one lieutenant-governor, but Guernsey and Alderney have a government of their own, Sark being a dependency of Guernsey, and under its jurisdiction.

The area of Guernsey is about 24½ sq. mi.; that of Alderney 3 sq. mi.; and that of Sark 2 sq. mi., the respective populations being: Guernsey about 40,000; Alderney about 2,000; and Sark about 500. The soil, under careful cultivation, produces much grain and market vegetables. Potatoes, fruit, and flowers are exported in considerable quantities. The quarrying and exporting of granite is an important industry, as are, also, the fisheries. In March, 1924, the Royal Court of Guernsey passed a modification of the Ordinance Relating to the Sale of Intoxicants under which the sale of alcoholic beverages was prohibited for a longer period than ten hours a day, between 11 A. M. and 9:30 P. M. Under the same Ordinance clubs could sell intoxicants from 11 A. M. to midnight or earlier, according to the rules of the club.

On Christmas Day and Good Friday the sale of intoxicants is permitted for five hours, two of which are between noon and three P. M. and three between six and ten P. M.

Under the Ordinance Relating to the Sale of Intoxicants no person, club, or hotel may sell liquor without a license; no drunken person may be supplied with liquor; and all hotel-keepers, publicans, and other retailers of liquor are required to have persons under the influence of drink taken to their homes.

Persons under 16 years of age are not allowed to remain on licensed premises, hotels excepted, after nine P. M., unless in the company of parents or guardians.

It is forbidden to mix with wine or liquor any ingredient deleterious to health.

Liquor may not be sold or given to any one under the age of sixteen, nor to paupers in any of the hospitals. Violations of these regulations are punishable with heavy fines.

By a curious provision any person convicted of the adulteration of liquor may be ordered by the court to have a notice affixed to his house, at his own expense, stating the nature of the offense, and the penalty incurred, the notice to remain posted for a period of one month.

For several years the Guernsey Temperance Vigilance Committee has been active. The president is the Rev. F. Rabey, and E. C. Cumber, of St. Sampson's Bridge, Guernsey, is the secretary. This organization, which was founded Feb. 8, 1892, has always stood for the reduction of the number of public-house licenses, and twice it has caused the introduction of a local-option bill in the Guernsey Legislative Assembly. On the first occasion the bill was defeated by 25 votes to 20, and on the second an alternative scheme of public-house reform was adopted which reduced the hours for the sale of liquor from 13 hours to 10 daily.

In 1923 Miss Agnes Slack, secretary of the British Women's Total Abstinence Society, paid a visit to Guernsey and held a number of successful temperance meetings.

GUERNSEY BRANDY. A name given to beet spirit, flavored to resemble grape brandy.

GUERNSEY TEMPERANCE VIGILANCE COMMITTEE. See GUERNSEY.

GUERRY, DUPONT. American lawyer, editor, and Prohibition advocate; born at Americus, Ga., March 26, 1848; educated in the public schools and in private institutions, the Civil War interfering with the family intention to give him a college education. He enlisted in the Confederate States Army while still a boy, and became a lieutenant in a Georgia regiment at sixteen. At the close of the War he studied law and was admitted to the bar. In 1876 he married Fannie Davenport, of Americus, and established his residence at Macon. In 1880 he was elected to the State Senate, where he introduced an amendment to a then pending bill, which embodied the principle of local option; but both the bill and the amendment failed to pass. He continued, however, to champion local option, and was a leader in the Macon "wet and dry" campaign of 1898. He established the *Georgian*, a weekly paper, in Macon, which carried as its motto: "Barrooms in Georgia can be, must be, shall be abolished." In 1902 he was a candidate for the Democratic gubernatorial nomination, the first and most distinctive plank of his platform being: "State Prohibition, at least to the extent now of the abolition of barrooms by direct State Legislation." On this issue, after a most exciting contest, he was defeated for nomination. In 1903 Guerry was elected president of Wesleyan Female College, Macon, Ga., serving till 1909, when he declined reelection, and returned to the practise of law. In 1916 he was elected judge of the City Court of Macon, which position he still holds.

GUIANA. See BRITISH GUIANA; FRENCH GUIANA; SURINAM.

GUILD. Same as GILD.

GUILD-ALE. Same as GILD-ALE.

GUILE. (1) The material used for fermenting, as in making vinegar or beer.

(2) Wort in course of fermentation.

(3) The quantity of liquor brewed at one brewing.

(4) A brewer's vat.

Other spellings of the word are "guille," "guyle," and "gyle."

GUILFAT. In brewing, a wort tub in which the liquor ferments.

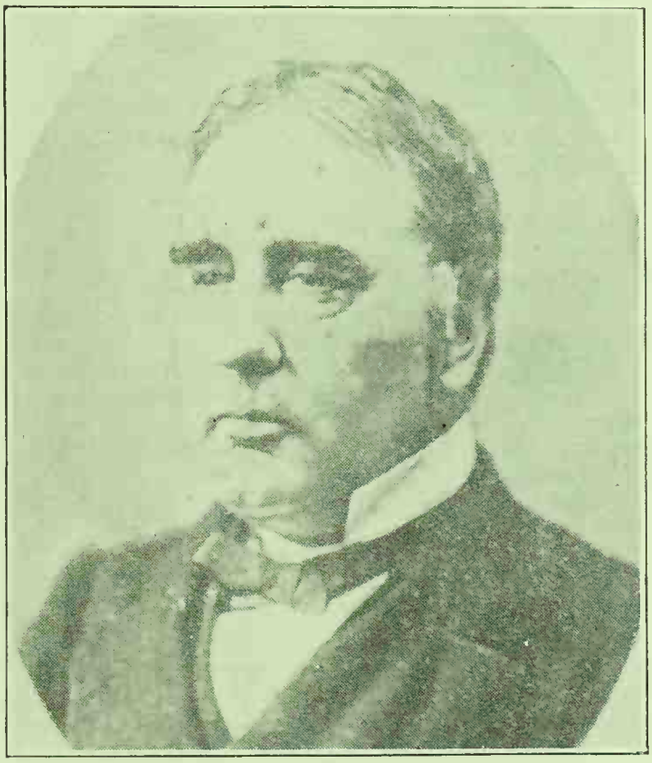
GUINEA, FRENCH. See FRENCH GUINEA.

GUINEA PEPPER. (1) African pepper; the aromatic and stimulant fruit of the small African tree *Xylopia aethiopica*, formerly used in the adulteration of beer.

(2) Common red pepper *(Capsicum annuum)*.

GUISING. See GYST-ALE OR GUISING.

GULL, Sir WILLIAM WITHEY, Bart. British physician; born at Colchester, Essex, Dec. 31, 1816; died in London Jan. 29, 1890. He started life as a schoolmaster, but entered Guy's Hospital, London, in 1837. He took his M.B. degree at the University of London in 1841, and his M.D. in 1846. He was made F.R.C.P. in 1848, D.C.L. (Oxon.) 1868, and a Fellow of the Royal Society in 1869.



SIR WILLIAM WITHEY GULL, BART.

Beginning as a lecturer in the medical school at Guy's Hospital, he became assistant physician in 1851, and full physician in 1856. In 1847 he was elected Fullerian Professor of Physiology at the Royal Institution, and in 1848 he delivered the Gulstonian Lectures at the College of Physicians, where he filled every office of honor except the presidency.

In 1872 he was created a baronet in recognition of his skilful treatment of the Prince of Wales (later King Edward VII) during an attack of typhoid, and was made a physician extraordinary to Queen Victoria. In 1887 he was appointed physician-in-ordinary.

Gull made several notable contributions to medical science, and was the first to distinguish the disease now commonly known as myxedema.

Gull was not an abstainer, but his evidence before the Lords' Select Committee on Intemperance, in 1887, was valuable testimony to the disadvantages and unwisdom of the habitual use of alcoholic beverages. In the course of his replies to the Committee's questions, Sir William said:

> I think that, instead of flying to alcohol, as many people do when they are exhausted, they might well drink water, or that they might very well take food, and would be very much better without the alcohol. If I am fatigued with overwork, personally, my food is very simple. I eat the raisins instead of drinking the wine. I have had a very large experience in that practice for thirty years. . . . I should join issue at once with those people who believe that intellectual work can not be so well done without wine or alcohol. I should deny that proposition and hold the very opposite. All alcohol and all things of an alcoholic nature injure the nerve tissues, *pro tempore*, if not altogether; you may quicken the operations, but you do not improve them. . . . It is one of the commonest things in English society that people are injured by drink without being drunkards. It goes on so quietly that it is even very difficult to observe. A man's nearest friends will frequently not know it. . . . I should say from my experience that alcohol is the most destructive agent that we are aware of in this country. There is a great deal of injury done by the habitual use of wines in their various kinds, and by alcohol in its various shapes, even in so-called moderate quantities. It leads to the degeneration of tissues; it spoils the health, and its spoils the intellect. I would like to say that a very large number of people in society are dying day by day, poisoned by alcohol, but not supposed to be poisoned by it. . . . I think as a rule you might stop the supply of alcohol at once without injury.
>
> I hardly know any more potent cause of disease than alcohol, leaving out of view the fact that it is a frequent source of crime of all descriptions. I am persuaded that lecturers should go about the country lecturing to people of the middle and upper middle classes upon the disadvantages of alcohol as it is daily used.

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GUMMELINE. Another name for DEXTRIN.

GUSTAFSON, AXEL CARL JOHAN. Swedish author, and lecturer on temperance; born in Sweden in 1847; died Nov. 10, 1914. At the age of 21 he went to America, but subsequently moved to London, England.

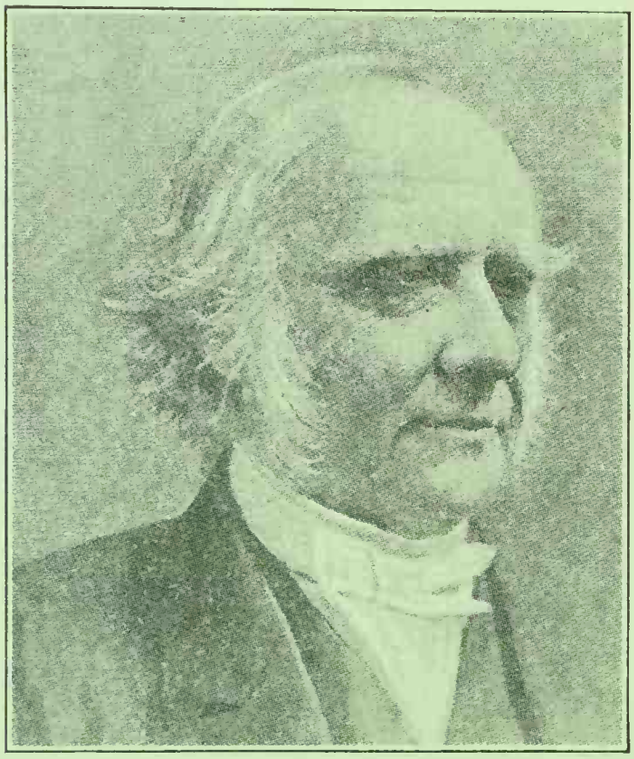
Here he made the acquaintance of Mr. Samuel Morley, M.P., to whom he mentioned his intention to write a book on the abuse of tobacco. Mr. Morley, detecting the young writer's ability to cover and marshal the vital facts of a subject, induced Gustafson to abandon his intention, and to write a book on temperance instead. The result was "The Foundation of Death" (London, 1884), a book which has been translated into several languages, and which has passed through several editions. The work is a very comprehensive one dealing with the whole question of the use of beverage alcohol from the time of the ancients to Gustafson's own day.

For some years Gustafson devoted himself to lecturing, and during this period made an extensive tour of American cities. He was an ardent worker in the cause of temperance reform, but much inclined to insist on having his own way. In 1888 he attended the International Temperance Convention, held at Melbourne, Australia, and in the course of a discussion on the Australian licensing laws he declared local option to be "immoral inasmuch as it might tolerate the sale of intoxicants in some localities." Other delegates attending the Convention disagreeing with him, Gustafson left the meeting-room. In 1890 he attended the Third International Congress Against the Abuse of Spirituous Liquors, held at Christiania. Here he read a paper on "Difficulties in the Way of Temperance Education of Children," in which he took exception to this proposed work on the ground that the teachers themselves might not be in every case total abstainers.

Gustafson's chief aim was to seeure the establishment of a Prohibition party in every eountry.

GUSTAVUS ADOLPHUS. See SWEDEN.

GUTHRIE, THOMAS. Seottish clergyman and temperance advocate; born at Brechin, Forfarshire, July 12, 1803; died at St. Leonards-on-Sea, Sussex, Feb. 24, 1873. At the early age of twelve he entered the University of Edinburgh and continued his studies there for ten years. In 1825 he was lieensed as a preaeher in the Church of Scotland, but the next year he went to Paris, where he studied ehemistry, natural philosophy, and eomparative anatomy. Returning to Seotland, he spent two years as manager of his father's bank, and then (1830) became pastor of the church at Arbirlot, Forfarshire. Guthrie dis-



REV. THOMAS GUTHRIE

carded the conventional method of preaehing, and adopted an original, pieturesque, and dramatie style, which was well adapted to his eongregation, eonsisting mainly of farmers, peasants, and weavers. In 1837 he beeame assoeiate pastor with John Sym at Old Greyfriars, Edinburgh, where his oratorical power soon brought him into prominence; and in 1840 he was called to the pastorate of St. John's Chureh, Vietoria Street, in the same eity.

Guthrie's fame as a preaeher spread far and wide, and he received calls to great churches, some of them in other lands; but he preferred to remain among his own people, among whom he saw so mueh to be done. He was one of the leaders of the movement whieh led to the Disruption in 1843, and from that event to the end of his life devoted himself to the interests of the Free Church. He was very suecessful in raising money, and in a single year (July, 1845–June, 1846) he eolleeted £116,000 ($580,000) for the provision of manses for the seceding clergymen.

In 1844 Guthrie became a teetotaler, and ever afterward he based his humanitarian work on the principle of total abstinence from all intoxicants. In 1847 he published his popular and powerful "Plea for Ragged Sehools," in which pamphlet he showed that 85 per cent of the ehildren found in such sehools in Edinburgh had been reduced to pitiable poverty through the drinking habits of their parents or guardians. In 1849 he opened a large undenominational Ragged Sehool on Castle Hill, which he supported at his own eost.

He wrote "A Plea on Behalf of Drunkards and Against Drunkenness" (1850), and "The City: Its Sins and Sorrows" (1857). The latter had mueh to do with the passage of the Forbes Maekenzie Act whieh seeured Sunday-elosing and eurtailed the hours of sale of aleoholie beverages in Seotland. He wrote, also, "Seedtime and Harvest of Ragged Schools" (1860), eonsisting of three "Pleas for Ragged Schools." He was a frequent contributor to *Good Words*, and was the first editor of the *Sunday Magazine*.

In 1847 the University of Edinburgh eonferred upon Guthrie the honorary degree of D.D., and in 1865 the publie regard for him was manifested in the presentation to him of £5,000 ($25,000).

GWENT AND MORGANWG TEMPERANCE ASSOCIATION. An organization formed in Wales about 1838, holding meetings at Swansea, Cardiff, Aberystwyth, Bangor, Carnarvon, and elsewhere. For some years it published a bilingual periodical, in English and Welsh. At Aberdare, on Aug. 19-20, the Association adopted the platform of the United Kingdom Alliance. At Dowlais, on May 19-21, 1868, the name was ehanged to "South Wales Temperance Prohibition Association." In this form, the Association was aetive for some time, but it eventually passed out of existence. On Sept. 24, 1885, it was resuscitated as the SOUTH WALES AND MONMOUTHSHIRE TEMPERANCE ASSOCIATION.

GYLE. See GUILE.

GYLFE, OSKAR. Swedish railway official and temperance advocate; born Sept. 2, 1858, at Stalleberg, Älvsborg lan. On Oct. 31, 1882, Gylfe joined the Independent Order of Good Templars, later beeoming Distriet Secretary in the Östersund Distriet Lodge. From 1900 to 1920 he was Seeretary of the Swedish Grand Lodge of the I. O. G.T. He edited a "Handbook of Good Templary."

GYST-ALE or **GUISING.** A festival formerly celebrated annually in Laneashire, England, about Lady Day (Mareh 25th). It has been suggested that the term is derived from the "gyst" or privilege of selling ale and other refreshments during the festival whieh was held upon the day of payment of manorial rents.

According to Walsh ("Curiosities of Popular Customs," Philadelphia, 1902) these gyst-ales were among the ehief festivals of Laneashire, large sums being subscribed by all elasses in order that they might be eelebrated with due splendor.

A feature of the meeting was an immense garland with a wooden framework to whieh hooks were affixed, and on these were suspended watehes and jewelry borrowed from the richer residents. This garland was borne through the prineipal streets. In early times there was a master of the ceremonies, termed the "King"; also a Fool in a hideous mask, and having a long tail, who rang a bell commanding the attention of the populaee.

H

HABITUAL DRUNKARDS' ACTS. Laws, enacted by the British Parliament in 1879, which provided for the admission to a "retreat" of habitual drunkards on voluntary application and the production of a statutory declaration by two persons that the applicant was an habitual drunkard. The application had to be attested by two justices who had satisfied themselves that the applicant was "an habitual drunkard" within the meaning of the Acts, which defined the term as "a person who, not being amenable to any jurisdiction in lunacy, is, notwithstanding, by reason of habitual intemperate drinking of intoxicating liquor, at times dangerous to himself, or herself, or to others, or is incapable of managing himself or herself, and his or her affairs."

The retreat had to be licensed by the local authority, and was required to have a qualified medical practitioner; and it was subject to Government official inspection not less than twice a year.

An applicant, once admitted, unless discharged or legally authorized by license, was not at liberty to leave the retreat until the expiration of the term for which he had signed (which might not exceed twelve months).

The acts of 1879 were enacted for a term of ten years. In July, 1888, an amending act was passed, which made the measure permanent until otherwise provided by Parliament. The original and amending acts were thereafter to be known as the Inebriates Acts, 1879 and 1888.

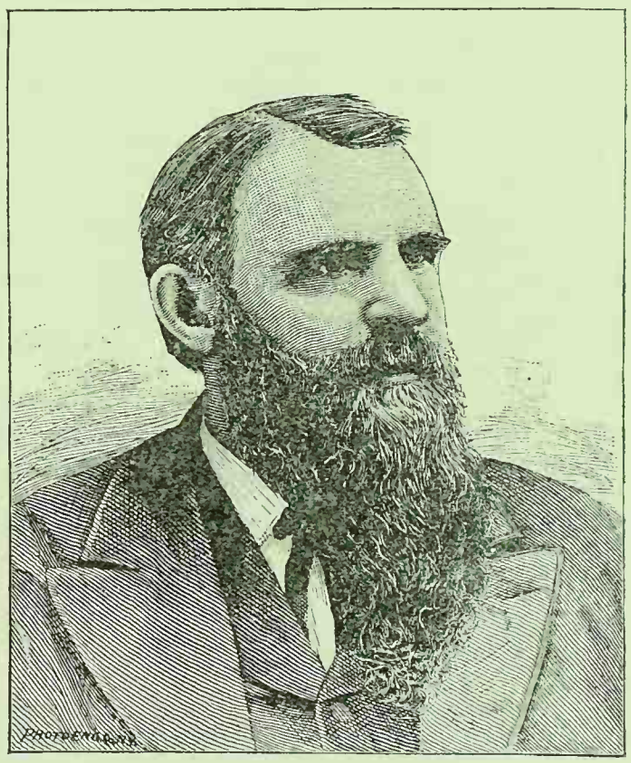
Ten years later the Inebriates Act, 1898, was enacted. This provided for the establishment of inebriate reformatories, and made it possible to detain an inebriate compulsorily, the previous acts having allowed detention of an inebriate only on his voluntary application. The Act provided means for dealing with criminal habitual drunkards guilty of crime, and with criminal habitual drunkards convicted of drunkenness. The retreat thus became an institution for the treatment of persons who were voluntary inebriates and were willing to submit to control for the purpose of reformation. The reformatory is for persons sentenced by courts of justice to detention. Public authorities were empowered to build and equip reformatories.

Bills for the amendment of the Inebriates Acts were before the British Parliament in 1912, 1913, and 1914.

See CAKEBREAD, JANE.

BIBLIOGRAPHY.—*Collection of British, Colonial and Foreign Statutes relating to the Penal and Reformatory Treatment of Habitual Inebriates,* in a *Supplement of the Report of Inspcetor under the Inebriates Acts for the Year 1901*; *Report of Inspector under the Inebriates Acts for the Year 1912*; J. W. Astley Cooper, *Proposed Legislation for Inebriates,* in *British Journal of Inebriety,* xii. 2; Sir Robert Armstrong Jones, *Alcohol: Its Use and Abuse,* in *British Journal of Inebriety,* 1919, xvi. 4; T. N. Kelynack, ed., *The Drink Problem,* New York, 1907; idem, *The Drink Problem of To-Day,* London, 1916; Norman Kerr, *Inebriety or Narcomania: Its Etiology, Pathology, Treatment, and Jurisprudence,* London, 1894; G. Basil Price, *The Needed Legislation for Inebriates,* in *British Journal of Inebriety,* 1914, xi. 3.

HADDOCK, GEORGE CHANNING. American Methodist Episcopal minister and temperance martyr; born at Watertown, N. Y., Jan 23, 1832; murdered at Sioux City, Iowa, Aug. 3, 1886. His father had acquired a knowledge of Greek and Latin while working at the forge, and was known locally as "The Learned Blacksmith." George received his education at Black River Institute. In 1852 he married Cornelia B. Herrick and then spent some years as a journeyman printer. About



REV. GEORGE CHANNING HADDOCK

this time he became a licensed preacher in the Methodist Episcopal Church, and in 1860 he removed to Wisconsin, in which State he served pastorates at Port Washington, Clinton Junction, Oshkosh, Ripon, Appleton, and Fond du Lac. In 1873 he was made presiding elder of the Fond du Lac district.

Haddock's fearless denunciations of the liquor traffic brought him into frequent collisions with its representatives; and, in 1874, at the close of a temperance lecture at Sheboygan, Wis., he was attacked by three armed men. Haddock, however, made such a vigorous defense that he drove his

assailants into a near-by saloon. In spite of the entreaties of his friends, he immediately arranged to deliver another lecture at the same place.

From Wisconsin Haddock removed to Iowa, and in 1885 he was stationed at Sioux City, in the latter State. At that time the town had about 20,000 inhabitants, and Haddock found about 100 saloons there, all of them running in defiance of the State Prohibition law. There were, also, fifteen churches in the town, and the saloon-keepers had threatened to burn them if the liquor trade was interfered with. Haddock appears to have been the first of the ministers who had the courage to arraign the saloon-keepers from the pulpit. He lectured on temperance in the neighboring towns, also, and in spite of the opposition of the local press, the courts, and the rumsellers, he raised funds to carry on the work. He signed petitions for prosecutions; and in a circular entitled "A City in Rebellion," which he addressed to the pastors in Sioux City and other towns, he asked for moral and financial support. Haddock was so successful in his efforts that the liquor interests were scared, and it was decided that Haddock should be "put out of the way." On the evening of Aug. 3, 1886, on returning from Greenville, to which town he had driven in order to secure evidence in certain liquor cases then pending in the local courts, he put up his horse and buggy, and was crossing the street from the stable when he was brutally assaulted by a crowd of saloon-keepers, brewers, and roughs. One John Arensdorf thrust a pistol at the pastor's face and fired. Haddock fell and expired almost immediately.

The assassination aroused the temperance and religious organizations throughout the country, and meetings were held and condemnatory resolutions were adopted. As the municipal government was under the thumb of the liquor band, the local authorities remained inactive, and it was a long time before Arensdorf and his associates were arrested. At the first trial (March 23–April 17, 1887), although the trial judge was above criticism, the jury was regarded with suspicion by every one. A verdict of acquittal would have been given, had not one of the jurors, who declared that his fellows had been bribed by the defense, remained firm in his declaration of Arensdorf's guilt. The second trial (November–December, 1887) also resulted in Arensdorf's acquittal.

A reaction against the saloons in Sioux City soon followed. The *Iowa State Register* for March 22, 1889, said:

> Two years ago the County Jail was crowded to overflowing and the criminal docket lumbered up with untried cases. Now the jail is almost vacant and the Sheriff's deputies are idle. There has not been a murder in the city since Dr. Haddock was killed on the night of Aug. 3, 1886.

The liquor-sellers and desperate characters were forced to leave town, and they took refuge in Nebraska on the opposite side of the Missouri River.

BIBLIOGRAPHY.—Frank C. Haddock, *Hero and Martyr*. New York, 1887. This book, by a son of Haddock, gives full particulars of the assassination and of the first trial of Arensdorf.

HADLEY, HENRY HARRISON. American mission lecturer; born in Malta, Ohio, Feb. 11, 1841; died at Boulder, Col., in November, 1903. At the outbreak of the Civil War he enlisted in the Ninetieth Ohio Infantry and was promoted to the rank of colonel. In 1870 he married Miss Elizabeth Catherine Anderson, of Brooklyn, N. Y. After the War he graduated from the National Law University at Washington (1875) and was admitted to the New York bar.

Formerly a hard drinker, Hadley was won over to temperance at the Water Street Mission, in New York, in July, 1886. His brother, SAMUEL HOPKINS HADLEY, in his book "Down in Water Street" (New York, 1902), describes how he induced the Colonel to come to the Mission one night, and how he was then converted. He soon entered upon rescue work as superintendent of the Avenue A mission. At that time it had been running three years without a single convert, but Colonel Hadley's energy soon brought results. After eighteen months' service there he was called to start the St. Bartholomew's Rescue mission in East Forty-Second Street, New York. Seven years later he conceived the plan of introducing the Church Army into America, and of adopting it as a branch of rescue work in the Protestant Episcopal Church. This was done, and Colonel Hadley was designated by Bishop Potter "General" of the United States Church Army. He carried on the work in New York and in many of the other large eastern cities with great success. Unfortunately he broke down under the strain and was compelled to resign. In 1892 he joined Mr. John S. Huyler in founding the Christian Abstainers' Union. He also started the Inter-State Blue Button Army, which at one time numbered 300,000 members. He inaugurated 60 rescue missions and several total-abstinence societies, besides raising more than $250,000 for their support.

Hadley was the author of: "Something Better Than the Saloon," 1892; "No Smoking on the Upper Deck," 1892; "The Countess and the Prodigal," 1902; "The Blue Badge of Courage," 1902; and "Men Made Over," 1903.

HADLEY, SAMUEL HOPKINS. Home missionary and temperance worker; born in Malta Township, Morgan County, Ohio, Aug. 27, 1842; died Feb. 9, 1906. He received his early education, of four months duration, in an old log schoolhouse; but as a boy he was required to assist his brothers in clearing the land of his father's large farm, in order to get it under cultivation, which left him little time for study. "Hopp," as he generally was called, promised his mother that he would never drink, at a time before he even knew what the evils of liquor were. He kept his promise until his eighteenth year, when he was induced, by a friend of the family, to take his first drink. The taste of liquor changed his whole life. Although he immediately felt sorrow and shame for what he had done, within a week from that first drink he would take a half-pint of whisky straight. His mother died without knowing that her son had broken his promise. Soon afterward his father died; the household was broken up; and Hadley went to study medicine under a prominent physician in a near-by village. Unfortunately for the pupil this man was a drunkard, and what Hadley had not known before in the matter of drinks, he was taught by his tutor. He got into trouble through liquor, and had to leave the district as fast as his horse could go. He then led an unsettled life, moving from one place to another, and became a professional gambler, and for fifteen years he rarely went to bed sober. In 1870, returning from the West, he came to New York, where he met his brother, Col. HENRY HARRISON

Form No. 173

Reg. No. 16.

LANCASHIRE POLICE DISTRICT.

PORTRAIT AND DESCRIPTION OF HABITUAL DRUNKARDS.

Name and alias *ELIZABETH ALICE LOMAX.*

Residence *Hamer's Yard, off Clerke Street, Bury.*

Place where employed *Nil.*

Age *41 years.*

Height *5 ft. 0 ins*

Build *Slim.*

Complexion *Fresh.*

Hair *Dark Brown.*

Eyes *Hazel.*

Whiskers *Nil*

Moustache *Nil.*

Shape of nose *Regular*

Shape of face *Oval.*

Peculiarities or marks *Nil.*

Profession or occupation *Housekeeper*

Date and nature of conviction *19th February, 1903. Drunk & Disorderly. Fined 5/- and Costs.*

Court at which convicted *Bury Borough.*

N.B.—Should any known Habitual Drunkard attempt to purchase or obtain any intoxicating liquor at any premises licensed for the sale of intoxicating liquor by retail or at the premises of any registered Club it is requested that the licensed person or the person refusing to supply the liquor will, as soon as practicable, give information of such attempt to the Police of the District, in order that the law may be enforced.

To the Licensee of the _____

To the Secretary of the Registered Club _____

HADLEY. Through him he secured a well-salaried position, but the concern employing him failed, and he lost his place.

One evening, in April, 1882, sitting in a saloon and driven to the verge of delirium by drink, forsaken by his faithful wife, who had been compelled to leave him because he had sold all the household goods and spent the proceeds for drink,

SAMUEL HOPKINS HADLEY

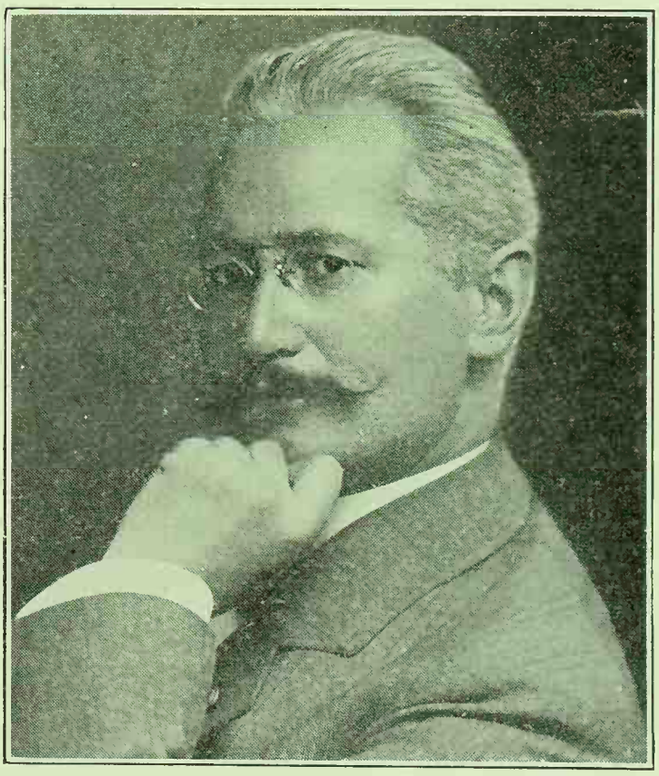
Hadley resolved earnestly to reform and caused himself to be locked up in a near-by police station. Released after having sobered up, he went to the Cremorne Mission, where his conversion was completed by Jerry McAuley, the well-known missionary. He became an active and successful member of the Water Street Mission, where he for many years worked for the rescue of those ruined by the curse of alcohol. His autobiography is given at length in his book "Down in Water Street" (New York, 1902).

HAGSTRÖM, KARL ARVID. Swedish educationist and temperance leader; born at Riddarhytte bruk, Västmanland, Nov. 24, 1874; educated at Upsala Training-school. He became teacher in, and afterward rector of, the Prince Gustaf National School in Upsala. In 1896 he joined the Swedish Students' Temperance Society *(Sveriges Studerende Ungdoms Helnykterhets Sällskap)* at its foundation, and was a member of the management committee as well as editorial secretary of *Polstjärnan* ("The Pole-star") and *Unga Krafter* ("Young Energy"). He was also cofounder of the teachers' section of the S. S. U. H. S. and a member of the committee of management.

HÄHNEL, (AUGUST FRIEDRICH) FRANZISKUS. German educator, author, and temperance advocate; born in Hamburg, Germany, May 15, 1864; educated at a collegiate church school and at an industrial school in Hamburg, and at the Royal Training College for Teachers at Wunstorf; self-educated in languages, political economy, and literature. On Dec. 30, 1889, he married Miss Dorothea Lotze, of Oldenburg. From 1885 to 1911 he was engaged in teaching in public schools and in a technical college in Leipzig.

For the past 25 years or more Hähnel has been engaged in writing. His works include novels, poems, and dramas, several of which have won prize medals for their author. Some of his more important works are: "Festspiele" (Holiday Plays); "Volkserzählungen" (Folk Stories); "Für Feierstunden" (For Hours of Rest); "Der Weg zum Glück" (The Road to Happiness); with M. Dittrich, "Der Grosse Bismarck" (Bismarck the Great).

Hähnel has been one of the leading exponents of temperance in Germany for more than a quarter of a century, and has been a lecturer on temperance platforms since 1887. At various times he has been editor of literary, sport, and temperance periodicals, achieving prominence particularly in connection with the last-named type of publications during recent years. He is now editor of the following monthly journals: *Die Enthaltsamkeit* ("Temperance"); *Jung-Siegfried* ("Young Siegfried") organ of the Juvenile Good Templars; *Mitteilungen des Deutschen Vortrupp-bundes* ("News of the German Advance Union"); and German edition of the "International Record." At various times he was editor, also, of "Die Neuen Literarischen Blätter" (Modern Literary Pamphlets); "Die Alkoholfrage" (The Alcohol Question); and "Gemeindebestimmungsrecht" (Local Option).



FRANZISKUS HÄHNEL

In 1898 Hähnel was appointed assistant secretary of the German Abstaining Teachers' Union *(Deutscher Verein Enthaltsamer Lehrer)*. From 1905 to 1910 he served as Grand Electoral Secretary of the German Grand Lodge of the Independent Order of Good Templars, and from 1904 to 1911 he was president of the German Federation

Against Alcoholism. From 1905 to 1913 he was vice-president of the German Union for Local Option *(Deutscherbund für Gemeindebestimmungsrecht)*, and since 1912 he has been secretary of the German Advance Union *(Deutscher Vortruppbund)*. In 1920 he became G. S. J. W. of the German Grand Lodge (I. O. G. T.), which position he holds at the present time, and since 1920 he has been secretary of the German Union of Abstaining Educators. In 1922 he was created a member of the Committee for Prohibition in Germany *(Auschuss für Alkoholverbot in Deutschland)*, and in 1923 he was elected secretary of the International Teachers' Federation against Alcoholism.

Hähnel has attended a number of the International Congresses Against Alcoholism, namely, the Ninth (held at Bremen in 1903), Tenth (Budapest, 1905), Eleventh (Stockholm, 1907), and Seventeenth (Copenhagen, 1923).

HAIGH, WILLIAM. English temperance worker; born at Huddersfield, Yorkshire, about 1815; died at Southport April 27, 1865. He was one of the early temperance pioneers and a member of the original Temperance, or Moderation, Society, but was converted to total abstinence at a temperance festival, held in connection with the Moderation Society at Haslington in May, 1834, where he was one of the speakers. In his address he favored abstinence from ardent spirits and moderation in the use of beer and wine. On finishing his speech the chairman of the meeting asked him how he managed to travel on temperance principles, to which Haigh replied that it was not difficult as he took ale and wine instead of spirits and that he felt better after giving up the latter. Previous to that time he had never attended a teetotal meeting nor had he heard any speech in favor of total abstinence. The other speakers, Henry Anderton and John King, of Preston, were teetotalers, and in their remarks they called attention to the inconsistency of Haigh's position as a temperance reformer in recommending moderation as a cure for intemperance, when in both Lancashire and Yorkshire there was more drunkenness from the use of fermented than from distilled liquors. Haigh was particularly affected by Anderton's address, concerning which he said:

> As he closed his eloquent speech I felt that he had spoken the truth, and spoken it in love. At the close of the meeting I shook him by the hand and said, "Anderton, I can not do with you taking the shine out of me in this way." He said, "What are you going to do, then?" I replied, "I have resolved to abstain for six months, and if I find I can do without ale and wine I will sign the pledge." At the end of my six months' probation I signed the teetotal pledge (the first in Huddersfield). (*Temperance Spectator*, 1859, p. 47.)

After he became a teetotaler Haigh cooperated in temperance work with Joseph Livesey and the other Preston pioneers for many years. He made a study of the malt-liquor question for himself; and on one occasion, acting as substitute for Livesey, he gave the "Malt Lecture" with such success that he was sent to speak on the subject in neighboring villages, giving irrefutable proof that Livesey was right in terming the prevalent belief in the virtues of ale a "great delusion." In the later years of his life, when infirmities prevented him from speaking for the cause, Haigh generously employed others to carry on the work in his place.

His wife, **Alice Haigh**, was also a devoted temperance worker for more than 58 years. She died in 1895 at the age of 83.

HAINES, WILLIAM THOMAS. American lawyer, State governor, and temperance advocate; born at Levant, Me., Aug. 7, 1854; died at Augusta, Me., June 4, 1919. He was educated at East Corinth Academy, Maine State College, and Albany (N. Y.) Law School. He practised law first at Oakland, Me., and then in Waterville, in the same State, to which town he removed in 1880. He was elected county attorney for Kennebec County in 1882, and a member of the State Senate in 1888. In 1896 he became attorney-general and in 1912 he was elected governor of Maine.

Prohibition had been the dominant issue in the campaign that year, the Democrats declaring in their platform their purpose to use all possible endeavor to amend the Constitution by adding a local-option provision; while the Republican platform contained the following declaration:

> The people by majority vote have declared against the abrogation of the amendment of the Constitution relating to Prohibition. We accept the verdict of the people and are emphatically opposed to all attempts to reopen this question in any form. We demand that the statutes be strictly and honestly enforced. Ours is a government of law. The law must be respected.

Governor Haines made good his personal pledges, as well as the platform on which he was elected; but he had a hard battle, not only with political adversaries, but with lax municipal and State officials of his own party who had been accustomed to regard Prohibition as a joke. In his determined efforts to enforce the law, Governor Haines had three county sheriffs and one county attorney impeached.

HAINISCH, MICHAEL. President of the Republic of Austria; born Aug. 15, 1858. A lawyer by profession he served for some time as an official of the Austrian treasury and of the Education Department. He then retired to his estates in Austria and Styria, and, keeping aloof from political parties, was one of the founders of the Central People's Libraries. Although not a member of the Parliament, when a candidate for the office, he was chosen President of the Republic of Austria on Dec. 9, 1920. At one time he was a Radical Socialist, but later he became a Conservative Agrarian. On Dec. 9, 1924, he was reelected to the presidency for a term of four years.

President Hainisch is ranked as a leader in temperance reform. He himself is a total abstainer from alcoholic beverages. Two years ago the Republic of Austria passed a law under which intoxicants may not be sold to children under sixteen years of age. In the autumn of 1924 Mr. William E. ("Pussyfoot") Johnson, representative of the World League Against Alcoholism, was entertained at dinner by President Hainisch. The latter expressed himself as greatly interested in Prohibition in America and its outcome, and he intimated that he believed local option would in the course of time be adopted in Austria and that additional restrictions against the liquor traffic would be adopted by the Parliament.

HAIR OF THE DOG THAT BIT ONE. A popular expression of the principle "Like cures like." Brewer ("Dictionary of Phrase and Fable," 26th ed., p. 379) says that in Scotland it is a common belief that a few hairs of the dog that bites one, applied to the wound, will prevent evil consequences. The phrase is applied by topers to a drink of liquor the morning after a carousal.

HAITI. A republic in the West Indies occupy-

ing the western portion of the island of Haiti, which, next to Cuba, is the largest of the Antilles. The eastern portion of the island is occupied by the Dominican Republic. The area of Haiti is 10,200 square miles; estimated population (Jan. 1, 1924) 2,028,000 exclusive of 3,000 white foreign residents and U. S. military forces. The majority of the inhabitants are negroes. The inhabitants with an admixture of white blood constitute the more progressive element and furnish many of the leaders of the people.

The island was discovered by Columbus, who landed at Mole St. Nicholas, Dec. 6, 1492. During the period of Spanish exploitation which followed, the aborigines were exterminated and were replaced by African negro slaves, whose descendants now occupy the country. By the Treaty of Ryswick (1697) the western portion of the island was ceded to France. In 1803 the territory was relinquished by the French, and on Jan. 1, 1804, an independent republic was proclaimed under the aboriginal name of "Haiti." In 1822 the rule of the Haitian president was extended over the whole of the island, the eastern portion having declared its independence of Spain in 1821; but in 1844 the latter territory became a separate republic.

The history of Haiti from the time the Republic was founded is chiefly a record of domestic turmoil and revolution and of the assassination or exile, one after another, of contending leaders, all of which has greatly hampered the commercial prosperity of the country. Following an uprising in July, 1915, when 200 political prisoners were massacred by order of one of the adherents of Vilbrun Guillaume Sam, who was then president, the country was occupied by American troops. In the following November the United States established a virtual protectorate over the Republic, which went into effect in May, 1916. Under a Constitution, ratified on June 12, 1918, the government is vested in a Senate and a Chamber of Deputies. Pending the creation of these, the executive and legislative powers are exercised by a Council of State. The capital of Haiti is Port-au-Prince (population 120,000).

The island is very fertile, and excellent coffee and cocoa are produced. The cultivation of tobaceo, pineapples, and sugar-cane, is extending, and logwood is an important product. The mineral resources are valuable, but quite undeveloped.

With the exeeption of a very small quantity of imported wines and spirits, used by foreigners and wealthy natives, the only intoxicating beverage consumed in Haiti is the native rum or *taffia*. No liquor of any kind is exported. No statistics are obtainable showing the production or consumption of intoxicants, and there are no laws regarding the traffic. It is generally conceded, however, that there is comparatively little abuse of liquor among the natives. U. S. Consul John B. Ferris, of Port-au-Prince, says:

> I doubt whether you will find any country where there is less abuse of intoxicating liquors. It is rarely that you will see a native under the influence of liquor. To some extent the use is abused by foreigners, especially sailors.

Haiti is now enjoying a state of peace and prosperity. Brig.-Gen. John H. Russell, High Commissioner to Haiti, in his third annual report to the United States Secretary of State, said:

> The state of peace which the country has enjoyed since the American intervention, and especially in the last three years, has continued undisturbed throughout the year with the result that the Haitian feeling of security has been fortified. This is most favorable for the development of agriculture . . . The sound financial condition of the Haitian State, together with the decided improvement in the economic condition of the country . . . assure rapid progress toward stablized government and the happiness and prosperity of the Haitian people.
> —*Current History,* May, 1925, p. 290.

HAK, HAQU, or **HEQA.** A variety of ale imported from Syria into ancient Egypt. Being transported from a distance, it was more eostly than the *zythos* of the poorer classes, who lived at the mouth of the Nile. It is thus referred to in the "Tale of the Garden of the Flowers" (in "Records of the Past," vi. p. 154):

> Hear me! They come with their riches and they bring the liquor *hak.*

HALE, EDWARD EVERETT. American clergyman, author, and temperance advocate; born in Boston, Mass., April 3, 1822; died June 9, 1909. He was educated in the Boston Latin School and at Harvard University, graduating from the latter institution in 1839. In 1879 his alma mater eonferred upon him the degree of S.T.D.; Dartmouth College conferred that of LL.D. in 1901; and Williams College the same degree in 1904. He married Emily Baldwin Perkins at Hartford, Conn., in 1852. Admitted to the ministry of the Congregational Church, he beeame pastor of the Church of the Unity, Woreester, Mass., in 1846, retaining that pastorate until 1856, when he was called to the pulpit of the South Congregational (Unitarian) Chureh, Boston. He continued in that pastorate for the rest of his life.

Famous as a preacher, Hale was still better known as an author. His books, particularly his short stories ("Ten Times One is Ten," "The Man Without a Country," "My Double and How He Undid Me"), enjoyed a popularity little less than phenomenal. His industry was prodigious; and his voluminous writings, covering a wide variety of topies, serve to place him among the leading men of letters in the eountry of his birth. Yet he was first of all a pulpit man and a pastor, keeping steadily in mind the needs of his congregation and devoting himself to their services. His literary work was really a sort of pastime; for, next to his parochial duties, he devoted himself to moral and social reforms, to humanitarian and educational enterprises. On many a platform and continuously in the pulpit his voice was uplifted in many a plea for various elasses of sufferers who had few to speak for them who so well understood their needs.

The Unitarian Temperance Society was organized in 1886 at the General Conference of Unitarians held in September of that year at Saratoga, New York. The first public meeting of that body was held in Tremont Temple, Boston, May 23, 1887, and Dr. Hale was one of the speakers, his address being afterward published in the *Christian Register.*

Hale was one of the earliest promoters of the movement to provide "homes" for inebriates, where the unfortunate victims of the liquor habit might receive medical treatment and other assistance in finding their way back to their former positions in the industrial world. While in college he was noted as among the few students who practised and advocated total abstinence, and was among the speakers drafted for service in temper-

ance meetings. While pastor at Worcester he became known as a temperance leader, and he wrote to his father with great frankness about a hotel which was owned by the Boston and Worcester Railroad (his father being then president of the road) asserting that the place was a menace and must be closed. He kept a pledge-book in his desk and solicited the signatures of men who he had reason to fear were yielding to appetite. Firm in the conviction that the best temperance work is of the preventive sort, he made a study of the coffee-houses in England, going there for that purpose, and introduced their methods to some extent in the work of the Christian Unity, a society connected with his church in Boston. Dr. Hale took an active part, also, in the work of the Massachusetts Law and Order League, which had been organized to secure the enforcement of the liquor laws.

HALE, EUGENE. See PROHIBITION.

HALE, GEORGE HUGHES. Canadian printer and publisher; born at Omemee, Ontario, Dec. 14, 1846; died at Orillia, Ontario, Dec. 13, 1916. He was educated in the public schools of Omemee, from which town he moved to Lindsay and Beaverton. In 1868 he moved to Orillia, where he joined his brother on the *Packet* (1871), a local newspaper of which he became one of the editors; and he remained in active journalistic work until his death. On Sept. 10, 1873, he married Marion Macfarland Gow.

During his early years Hale was an active member of the Sons of Temperance, and held various offices in that organization. Later he was for many years secretary for the Orillia branch of the Church of England Temperance Society. Owing to his position of editor of the *Packet*, he was able to further the temperance movement and also to create temperance sentiment. He maintained a wide correspondence with respect to the question of total abstinence and was responsible for the distribution of a large amount of temperance reform literature in and around Orillia. Due to his untiring efforts and his unswerving loyalty to the cause of temperance, his community was noted for its activity in the campaign against the liquor traffic.

HALE, Sir MATTHEW. British jurist, Lord Chief Justice of England, and temperance advocate; born at Alderley, Gloucestershire, England, Nov. 1, 1609; died Dec. 25, 1676. Left an orphan at five years of age, he was placed by his guardian under the care of the Puritan vicar of Wotton-under-Edge. He entered Magdalen Hall, Oxford, in his sixteenth year. He was at first inclined to be a soldier, but a legal friend, observing the young man's acuteness and evident adaptation to the law, succeeded in turning his mind in that direction. He was entered at Lincoln's Inn in 1629, and admitted to the bar in 1637. His reputation as an intense and thorough student secured him a large practise from the outset of his professional career, and he was retained in a number of great cases. In 1653 he became a judge in the Court of Common Pleas. He was twice elected to Parliament, and in 1660 he was appointed Chief Baron of the Exchequer and knighted. After eleven years of service he was made Lord Chief Justice, holding this office until 1676, when failing health compelled him to resign. He entered public life in one of the most critical periods of English history, yet the singular purity of his life, and his unselfish devotion to justice and righteousness in his professional career won for him the confidence of the leaders of opposing factions as well as of the lowly and the poor.

The drinking customs of society occasioned Hale great distress, and it was while occupying the highest judicial position in England that he wrote the following injunction to his grandchildren:

> I will not have you begin or pledge any health, for it is become one of the greatest artifices of drinking and occasions of quarrelling in the kingdom. If you pledge one health you oblige yourself to pledge another, and a third, and so onward, and if you pledge as many as will be drank, you must be debauched and drunk. If they will needs know the reason of your refusal, it is a fair answer—that your grandfather who brought you up, from whom under God you have the estate you enjoy or expect, left this in command with you that you should never begin or pledge a health.

Speaking of his experience on the bench, the Chief Justice is on record to the following effect:

> The places of judicature I have long held in this Kingdom have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years; and by due observation I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes and other outrages that have happened in that time were divided into five parts, four of them have been the issues and products of excessive drinking.

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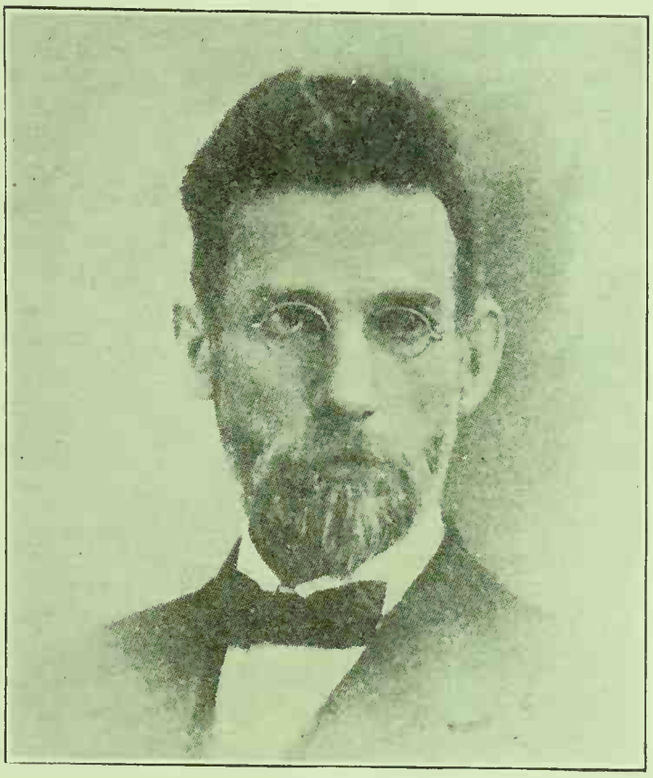
HALF-AND-HALF. A mixture of malt liquors; in England, a mixture of ale and porter. In some parts of the United States the term was applied to a mixture of old and new ale.

HALF-SEAS-OVER. A slang expression applied to one who is in a semiintoxicated condition.

HALGJEM, ARNE. Norwegian educator and temperance leader; born at Os, near Bergen, Norway, July 14, 1871; educated in the public schools, and graduating from the Seminary for Teachers of his native province. In 1893 he married Miss Tora, of Randösund. He was engaged in teaching at Agder and Haugesund for 22 years (1891-1913), serving as principal of a public school for the latter part of that period. In 1913 he received a State appointment as film censor, and removed to Christiania (now Oslo).

Halgjem became a member of the Norwegian Temperance Society in September, 1894, and joined with others in agitating for further restrictions on the venders of intoxicants. In April, 1899, he joined the International Order of Good Templars, becoming a member of Lodge Karmsund, at Haugesund. He was District Templar in Rogaland from 1901 to 1906, Grand Vice-Templar in the Grand Lodge of Norway from 1902 to 1905, Grand Councilor, 1905-06, and Grand Chief Templar of Norway from July, 1906, to 1918. He was a delegate to the sessions of the International Supreme Lodge at Stockholm in 1902, at Hamburg in 1911, and at Christiania in 1914, taking part in the discussions and serving on important committees. From 1912 to 1915 he served as chairman of the Executive Committee of the Norwegian Temperance Federation, which sought to secure political action in restraint of the drink traffic, and since 1921 he has filled the same office. Throughout his whole connection with the temperance societies of Norway he has written much

for the press; his propaganda articles and odes appearing in a considerable number of the prominent periodicals.



ARNE HALGJEM

HALL, ANNA MARIA (FIELDING). British novelist, dramatist, and temperance worker; born in Dublin, Ireland, Jan. 6, 1800; died at East Molesey, Surrey, England, Jan. 30, 1881. At fifteen years of age Miss Fielding removed to London, where, in 1824, she was married to SAMUEL CARTER HALL, the well-known journalist and artist; and thenceforward this gifted pair, working in perfect harmony, devoted themselves to the production of a distinctive and uplifting type of literature. In 1829 Mrs. Hall published "Sketches of Irish Character," which was favorably received, and was followed in 1834 by "Tales of Woman's Trials." Four years later a more pretentious work appeared in three volumes with the title: "Lights and Shadows of Irish Life." Then came "Tales of the Irish Peasantry" (1840); "Marian, or a Young Maid's Fortunes" and "A Woman's Story" (1857); "Can Wrong Be Right?" (1862); and "The Flight of Faith" (1868-69). Among her dramas, two were especially successful: "The French Refugee" and "The Groves of Blarney." One of the leading temperance historians of the period, Dr. Dawson Burns, has the following appreciative note:

> Mr. and Mrs. S. C. Hall, in their "Illustrations of Ireland"—the native land of Mrs. Hall—gave a glowing description of the work in process of accomplishment; and, it may be added, that both these representatives of Literature and Art offered, at a later period, other proofs of their interests in a cause which concerns the intellectual and moral progress of the world.

Mrs. Hall was practically a life abstainer and an ardent advocate of temperance. Her "Boons and Blessings" and other temperance works were of a very high order.

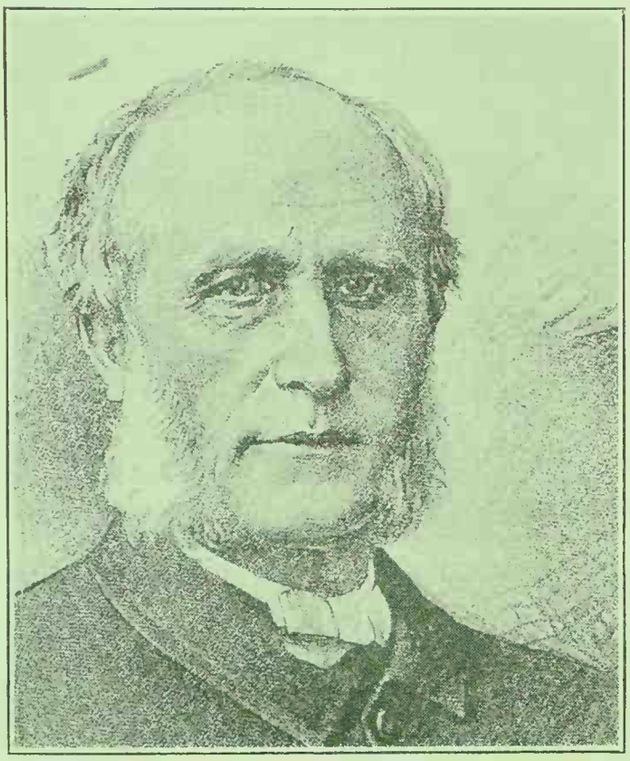
HALL, HOMER JOHN. American physician, social reformer, and Prohibition advocate; born at Riceville, Crawford County, Pa., June 28, 1851; educated at the Pennsylvania State Normal School, Edinboro, Pa., University of Louisville, Ky. (M. D.), and University of Michigan, Ann Arbor, Mich. He has been thrice married (1) to Frances E. Hammon, of Conneautville, Pa. (September, 1880); (2) to Mary Hadley, of Bloomingsdale, Indiana (November, 1902); and (3) to Mrs. Alpha Terhune, of Indianapolis, Ind. (December, 1924). For 48 years (since 1877) he has been practising medicine in and around Franklin, Johnson County, Indiana.

Hall has been prominent in various reform movements, both State and National, for more than a quarter of a century. For a period of two years he acted as general secretary of the No Tobacco League of America (1918-20), and he was for five years (1920-25) general secretary of the Indiana organization. His temperance activities commenced in 1898, at which time he was chosen State chairman of the Prohibition party of Indiana, serving in that capacity until 1906. For a period of ten years he was chairman of the Committee on Inebriety of the Indiana State Medical Society, and in 1917-18 he served as general secretary of the Indiana Dry Federation. From 1907 to 1913 he was general secretary of the Temperance Board of the Disciples of Christ. He now resides at Franklin, Ind.

HALL, NEWMAN. English clergyman and temperance advocate; born at Maidstone, Kent, May 22, 1816; died in London Feb. 18, 1902. He was educated at a school in Totteridge, at Highbury College (B.A.), and at London University (LL.B.), and he received the honorary degree of D.D. from the University of Edinburgh. After entering the ministry of the Congregational Church he became a teetotaler through the influence of the Rev. James and Mrs. Sherman, of Surrey Chapel, London, and throughout the remainder of his ministerial career he was an earnest and devoted advocate of total abstinence. He served as first pastor of the Albion Congregational Church at Hull (1842-54), where he organized a temperance society and began his career as a temperance lecturer. In 1854 he became pastor of Surrey Chapel, stipulating that he should be permitted to use the chapel once a month for a temperance meeting and the schoolroom as often as he wished. Accordingly in July of that year he organized a monthly meeting in the chapel which he continued for many years and held two meetings weekly in the schoolroom, while under his direction the Surrey Chapel Temperance Society formed branches in the various mission-rooms connected with the church in which many persons were led to sign the total-abstinence pledge and become members of the church. During 1866 he served as chairman of the Congregational Union. In 1876 he removed with his congregation from Surrey Chapel to Christ Church, Lambeth, where a new edifice had been built at a cost of £64,000 ($320,000) in perpetuation of the memory of the Chapel, remaining there for sixteen years throughout which period he continued his temperance activities. At the time of the removal he secured a temperance victory, when the elders and deacons of the church unanimously agreed to the substitution of unfermented for fermented wine for use in the Holy Communion. In 1892 he resigned his pastorate to become a general evangelist.

During the years of his ministry Hall published a number of temperance tracts which were widely read, such as "Scriptural Claims to Total Abstinence" (1847), "Stop the Leak" and "Ready to Perish" (1861), "Cross Bearing," and others, and he addressed temperance gatherings in various parts of England and Scotland.

Hall traveled extensively in Europe, Egypt, and the Holy Land, sketching and painting the scenes he visited; and he was also the author of many religious books, such as "Follow Jesus," "Divine Brotherhood," "The Forum and the Vatican," and "Liverpool to St. Louis," as well as the "Lyrics of a Long Life," "Autobiography," etc.



REV. NEWMAN HALL

Hall was the son of **John Vine Hall** who as a young man was an infidel and drunkard, the drink habit holding him so strongly that at one time he was tempted to commit suicide to escape from it, but he conquered the appetite through the use of a prescription given him by a physician and thereafter refused to touch a drop of liquor. He was also converted to Christianity and throughout the remainder of his life was active in both church and temperance work. He was the author of a well-known religious tract, "The Sinner's Friend." For 44 years he was a faithful abstainer, and when on his deathbed, the physician having ordered wine or beer, he refused it, saying he would rather die than taste it.

HALL, SAMUEL CARTER. British journalist, art critic, and temperance advocate; born at Waterford, Ireland, May 9, 1800; died in London March 16, 1889. He went to London in 1821, where, after serving for a time as a Parliamentary reporter, he took up editorial work and successively edited the *New Monthly Magazine*, "The Book of Gems," "The Baronial Halls of England," and certain illustrated annuals. In 1824 he married Miss Anna Maria Fielding, who as Mrs. S. C. Hall became well known for her novels, plays, and sketches of Irish life (see HALL, ANNA MARIA (FIELDING). In 1839 he founded and edited the *Art Journal*, the control of which he retained for 41 years. During this period he gained a high reputation for his publication by exposing the trade in bogus "Old Masters," and otherwise promoting the study of art. When he resigned the editorship he was granted a Civil List pension "for his long and valuable services to literature and art."

P. T. Winskill ("Temperance Standard Bearers of the Nineteenth Century," i. 445, Liverpool, 1897) gives the following account of Hall's conversion to total abstinence:

> . . . while on a holiday tour in the Emerald Isle. Mr. Hall took a draught from his brandy flask, and then offered it to his guide [a humble peasant lad], who he found was a teetotaler, a disciple of the Rev. Father Mathew. The lad declined, and Mr. Hall tempted him by the offer of money, increasing his bribe to a sovereign; but the young hero stood firm, and in eloquent, earnest tones told his story so well that Mr. Hall hurled the flask and its contents into the lake, and from that time became an earnest temperance worker.

Hall published two illustrated temperance books, "The Trial of Sir Jasper," and "An Old Story," both in rime. In collaboration with his wife he published a successful work in three volumes, "Ireland: its Scenery, Character," etc. This was followed by "The Retrospect of a Long Life" (1883).

HALLDÓRSSON, PÉTUR. Icelandic bookseller and temperance advocate; born at Reykjavik, Iceland, April 26, 1887; educated in the Latin School of his native city and at the University of Copenhagen (Cand.Phil. 1908). After completing his education he engaged in the bookselling business in Reykjavik, subsequently becoming the proprietor of an establishment. He married Ólöf Björnsdottir, of Reykjavik, Oct. 12, 1911.

Becoming interested in the temperance reform, Halldórsson joined the International Order of Good Templars in 1901, since which time he has efficiently served the Order in various offices: as Grand Treasurer of the Grand Lodge of Iceland, 1914-15, chaplain, 1915-17, and as Chief Templar, 1917-1920. During these years he took a very prominent part in the fight for Prohibition in Iceland.

HALLER, ALBRECHT von. Swiss poet, physiologist, and botanist; born at Bern Oct. 18, 1708; died Dec. 17, 1777. He was educated at Tübingen, Leyden, Paris, and Basel. He was professor of medicine at Göttingen for seventeen years, and was chosen perpetual president of the Royal Society of that city. He was a Fellow of the Royal Society of London, and physician to the King of England. Haller compiled a Hebrew and Chaldee grammar, and wrote numerous works on physiology, botany, and other scientific subjects; and his poem on the Alps went through about twenty editions.

Haller's views on the drink question are given in the following lines, which were written by him, and are quoted by Wilhelm Bode in his "Alkohol Album":

> Zwar hier bekränzt der Herbst die Hügel nicht mit Reben,
> Man presst kein gärend Nasz gequetschter Beeren ab,
> Die Erde hat zum Durst uns Brunnen hergegeben,
> Und kein gekünstelt Saus besehleunigt unser Grab.
> Beglückte, klaget nicht! ihr wuehert im Verlieren;
> Kein nötiges Getränk, ein Gift verlieret ihr!
> Die gütige Natur verbietet ihn den Tieren,
> Der Mensch allein trinkt Wein und wird dadurch ein Tier.

TRANSLATION

Here Autumn does not crown the hills with vines,
The berries do not yield fermenting juice,
Our Mother Earth provided wells to quench our thirst,
But no intoxicant to speed us to the grave.
Be happy, do not mourn! You are gainers by the loss
Of an unnecessary drink, a very poison,
Forbidden by kind Nature to the beasts.
'Tis only man who drinks and through wine becomes a beast.

HALLOWES, FRANCES SARA (KNIGHT). British temperance worker and author; born in Gloucester, England, July 2, 1851; educated in that city and at Cheltenham. In 1876 she was married to the Rev. John F. T. Hallowes, M.A., a Congregational minister.

Miss Knight signed the pledge at sixteen years of age, and later became secretary of the Barnsley (Yorkshire) branch of the British Women's Temperance Association (1878-88). Removing to Birmingham in 1885, she was elected president of the Edgbaston and Ladywood branch of the same organization (1890-95). She became, also, its Social Purity superintendent for East Anglia. In 1903 Mrs. Hallowes, with her husband and children, went to India, where Mr. Hallowes had been appointed pastor of Union Church, Mussoorie.

Mrs. Hallowes joined the Woman's Christian Temperance Union of India in 1904 and served as national president of the organization from 1905 to 1911, when she resigned owing to the necessity of returning for a time to England. During her tenure of office she made two extensive tours through India, visiting most of the provincial and local unions. After resigning the presidency she became National Superintendent of Moral Education for the W. C. T. U. She has been prominently identified with the fight in India against commercialized vice and has been deeply interested in child-welfare work.

In recent years Mrs. Hallowes has devoted a considerable portion of her time to authorship. Among her books and booklets are: "Alcohol and the Bible," published in English and Hindustani; "The Enemy," a temperance story, translated into Urdu, Gujerati, and Bengali; "The Desecrated Shrine," a story in English; "Mothers of Men and Militarism," an appeal against militarism to and on behalf of the mothers of the nations; "The Patriotism of Denys Mahon," a story founded on the international peace movement.

Mr. Hallowes died in India, and Mrs. Hallowes was invalided home to England in 1920. She is now (1925) living at Bournemouth, where she is district president of the National British Women's Temperance Association (five branches).

HAM, DAVID. Australian statesman; born in Cornwall, England, Nov. 4, 1830; died Jan. 3, 1908. At the age of nineteen he emigrated to Australia and settled in Victoria. For some time he represented the province of Wellington in the Legislative Council of the State.

Ham was a consistent champion in the higher interests of the people, especially in matters relating to the liquor traffic. He had signed the pledge in 1856, and was throughout his life an active worker in the cause of temperance.

HAMA. See AMA OR HAMA.

HAMILTON, ALEXANDER. See INTERNAL REVENUE; PENNSYLVANIA.

HAMILTON, SAMUEL LOWRIE. American Methodist Episcopal clergyman, educator, and temperance worker; born at Wilmington, Delaware, Nov. 1, 1885; educated at Delaware College (now the University of Delaware), Princeton University (A.B., 1910), Drew Theological Seminary, Madison, New Jersey (B.D., 1913), New York University, Columbia University, and Union Theological Seminary, New York city. On June 12, 1912, he was married to Miss Jeannette V. Eckert, of Newark, New Jersey. In 1915 he was ordained a deacon of the Methodist Episcopal Church and two years later became an elder. He was for two years (1910-12) assistant pastor of the Central Methodist Episcopal Church of Newark, N. J., and for one year (1912-13) pastor of the M. E. Church at Stony Brook, Long Island, N. Y. In 1914-15 he was assistant secretary of the World's Sunday-school Association, with headquarters in New York city. During the World War (1914-18) he served as first lieutenant of the Second Anti-Aircraft Machine Gun Battalion, and was stationed for a time at Camp Wadsworth, Spartanburg, South Carolina. Since May 1, 1924, he has been secretary of the New Jersey Council of Religious Education, Newark, N. J.

Hamilton's interest in, and aggressive work for, the cause of temperance and Prohibition in the Empire State led to his appointment in 1916 as associate superintendent of the Metropolitan District of the Anti-Saloon League of New York, and to his advancement in 1917 to the superintendency of the same district, which office he held until April 15, 1924. He resides at Newark, N. J.

HAMILTON, WILLIAM RUSSELL. American merchant and Prohibition advocate; born in Washington County, Virginia, Dec. 31, 1867; died at Nashville, Tennessee, July 25, 1925. He was educated in the public schools and at Carson and Newman College, Jefferson City, Tenn. On Dec. 31, 1889, he married Ora Bailey Campbell, of Baileyton, Greene County, Tenn. Prior to 1890 he was engaged in general mercantile business at Romeo, Tenn., after which he removed to Bristol, Tenn., where for fifteen years (1890-1905) he was engaged in a grocery and later in the wholesale grain and feed business. He was the founder, president, and general manager of the Hamilton-Bacon-Hamilton Company of Bristol.

Hamilton devoted much of his time and energy to the civic and religious progress of his State and community. From 1905 to 1914 he was superintendent of the Anti-Saloon League of Tennessee, and also represented his native State on the National Board of Trustees of the Anti-Saloon League of America. He was influential in securing the enactment of State-wide Prohibition for Tennessee.

HAMMARLUND, GUNNAR SCRIVER EINAR. Swedish editor and temperance advocate; born at Örebro, Sweden, Nov. 23, 1877. He worked as a typesetter until 1899. In 1902 he married Maria Charlotta Larsson, of Örebro. He was associated with various papers until 1904, and from that year until 1917 was editor and publisher of *National-Kuriren* and *Julefrid* (Gothenburg, Örebro). From 1916 to 1919 he was also editor and publisher of *Norbottens-Tidningen* (Luleå). In 1918-19 he was a member of the city council of Luleå.

Hammarlund has been an active temperance

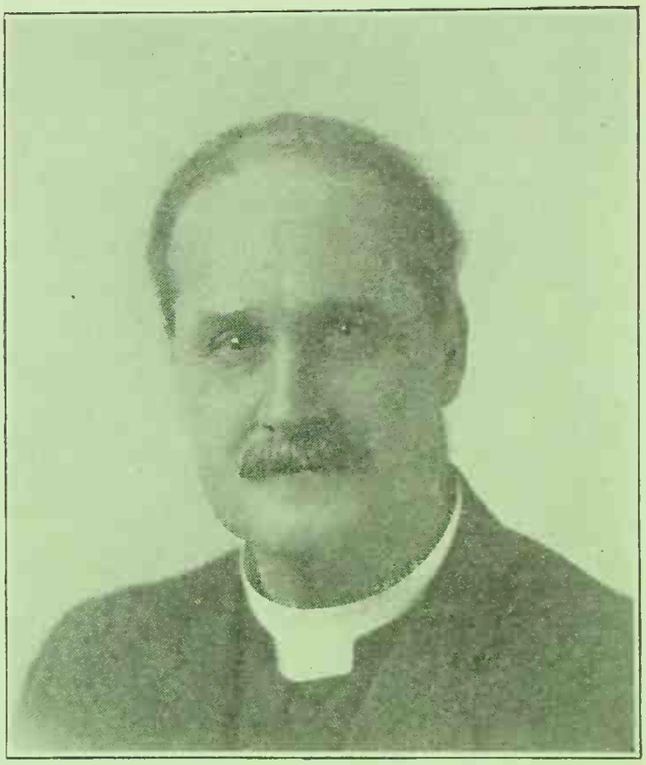
advocate for nearly 30 years. He joined the National Templar Order in 1894, and the Order of Honor and Temperance in 1906, holding leading positions in both of these organizations. He was one of the founders of the High School at Wendelsberg (Mölnlycke) and a member of the school board from 1906 to 1920. He was also one of the founders of the White Ribboners' Temperance Restaurants in Gothenburg in 1908. He was vice-president for Sweden in the International Prohibition Confederation held at London in 1909; and commissioner for the State-financed Swedish Temperance Exhibition at The Hague in 1911. He was chief of the Northland division (Sundsvall) of the Press-Dispatch Company in 1920-21; and has been general secretary of the Swedish temperance societies in the National Federation from January, 1922. Since September, 1923, he has been general agent for the Liberal National Society. He was made honorary president of the Young People's Society "Heimdal" in the National Templar Order of Sweden in 1923, a society founded by him in 1901. Hammarlund is a forceful lecturer and has delivered about 1,000 addresses on temperance.

HAMMOND, GEORGE JOHN. Canadian realtor and Prohibition leader; born at Port Dover, Ontario, Canada, Jan. 15, 1866; educated in the public schools of his native place. In his young manhood he learned telegraphy and served as an operator until 1893, when he went into the real-estate business at Vancouver, becoming also a financial broker, and he has continued in that field ever since. In 1906 he married Margaret Cameron.

Hammond's active interest in the temperance cause began in the days when the license system was in vogue in British Columbia, and dealers, in order to secure a license, were required to have the endorsements of two thirds of the property owners in a polling district. In rural districts the endorsements of two thirds of the wives of such property owners were requisite. It was accounted a great step in advance when this law was passed by the Legislature, but it was far from adequate in dealing with the problem of illicit selling. Hammond was among the first of the Canadian temperance leaders to declare for total Prohibition as the only cure for the evils inseparable from every form of license. He was one of the organizers of the Prohibition movement of 1915-19, and a member of the executive committee which managed the campaign of 1916, in which Prohibition was carried by popular vote in British Columbia.

HAMMOND, ROBERT BRODRIBB STEWART. Australian Episcopal clergyman, philanthropist, and temperance leader; born at Brighton, Victoria, Australia, June 12, 1870; educated at the Church of England Grammar School, Melbourne. He was ordained to the ministry of the Church of England in 1896, and was assistant minister of Christ Church, Geelong, 1890-91; minister in charge, Beuthen, 1892-93; Omeo, 1893-94; Walhalla, 1894-95. All of these charges were in Victoria. From 1896 to 1898 he was assistant minister at Balmain, New South Wales. In 1899 he removed from Victoria and settled in Sydney where he was assistant minister at St. Philips, 1899-1900; missioner in charge of the Mission Zone of Sydney, 1901-06; rector of St. Simon and St. Jude, 1907-17. Since 1918 he has been rector of St. Barnabas' Church, George Street, West, Sydney.

Hammond signed the temperance pledge in 1890, and joined the Order of Rechabites four years later. He was at first inclined to favor the Gothenburg system of dealing with the drink traffic, and lectured on that subject; but fuller investigation converted him to Prohibition. In 1907 he opened a Home for Derelicts at Sydney, and has managed it ever since. In 1908 he married Jean Marion Anderson. In 1913 he started a pledge-signing crusade in the Central Police Court, Sydney, which he still continues. Up to 1925 he had personally interviewed some 100,000 drunkards, of whom the twenty-thousandth signed the pledge on April 7, 1925. His record shows that only 13 per cent of the signers have again come under the jurisdiction of the court. He edits and publishes



REV. R. B. S. HAMMOND

Grit, the only weekly devoted to temperance in the southern hemisphere. From 1909 to 1915 he was chairman of the Campaign Committee of the New South Wales Alliance. From 1917 to 1924 he was president of the Alliance. He has also been president of the Australian Alliance Prohibition Council since 1917.

As a platform orator Hammond has attained a high rank. During 1918, in a course of 70 lectures delivered in the principal cities of Australia, he raised £10,000 ($50,000) for Prohibition campaign purposes. In 1922-23 he made a tour of the world, in the course of which he attended the International Convention of the World League Against Alcoholism, held at Toronto, Canada, Nov. 24-29, 1922. At that gathering he delivered at the Memorial Service a tribute to the late Rev. JAMES MARION, general secretary of the New South Wales Alliance for Prohibition. At the same meeting he delivered the closing address, his subject being "World Prohibition, the Solution of the Liquor

Problem." In his temperance work he rises above sect and party, is broad in his sympathy, and seeks the cooperation of men and women of every class. In a pamphlet entitled "The Best for The Neediest," the rector of St. Barnabas' states that that Church during the twelve months ended March 31, 1925, spent nearly £1,000 ($5,000) and reached close on 30,000 men, besides very many women and children, and that the whole of this money was spent on the poor without deduction for administrative expenses.

The same pamphlet says:

> Last year we ministered to 7,987 at the Central Police Court. Of this number, 1,658 signed the pledge, and only 215 of these came back to the Court subsequently having broken their pledge.
>
> We have done this work every day for twelve years, and by April of this year 20,000 persons had been induced to sign the pledge.

Hammond is a notable example of muscular Christianity. In his school days he was captain of his cricket and football teams, and of the rowing crew; champion gymnast of the public schools and a member of the Essendon football team, the unbeaten champions of the State in 1890.

The *World News*, cited by the *Vanguard*, of March 17, 1923, printed the following:

> Rev. R. B. S. Hammond, touring the world in the interests of Prohibition, is in no sense a "wowser," as many people think. This story illustrates that. When in charge at Omeo (Vic.), on going home one night, he discovered the town "pug" ill-treating a woman. He interfered, had to defend himself, and in doing so caught his man on the point, knocking him out. The reverend gentleman lived alone in a little hessian-walled hut on the outskirts of the town. Next morning he was surprised by the early arrival of a big, burly man, who, without any preliminaries, began: "You Mr. Hammond?" "Yes." "Well, you knocked Bill Smith out last night, and Bill was the only man who could beat me, so you and I must see who is the best man." "But I have no quarrel with you," retorted Mr. Hammond. "I only interfered because Smith was knocking a woman about." "That may be so, parson," he answered; "but it's you or me to see who is the best." Finally, all argument unavailing, R. B. S. made the best of it. The scanty furniture was put aside, and eventually a very merry go began. It went on for some time, with varying fortunes, when the parson, seeing his opportunity, landed a straight right, knocking his opponent through the hessian on to the allotment outside. He took the count. Thereafter, Mr. Hammond had no warmer admirer or more stalwart supporter. He was a regular attendant at his open-air meetings, and, if any man interfered, he tapped him on the shoulder, and significantly warned him: "Cut it out. You think, because he is a parson, you can say what you like, and he won't do anything. Let me tell you, he could knock you out in one if he chose."

Although dubbed a "wowser" by the "enviously vicious, the sneerers, and the unthinking," he is, on the other hand, "now known all over his State as 'the mender of Broken Men.'" He was editor of "With one Voice," a study of Prohibition in the United States of America, of which six editions (65,000 copies) were sold.

See, also, New South Wales Alliance for the Suppression of Intemperance.

HAMMOND, WILLIAM ALEXANDER. An American professor of philosophy; born at New Athens, Ohio, May 20, 1861; educated at Harvard University (A.B. 1885) and at Leipzig University (Ph.D. 1891). He became lecturer on classics at King's College, Canada, 1885-88, afterward going to Cornell as instructor (1891-92). He remained there, becoming assistant professor of ancient and medieval philosophy (1892-1908), secretary of the university faculty (from 1903), and Sage professor of ancient philosophy from 1908. In 1907-08 he was special lecturer in philosophy at the University of Pennsylvania. He married Carolyn Galvin von Utassy, of Philadelphia, in 1893 (d. 1906). He wrote "The Notion of Virtue in the Dialogues of Plato" (in "Harvard Classical Studies," vol. iii. 1892) and other philosophical articles and reviews in various journals. He is joint author (with C. S. Bennett) of "The Characters of Theophrastus" 1902; and "Aristotle's Psychology," 1902.

Hammond made a study of the effects of alcohol on the human body and, as a result of a series of experiments performed upon himself, gave the following opinion in an address before the New York Neurological Society, in 1874:

> There are two facts which can not be laid aside, and these are that the body gained in weight and that the excretions were diminished when alcoholic fluids were taken. These phenomena were doubtless due to the following causes: (1) the restoration of the decay of the tissues, (2) the diminution in the consumption of fat in the body, and (3) the increase of the assimilative powers of the system, by which the food was more completely appropriated and applied to the formation of tissues. After such results are we not justified in regarding alcohol as food? If it is not food, what is it?

Experiments conducted by Hammond and Professor Rentz proved "that under the influence of alcohol and similar narcotic poisons the elimination of carbonic acid is diminished, the supply of animal heat being thus decreased in proportion to the alcoholic dose."

Hammond (with other scientists, including Prof. J. F. W. Johnson and Dr. Anstie) disputed the theory that alcohol in the system obstructed the removal of the effete matter of the tissues, and declared that alcohol retarded the destruction of sound tissue, and therefore performed a benefit by preventing waste of good material. This theory has been challenged by other scientists.

HAMMURABI. King of Babylon; probably identical with the "Amraphel" of Gen. xiv. 1. He was the sixth King of the First Dynasty, and lived about 2300 B. C., almost a thousand years before Moses, and governed an empire extending from Elam to the Mediterranean Sea. A stele of Hammurabi is one of the most important of the discoveries on the Acropolis of Susa, the capital of Elam, made by an expedition of the French Government under the direction of J. J. M. de Morgan, in December, 1901, and January, 1902. It is 7.6 feet high and, in addition to the inscription, contains a representation of Hammurabi worshiping the sun-god. There are 3,638 short lines of text arranged in 44 columns. The inscription begins with a long introduction stating what Hammurabi had done for his land and its temple; an item of special interest is the fact that Hammurabi calls himself the "warrior benefiting Larsa" (identified with the "Ellasar" of Gen. xiv). The code of laws which follows consists of about 280 enactments, dealing with a wide range of subjects. Unfortunately about thirty-five of the laws have been erased. It reflects a civilization of a very high order, the product of many centuries of history. Notwithstanding its much greater antiquity, in justice, and mercy it compares favorably with the Mosaic legislation.

The laws concerning marriage and the rights of women are relatively very numerous, and aim at justice; *e. g.* defamation of the character of a betrothed or married woman is punishable by branding on the forehead. Adultery is punished by the death of both the guilty parties. The code

fixes the wages for man and beast, by the day and by the year, and prescribes the exact fees for surgical operations, with severe penalties for the failure to heal, ranging from the payment of a fine to the amputation of the hands.

Four laws relate to tavern-keepers (who appear always to have been women). The text of these laws is given under BABYLONIA AND ASSYRIA, p. 244. What makes the code of Hammurabi of unusual interest is its relation to the Old Testament. The most cursory reader can not fail to see many resemblances and parallels.

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HANAP. A large drinking-goblet, especially the vessel from which the chief guest at an entertainment, or the presiding dignitary, was served. Hanaps were often made of silver and wood. Riley, in his "London Memorials," refers to "Handled mugs of silver and wood (hanaps), curtains, cloths, and other things necessary for a tavern."

Sir Walter Scott, in "Quentin Durward," p. 71, writes:

> He had, indeed, four silver hanaps of his own, which had been left him by his grandmother, of happy memory.

In the reign of Henry IV the use of the hanap as a measure of wine or ale was prohibited in England on the ground that the capacity of the vessel was not fixed.

HANDSOME LAKE (known also as **Ganeodiyo, Ganiodaiio, Ga-nyah-di-yoh,** and **Skaniadariio**). Seneca prophet and temperance reformer. See ABORIGINES OF NORTH AMERICA.

HANIFY, GERALD PAGE-. See PAGE-HANIFY, GERALD.

HANLY, JAMES FRANKLIN (J. FRANK). An American lawyer, governor of Indiana, and Prohibition advocate; born at St. Joseph, Ill., April 4, 1863; died Aug. 1, 1920. He was educated in the public schools of Champaign County and the Eastern Illinois Normal School, at Danville. He married Eva A. Simmer, of Williamsport, Ind., Dec. 3, 1881. He taught in the public schools from 1881 to 1889, meantime studying law. Admitted to the bar in 1889, he practised successively at Williamsport and Lafayette, Ind. In 1890 he was elected to the Indiana State Senate, where he at once made a name for himself as a debater and forceful legislator, serving in this office until 1894, when he was elected to the Fifty-fourth Congress as a member of the House of Representatives.

Hanly made his first notable fight for Prohibition in 1904 when he ran for governor of Indiana on a county-option platform in opposition to Thomas R. Marshall (Democrat), who was understood to be against Prohibition in that campaign. A Republican victory ensued, and Hanly was elected by the largest plurality ever given a gubernatorial candidate of either party in Indiana.

His long familiarity with Indiana politics and his experience in the gubernatorial office convinced him of the close connection between the saloon and those frauds on the ballot which in every other State in the Union, as well as in Indiana, tended to rob popular elections of all significance as registers of the public will. For many years an ardent advocate of Prohibition, he became, if possible, even more intense in his opposition to the saloon after the expiration of his second term as governor. For five years after retiring from the governorship, he toured the country at the head of the body of Prohibition lecturers known as the FLYING SQUADRON OF AMERICA, and was made president of the FLYING SQUADRON FOUNDATION in 1915 when that organization was incorporated.

In 1916 the Prohibition party chose Hanly as its Presidential candidate, and with characteristic zeal and courage he threw himself into the Prohibition fight in Ohio and other parts of the country where attempts were being made to have the existing Prohibition law declared unconstitutional.

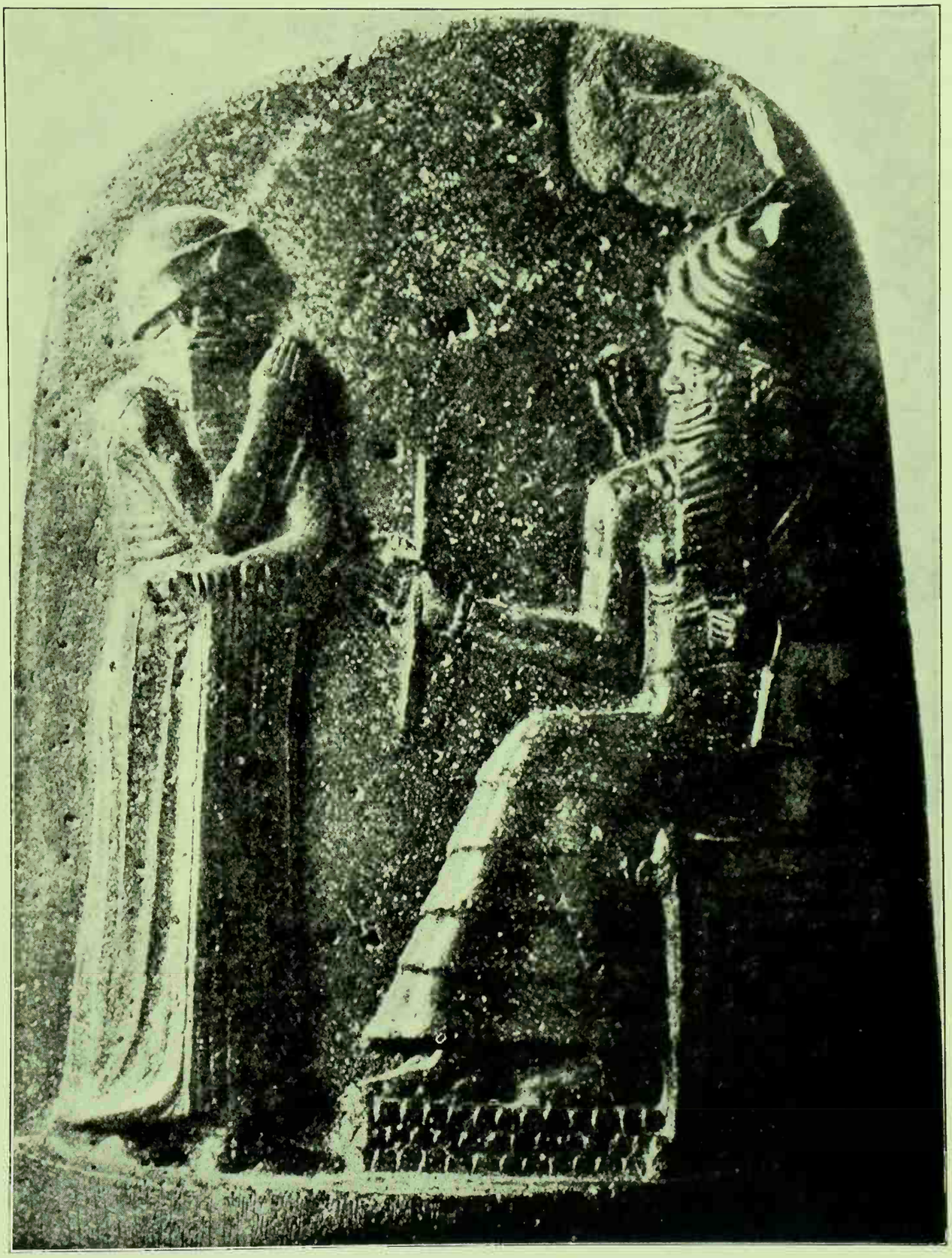
Hanly was the publisher of two newspapers in Indianapolis, the *National Enquirer*, a weekly, founded in 1915, and the *National Commercial*, a daily. He represented the dry interests before the United States Supreme Court in the Ohio cases in which the constitutionality of the national Prohibition amendment, as well as the validity of the Volstead Act, was sustained.

Popular as a lecturer, he was for a number of years a familiar figure on the Chautauqua platform and in other lecture-courses throughout the country. He met his death in a tragic manner while on his way to speak at a Chautauqua at Kilgore, O., the automobile in which he was riding being struck by a train. He was at this time, as president of the Flying Squadron Foundation, preparing to inaugurate a nation-wide drive for the election of Congressmen favorable to the existing Prohibition laws, a campaign which was continued as planned by him.

HANNA, LOUIS BENJAMIN. An American banker and capitalist; born at New Brighton, Pa., Aug. 9, 1861; educated in the schools of Cleveland, Ohio, Pittsfield, Mass., and New York city. He was given the honorary degree of LL.D., by Fargo College in 1916. In 1881 he entered the banking business at Page, North Dakota, and became president of the First National Bank of that city where he remained until 1899. He married Lottie L. Thatcher, of North Adams, Mass., in 1884. He was elected to the lower house of the North Dakota State Legislature, and served from 1895 to 1897. He was then elected to the upper house, and served from 1897 to 1901 and again from 1905 to 1909. He removed in 1899 to Fargo, where he still resides. He was elected to the United States Congress, and served from 1909 to 1913, and was then elected Governor of North Dakota. He served two terms, retiring in 1917. He is now connected with the Benson Timber Co., Chatskanie, Ore., the Benson Lumber Co., San Diego, Cal., and the Provident Life Insurance Co., of Bismarck, N. Dak.

During the World War Hanna was chairman of the Liberty Loan committees for North Dakota, and served as captain with the American Red Cross in France in 1918. He received the Grand Cross of St. Olaf from the King of Norway in 1915. He is a trustee of Fargo College, and of Fargo Y. M. C. A. He is, also, a Thirty-third-degree Mason.

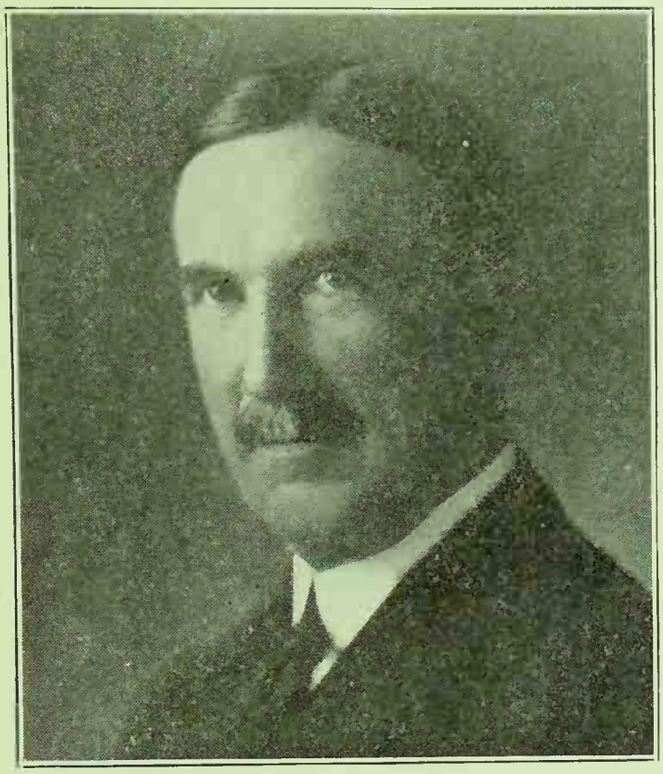
Hanna has been a life-long advocate of temperance. Even during his tenure of the governorship, he delivered temperance addresses not only in his own State, but also in Ohio, South Dakota, Min-



HAMMURABI RECEIVING THE CODE FROM THE SUN GOD

—After Harper. Photographed from the acropolis of Susa

nesota, and Montana. As he himself says, he has been "always for temperanee."



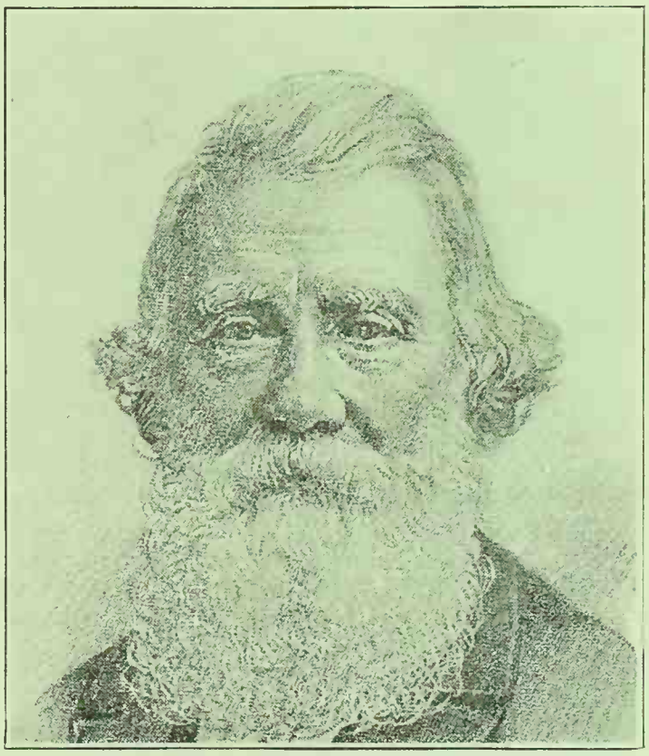
LOUIS BENJAMIN HANNA

HANNAY, ALEXANDER. Seoteh elergyman and temperanee advoeate; born at Dumfries in 1822; died in London Nov. 12, 1890. Details of his edueation are not known, but in later life he reeeived the degree of D.D. As a boy of fourteen he signed the teetotal pledge and joined the Juvenile Total Abstinenee Soeiety, formed at Dumfries June 26, 1837, through the efforts of a boy of seven who had been eonsidered too young to sign the general pledge-book. The Soeiety was eomposed of his sehoolmates, who earried on their own organization so enthusiastieally that its membership inereased to 800, several of whom besides Hannay afterward becoming distinguished in publie life. He was also a member of a youths' debating elub, in whose meetings he prepared himself for his later work as preaeher and debater. He entered the ministry of the Congregational Chureh of Seotland, and subsequently beeame a popular preaeher. He served for a time as speeial agent of the Seottish Temperanee League, and was one of the early members of the Dundee Temperance Soeiety and of the Gospel Temperanee Union. On the oeeasion of the jubilee of the Dundee organization (1888) he gave the following aeeount of its early history:

> I first visited the town in 1845, residing for four months, and preaching in Princes Street Chapel. In 1846 I was settled in the town as a minister, where I continued for sixteen years, taking an active part in the temperance movement of the town. When I went to Dundee in 1845, the movement was at a very low ebb indeed. So far as I remember, the only minister of the town who took any interest in the movement was the Rev. James Johnstone, minister of a very small Primitive Methodist church. The meetings were held in an obscure close, off the narrow of the Murraygate. We used to have a paper lantern stuck up at the mouth of the close announcing our meetings. Mr. Alexander Smith, an old navy shipmaster, took charge of the meetings, sometimes after nightfall posting bills with his own hand. . . .

Hannay was an advoeate of moral and religious efforts in temperance reform, and when the Forbes Mackenzie Bill for legislative interferenee with the liquor traffie was brought up for discussion in the Scottish Temperanee League he opposed the measure, and as a result the motion for its approval was defeated by the League.

In 1863 Hannay removed to London, where he continued his work in the Congregational Chureh and beeame an aetive member of the National Temperanee League. For many years he was one of the speakers sent out by the League to deliver temperanee addresses in training institutions, schools, and eolleges. At the autumn session of the Congregational Union in 1868 he read a paper on the "Claims of the Temperanee Movement upon the Churehes," whieh was afterward published, with the result that the Union passed a resolution reeognizing those elaims and reeommending the adoption of sueh methods by the Chureh "as are adapted to reelaim the intemperate, and to preserve the young from the ensnaring influenee of intoxieating drinks."



REV. ALEXANDER HANNAY

HANSEN, ADOLPH. Danish editor and temperanee advoeate; born at Frederiekshaven, Denmark, July 3, 1879. A total abstainer from youth, he beeame joint founder of the International Prohibition Confederation in 1909, and for the first two years served as a member of the exeeutive. In 1912 he beeame seeretary of the Danish Temperanee Soeiety *(Danmarks Afholdsforening)*, and in 1913 he was made a member of the exeeutive of the International Antialeohol Bureau, Lausanne, Switzerland. During 1916-17 he was seeretary of the Danish Temperance Soeieties Central Union, and in the latter year he organized the great petition movement for Prohibition. Since 1917 he has been editor of the North Jutland edition of the *Afholdsdagbladet*. He is, also, the author of a number of temperanee pamphlets. He lives at Aalborg.

HANSEN, HANS JENS. Danish legislator and temperance leader; born at Marsvinslund, Denmark, Aug. 9, 1855; died March 6, 1900. A landed proprietor and man of wealth, he became a total abstainer in 1880 and exercised great influence in particular among the small farmers. He went from parish to parish lecturing on total abstinence; also held great meetings at his country-seat at Marsvinslund. In the period 1885-1900 he was a member of the executive of Denmark's Total Abstinence Society. Elected to the Danish Senate in 1896, he carried his temperance principles into his public life in that body and sought to promote temperance and other reform legislation. His devotion and great public services were commemorated by the erection of a monument, Aug. 9, 1918, in the public square of his native town.

HANSEN, RASMUS. Danish educator, editor, and temperance advocate; born at Kollerup, Denmark, Jan. 20, 1867. The greater part of his life was spent at Hobro, Denmark, where, soon after completing his education, he was appointed inspector of schools. Later he became a traveling agent in the government educational service, visiting and studying the public schools of Germany. He became a total abstainer in 1906, and a member of the executive of *Afholdsdagbladet* in 1912; also editor of the Monthly of that organization in 1915. Since 1907 he has been chairman of the cooperating temperance societies at Hobro. He has also been employed by Denmark's Total Abstinence Society to visit the public schools of Sweden and report on the methods employed there in health and temperance instruction. Since 1910 he has been a member of the Hobro City Council, and since 1914 editor and publisher of *Kobstadskolen* ("The City School").

HANSON, LESTER WARREN. American physician and Prohibition advocate; born at Lawrence, N. Y., July 15, 1845; died Oct. 26, 1924. He was educated at Barre, Vt., the University of Michigan, and Dartmouth College, N. H. (M.D. 1867). While in practise as a physician at Bradford, Vt., he was appointed (1882) United States Pensions Board examining surgeon, and in 1886 was elected president of the White Mountain Medical Society. A member of the Methodist Episcopal Church, in 1900 he was a delegate to the General Conference.

Joining the Prohibition party in 1884, Hanson served as chairman of the Orange County Prohibition committee 1886-90, and as chairman of Vermont State Prohibition committee 1902-04. In 1906 he was the Prohibition party candidate for governor, and from that time till his death served on the Prohibition National Committee, and as vice-chairman and chairman of the State committee. He was again nominated for governor in 1916. By a referendum vote in 1903 Vermont passed a local-option, high-license, law, and Hanson, whose home was at Montpelier, Vt., took an active part in the many campaigns in which the counties and municipalities of that State endeavored to free themselves from the saloon. Indeed it has been said that it was really through Hanson's efforts that the Prohibition party was kept alive in Vermont.

Hanson was twice married: (1) in 1868 to Miss Emma F. Bill (d. 1908); (2) in 1913 to Miss Suzanne I. Doty.

HANSSEN, TORJUS. Norwegian temperance leader, born at Rise, Oeyestad District, Nedenes, Norway, Sept. 3, 1836. Following his public-school and seminary education, he entered the banking business, becoming cashier in a savings-bank, a position which he retained for 55 years. In 1879 he became a member of the International Order of Good Templars, receiving the Grand Lodge degree in 1880. After serving as Grand Counselor and Grand Chaplain, he was elected Grand Chief Templar in 1885; and he filled that office for seventeen years. During that period he presided at every session of the Grand Lodge, and also devoted much time to lecturing in the interests of the Order and of the temperance cause in general. In these speaking-tours he visited all the towns

TORJUS HANSSEN

and many of the smaller communities in Norway, from Mandal in the south to Svolvaer in the northern part of the country, and founded many Templar lodges. He has been a frequent contributor to the various temperance periodicals and the general newspaper press.

In 1885 Hanssen was the recipient of the Supreme Lodge degree. Resigning the Grand Chief Templarship in 1902, he remained for 23 years a member of the Grand Lodge executive, as Past Grand Chief Templar. He has been, also, superintendent of a Juvenile Lodge for 33 years.

Hanssen, whose home is at Landvik, Grimstad, Norway, has, besides, been a member of, or office-holder in, various societies and boards representing charitable and educational interests. The possessor of a good voice, he was a church singer for 50 years.

HANTAM. A green or red, glazed or varnished jar used by the ancient Arabs chiefly as a receptacle for wine. The making of NABIDH in these jars was forbidden because the finish was supposed to hasten fermentation.

HAOMA. See HOMA.

HARCOURT, Sir WILLIAM GEORGE GRANVILLE VENABLES VERNON. British barrister, statesman, and temperance advocate; born at Nuneham Park, Oxford, England, Oct. 14, 1827; died there Oct. 1, 1904. He was educated at Trinity College, Cambridge (B.A. 1851). Admitted to the bar of the Inner Temple in 1854, he practised on the Home Circuit. In December, 1863, he conducted the defense of Colonel Crawley, court-martialed at Aldershot, and his advocacy of that officer's cause added luster to his legal reputation. In 1866 he was made a Queen's counsel, and practised at the Parliamentary bar. In 1869 he was appointed professor of international law at Cambridge, and was then sitting as the colleague of Mr. Cardwell in the representation of Oxford. When recontesting Oxford, after accepting office in Gladstone's administration, in 1880, he was defeated by a local brewer; but by the chivalry of Samuel Plimsoll, the "Sailor's Friend," who vacated his seat for Derby, Harcourt became a member for that town, which he continued to represent until 1895. Esteemed in society circles as a brilliant talker, he attracted public attention, also, by his contributions to the *Saturday Review* and the *Times*. His letters published in the latter journal, over the signature "Historicus," in 1862, took strong ground against the recognition of the Southern States as belligerents in the American Civil War, and attracted wide attention. In 1873 he became Solicitor-general and was knighted. He was Secretary of State for the Home Department in 1880, and Chancellor of the Exchequer in 1886, to which post he was reappointed in Lord Rosebery's ministry. Accepting office first under Gladstone's administration, he enjoyed the esteem and confidence of his chief in a rare degree, and frequently represented him in the House of Commons. In debate Harcourt had few rivals.

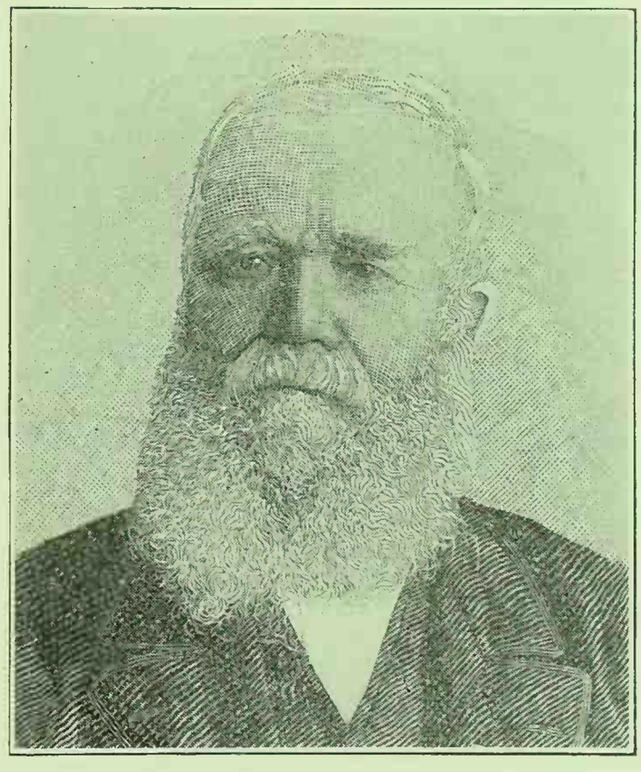
Sir William was a temperance advocate from conviction, and none of the legislators of his day labored more persistently to break the stranglehold of the brewers in British politics. Nor was he content with half-way measures. In playful but effective sarcasm he described one of the Church temperance societies as "very much Church and very little Temperance"; and he declared that on the tombstone of the Conservative ministry should be written: "They lived upon Coercion; their daily food was their own broken pledges; and their latter end was hastened by Drink." In 1893, as Chancellor of the Exchequer, he introduced the Local Control Bill on Feb. 27. It was withdrawn on Sept. 18. In 1895 he introduced the Liquor Traffic (Local Control) Bill, a measure similar to that of 1893, with additional option of reduction, and the power to prevent appeals to quarter-sessions against the non-renewal of licenses; but this measure passed its first reading only. These efforts, however, did much to enlighten the public mind, since the debates attracted wide attention. In his argument for the latter measure in the House of Commons, he said:

> The drink traffic is the creation of our law, and if it is to be reformed it must be reformed by legislation; and the first question I will ask the House to consider is—What are the fundamental principles upon which that legislation ought to be based? What is to be the motive power we are to invoke in order to deal with such a gigantic mischief as this? No really efficient and really adequate reforming of the licensing system can be supplied by mere improvement of the present licensing system. We must invoke a much more powerful and effective agency. If the people are to be reformed they must be the authors of their own reformation. The main object of the Bill is popular control of the issue of licenses. It is alleged that you can not make people sober by Act of Parliament. You can not, it is true; but I will tell you what you can do: You can give the people by Act of Parliament power to make themselves sober. That is the fundamental principle of local option.
>
> Of all political duties—I mean duties to the body politic in the highest sense of the word—the first and the foremost is to grapple with this corroding mischief which is eating into the core and vitals of the people.

The *Alliance News* of Oct. 6, 1904, in its editorial comment on the death of Harcourt, had the following appreciative remarks:

> Those who had the privilege of being present when Sir William Harcourt occupied the chair at the Alliance Annual Public Meeting in the Free Trade Hall in 1888 will not have forgotten the enthusiasm that prevailed and the power of the speech he then delivered. The case for the United Kingdom Alliance was never more cogently put, and the fruits of that great gathering, which many say was never surpassed in point of fervor and attendance, were afterwards to be seen in Sir William's masterly handling of the ill-fated Intoxicating Liquor Traffic (Local Control) Bill both in 1893 and in 1895.

HARDING, JOHN. British sheep-farmer and temperance advocate; born at Redbridge, near Southampton, England, Aug. 2, 1819; died at Mount Vernon, Hawkes Bay, New Zealand, in June, 1899. While he was still a youth the temperance movement initiated by the SEVEN MEN OF PRESTON



JOHN HARDING

spread to Southampton, and the whole of the Harding family joined it. John signed the "moderation" pledge when he was but thirteen years old, and became a total abstainer on Christmas Day, 1837. The latter step was the result of his reading a leaflet entitled "Ten Reasons Why You Should Abstain."

In 1841 Harding and his wife sailed for New Zealand, arriving in that country (then only a year colonized) March 1, 1842, and settling in Wellington. He at once founded a total-abstinence society and a tent of the Rechabite Order. He was soon joined by two younger brothers and an elder

sister, all of whom had large families; and their descendants are now found in all parts of New Zealand, actively associated with temperance reform. Later Harding became associated with the I. O. G. T., in which order he became Grand Chief Templar. In 1876 he was delegated to represent the Good Templars of New Zealand and Australia at the Grand Centennial Convention held in the United States. It was at this session that the serious disruption of the Order took place. Harding withdrew with the English delegates from the Grand Lodge, but discovering the same day that the secession had been previously arranged in England, and all preparations made for it, he at once returned to his former allegiance; and afterward, in conjunction with the Canadian deputation to Britain (Dr. Oronhyatekha and Mr. S. Capper), he rendered valuable services in maintaining the integrity of the Order. Perhaps Harding's most important work in New Zealand was the establishment of the New Zealand Alliance, of which he was virtually the founder.

Harding embarked in the business of sheep-farming, and was very prosperous therein. In his later years he spent most of his time traveling throughout the colony as a temperance missionary. One of his most important efforts to promote the interests of temperance took the shape of a liberal offer of prizes for the best essays on the temperance question, to be competed for by the Good Templars of New Zealand.

HARDING, WARREN GAMALIEL. Twenty-ninth President of the United States; born at Blooming Grove (now Corsica), Morrow County, Ohio, Nov. 2, 1865; died in San Francisco, Calif., Aug. 2, 1923. He was the son of George Tyron Harding, a country physician, and during his boyhood he assisted his father with the cultivation of a small farm. He was educated in the local public school, and at Ohio Central College, Iberia, Ohio. After leaving college, in 1882, he taught for a year in a small country school, after which he read law for a short time. Some time later the Harding family moved to Marion, Hardin County, Ohio, which at that time had a population of about 4,000, and here young Harding was able to pursue his chosen calling, that of journalism, by securing a position with the *Marion Mirror*, a Democratic weekly. For about two years he was employed in nearly every capacity possible in a small-town newspaper-office. Owing to a difference with his employer over James G. Blaine, who was at that time running for President, Harding was discharged from the *Mirror*, but a short time later the *Marion Star*, a local daily, was offered for sale by the sheriff. With the assistance of a friend Harding purchased it, and became its editor as well (Nov. 26, 1884). Although obliged to depend entirely upon the daily receipts for maintenance expenses, he persevered until he had established the paper upon a financially successful basis, and at the present time the *Marion Star* is known as one of the best of the smaller journals in the United States.

On July 8, 1891, Harding was married to Florence Kling, of Marion, a woman of remarkable character, who was his able coadjutor throughout his career, both in the earlier management of his newspaper and through the successive steps of his public life. She died Nov. 21, 1924.

Early recognized as an effective speaker, Harding was encouraged by Senator Foraker, of Ohio, to enter State politics, and when only 34 years of age he was elected to a seat in the Ohio Senate. In 1902 he was reelected to the Senate. At the expiration of his second term, in 1904, he was chosen lieutenant-governor of Ohio, which office he held until 1906. He then refused to stand for reelection, but four years later he was nominated for governor by the Republican party, being defeated, however, by a majority of 100,000.

In the meantime his political strength and influence had been increasing, and his newspaper, the *Marion Star*, came to be widely quoted as one of the leading formulators of public opinion in the United States, especially during the Presidential campaign of 1912, when it strongly supported President Taft. Five years after his gubernatorial campaign, he was elected to represent Ohio in the United States Senate (1915-21), defeating Senator Foraker, who still remained his stanch friend, however. In 1916 Harding was delegate at large from Ohio, being chosen chairman of the Republican National Convention, and afterward permanent chairman. He rendered very important service as a member of the Senate Committee on Foreign Relations, in which he opposed the ratification of the Treaty of Peace with Germany as presented by President Wilson. This pact contained the Covenant of the League of Nations. As a member of the Foreign Relations Committee, and other similar important committees, Harding was thus brought into close touch with both national and international affairs, a fact which materially aided him later.

At the National Republican Convention held in Chicago, in June, 1920, Harding received the nomination to the Presidency on the tenth ballot of the Republican party. In his Presidential campaign he did not stump the country, as most of his predecessors had done, but, instead, confined his campaigning to a series of speeches, delivered from his own front porch. One of the dominant issues of the campaign was the question of the League of Nations. Governor Cox, of Ohio, who had been nominated by the Democratic party for the Presidency, was in favor of joining the League, while Harding was of the opinion that the United States should remain out unless some of the more controversial of the articles were radically altered.

In November, 1920, Harding won the election by an overwhelming majority, the popular vote being 16,138,000 for him against 9,142,000 for Cox, and the vote of the electoral college being: Harding, 404; Cox, 127. He resigned from the United States Senate in December, 1920, and was inaugurated March 4, 1921, being the sixth President to come from the State of Ohio.

One of the first acts of Harding's administration was to urge ratification of a treaty pending with Colombia, which provided for a payment of $25,000,000 to that country by the United States. This treaty was ratified by the United States Senate on April 20, 1921, and by the Congress of Colombia, on Dec. 24, 1921. The most notable event of his first year in office was the great Conference on the Limitation of Armaments, which convened, upon his invitation, at Washington on Nov. 11, 1921, delegates attending from nine nations, including the United States. The Four-Power Treaty was signed on Dec. 13, 1921. Among the more

important things for which the Treaty provided were the removal of the causes for war, guarantees by the larger nations that they would protect the smaller, and assurances by all that the peace of the whole world should come before national affairs.

Other outstanding facts of Harding's administration, as summarized by the Associated Press (see *Literary Digest*, Aug. 11, 1923) were:

Reestablishment of peace with Germany and Austria.

The approval of the Naval Limitation Treaty.

Revision of the tax and tariff laws.

Restriction of immigration.

Farmers' aid legislation with particular reference to easier credits.

Establishment of the Budget Bureau.

Veto of the Soldiers' Bonus Bill.

Extension of the program of aid for wounded, sick, and disabled veterans of the World War.

Advocacy of American participation in the World Court.

Throughout his life Harding always claimed to be a temperance man, although he declared (Sept. 3, 1920) that he was not a Prohibitionist. During the time that he was a member of the Ohio Legislature he voted for municipal and ward option, and was also in favor of a law to increase the jurisdiction of mayors to enforce the township local-option laws. He introduced an amendment in the United States Senate which limited the time for the ratification of the Eighteenth Amendment to six years, and in a speech advocating his resolution claimed that its purpose was to eliminate "this unending Prohibition contest in the Halls of Congress." He expressed his unwillingness "to deny the settlement of this much-mooted question by the popular will in the only manner in which the Constitution provided." He said further:

> In spite of its untimeliness, in spite of the lack of prudence in submitting it now, since we have come to this question of Prohibition as a war measure and there has been a yielding on one hand against drastic Prohibition in the Food Bill, I think this submission is a sort of compromise between the contending forces, and I am willing to be counted a compromising agent.

As a member of the United States Senate, he voted in favor of the following measures: (1) the resolution to submit the National Prohibition Amendment; (2) an amendment prohibiting the use of food materials in the manufacture of distilled liquors; (3) an amendment authorizing the President to take over distilled liquors and pay the cost plus 10 per cent; (4) an amendment to limit the prohibition of the use of any cereal, grain, sugar, or sirup in the production of intoxicating liquor during the war to "spirituous" rather than "intoxicating" liquors; (5) the Volstead Act to enforce National Prohibition; and (6) the motion to pass the Volstead Act over the President's veto.

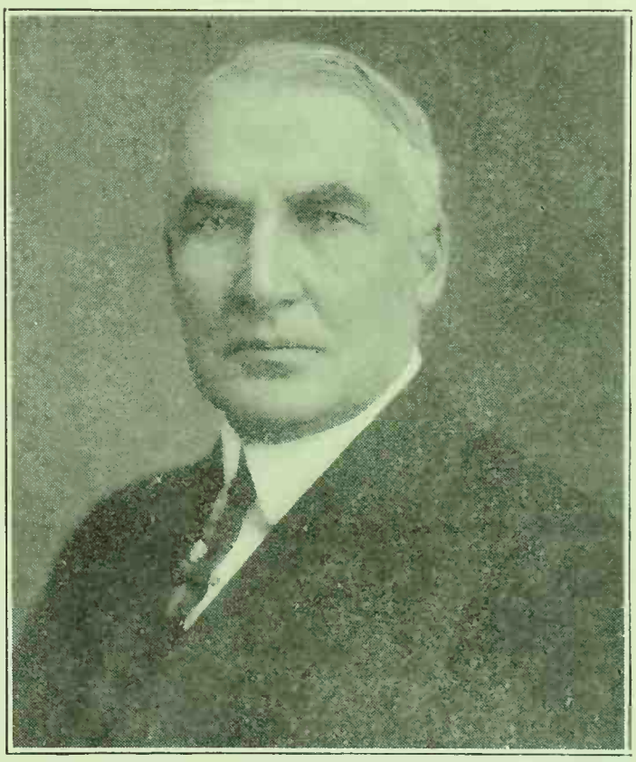
As President of the Harding Publishing Company, Senator Harding was responsible for the appearance of three editorials in the *Marion Star* which advocated the enforcement of the local liquor laws and held law-breaking liquor-venders responsible, in a great measure, for dry majorities in local-option elections in the State of Ohio. The following extract appeared in the editorial columns of the *Star* on Sept. 29, 1908:

> Aside from the continuation of zeal necessary to make a dry county, in fact as well as lawful decree, there remains the same need for the teachings of temperance and sobriety. The abolishment of saloons largely will remove temptation, but the sanity of temperance and gentility of sobriety will remain attributes to be cultivated in manhood.

When a dry agent was lynched in the enforcement of his duty at Newark, O, the following statements formed parts of an editorial appearing in the *Star* for July 12, 1910:

> Deplorable as the Newark disgrace has proven, it will not have been in vain if the warning lesson is learned by other Ohio cities. Newark started out and practised open contempt for the known law. Its municipal government was anarchistic. The contempt for the manifest order against saloons grew to contempt for all authority and there was no law. . . . City officials will be impelled to a new consecration to duty and the citizenship generally will be more devoted to law and order and the preservation of liberty and the guarantee of security.

The issue of the *Star* for July 16, 1919, contained an editorial against the violation of the Rose Law, a portion of which read as follows:



WARREN G. HARDING
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> The prosecution of the Rose Law violators is interesting all of Marion. This fair city is not to be surrendered to the defiance of law. The people will not submit to bootlegging and booze bartering. The legalized saloons were voted out because they flagrantly ignored the law, and no sneaking successors and alley purveyors are to be allowed to continue in their place.

Throughout his entire political career Harding was always strong for law enforcement; and with respect to the enforcement of the Prohibition Amendment, he made the following observations in his speech of acceptance of the nomination for the Presidency:

> I believe in law enforcement. If elected, I mean to be a constitutional president, and it is impossible to ignore the constitution, unthinkable to evade the law, when our every committal is to orderly government. People will ever differ about the wisdom of the enactment of a law—there is divided opinion respecting the Eighteenth Amendment and the laws enacted to make it operative—but there can be no difference of opinion about honest law "enforcement."

An outstanding feature of President Harding's administration, especially prominent during the

two years that preceded his death, was his policy of enforcing the Eighteenth Amendment. During the last year (1923) of his life he came out strongly for Prohibition enforcement; and when he announced that he would seek renomination and reelection to the Presidency, the *New York Tribune* declared that the enforcement of the Eighteenth Amendment would be a very prominent plank in his platform. Harding and his advisers were said to be looking forward to the conference of governors, which was to be held in Washington in May, as a medium through which it would be made more emphatic that the Harding administration was fully committed to the dry cause.

In May, 1923, President Harding wrote to Mrs. William Tilton, the legislative chairman of the Congress of Mothers and Parent-Teachers Association, and congratulated the organization on its 100-per-cent legislative program, which had just been endorsed at the 1923 convention in Louisville, Kentucky. Some of the most prominent resolutions adopted at this convention included declarations for obedience to law, preservation of the Volstead Act, and 100-per-cent enforcement of the Prohibition Amendment, with the assistance of the United States Navy against the rum fleet. In commending the convention the President told Mrs. Tilton:

> I do not want to be regarded as committing myself in detail to everything you suggest as having commended the unanimous support of the Association's convention, but I do want you to know that you have pretty nearly written my platform so far as you have gone.

In another letter, written May 1, 1923, to Wesley Wait, of New York city, with regard to the repeal of the New York Prohibition Enforcement Code by the State Legislature, President Harding made it plain that the Federal Government would use every means in its power to bring about effective enforcement of the Prohibition law throughout the United States. Wait had written to the President, urging that, if Governor Smith should sign the bill to repeal the Mullen-Gage enforcement law of New York, he and all other members of the New York Legislature who signed the measure should be suspended by a special session of Congress. In reply to Wait, President Harding made the following statement:

> With much of what you say I am fully in accord. Mr. Lincoln said at the time when slavery was still a recognized, established, and accepted institution throughout a considerable part of the Union that the nation could not exist half slave and half free. That expression has been accepted ever since as presenting the obvious and conclusive logic of the situation which then confronted the Union.
>
> The nation has deliberately, after many years of consideration, adopted the present policy, which is written into the Eighteenth Amendment. It is the law of the land and of every State within the Union. So long as it remains the national policy there can be only one course for the national Government to pursue. That is to use every means to make effective the law passed in compliance with this constitutional mandate.
>
> To do this will be the unquestioning policy of the present administration; and I may add that I am firmly convinced that it must be the policy of other administrations that shall come hereafter.

During the latter part of May, 1923, President Harding declared that he would employ the United States army and navy and all other arms of the law at his command to keep rum-running ships away from the coasts of the United States. In this decision he was supported by the Supreme Court of the United States, which declared that all ships, both foreign and domestic, should be prohibited from bringing liquor into ports of the United States. This attitude of the President had the effect of dissipating to a large extent the rum fleet which had been riding at anchor just outside the three-mile limit. The position of President Harding in this matter was but a repetition of the principle first advocated by him in his annual message to Congress on Dec. 8, 1922, in which he called for rigorous and literal enforcement of the Prohibition law in the following words:

> Let men who are rending the moral fibre of the Republic through easy contempt for the Prohibition law, because they think it restricts their personal liberty, remember that they set the example and breed a contempt for law which will ultimately destroy the Republic. . . .
>
> Constitutional Prohibition has been adopted by the Nation. It is the supreme law of the land. . . .
>
> The day is unlikely to come when the Eighteenth Amendment will be repealed. This fact may as well be recognized and our course adapted accordingly. . . .

On June 20, 1923, President Harding started from the national capital on a tour through the western States and Alaska which was to cover 7,500 miles in 39 days. After speaking at St. Louis, Hutchinson, and Kansas City, he went to Denver, Col., where he declared that it was his belief that the Eighteenth Amendment would never be repealed, nor the Volstead Act weakened.

In an address dealing with the subject of law enforcement, which he delivered on June 25, 1923, the President made the following strong statements:

> But for the present there are immediate problems before us which cannot await the possible creation of any such slow-moving mechanism of philosophic consideration. The Prohibition Amendment to the Constitution is the basic law of the land. The Volstead Act has been passed, providing a code of enforcement. I am convinced that they are a small, and a greatly mistaken, minority who believe the Eighteenth Amendment will ever be repealed. . . .
>
> The general policy of the States to support the Prohibition program and to cooperate with the Federal Government regarding it is attested by the fact that almost unanimously the States have passed enforcement laws of their own. . . .

In this speech President Harding spoke as follows of the action of Governor Smith and the New York Legislature in repealing the State enforcement code:

> The National Government has been uniformly considerate of the sensibilities of the States about their rights and authorities. But when a State deliberately refuses to exercise the powers which the Constitution expressly confers on it, it obviously commits itself to a policy of nullifying State authority, the end of which we are reluctant to conjecture.

In closing this address, the President appealed for law enforcement in the following words:

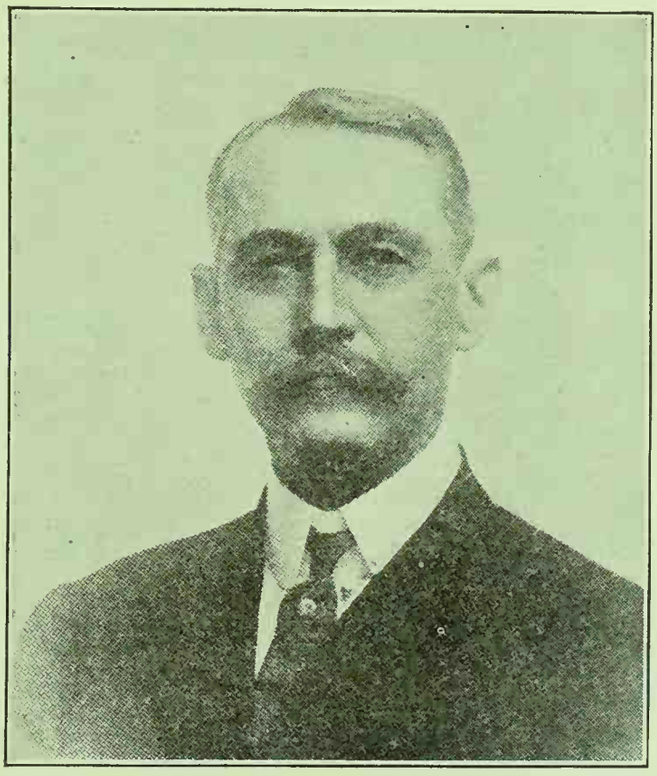
> Whatever satisfaction there may be in indulgence, whatever objection there is to the so-called invasion of personal liberty, neither counts when the supremacy of law and the stability of our institutions are menaced. With all good intentions the majority sentiment of the United States has sought by law to remove strong drink as a curse upon the American citizen, but ours is a larger problem now to remove lawless drinking as a menace to the Republic itself.

July 8 found the President in Alaska, whence he returned to Seattle by way of Vancouver, British Columbia. On July 28 he was suddenly stricken in Seattle with ptomaine poisoning, and he was immediately taken from that city to San Francisco. Pneumonia set in and his condition became rapidly worse. The crisis seemed to have been successfully passed, however, and the attending physicians had announced that the patient was on the road to recovery, when, at 7:30 on the evening of Aug. 2, he died suddenly from a stroke of apoplexy.

The passing of President Harding removed a

stanch supporter of Prohibition at the time when he was most needed. His stand on the question of law enforcement had just begun to affect the wave of law violation which had been sweeping over the country.

HARDMAN, LAMARTINE GRIFFIN. American physician, lecturer, and Prohibition advocate; born at Harmony Grove (now Commerce), Jackson County, Ga., April 14, 1856; educated at the local schools, in the Medical Department of the University of Georgia (B.S., 1876), and at Bellevue Hospital Medical College, New York (M.D.). He took, also, postgraduate courses or hospital work at the New York Polyclinic, Guy's Hospital, London, England, and at Birmingham, England, and Paris, France. He began the practise of medicine and surgery in his native town, but at the same time devoted no small measure of his time and effort to the improvement of ag-



LAMARTINE GRIFFIN HARDMAN

riculture and the promotion of various community interests. He bought considerable tracts of land, and made a study of the problems of drainage, soil improvement, and diversification of crops, until the success of his farming operations served as object-lessons. He was active, also, in organizing the Northeastern Banking Company, of which he became president. He started the first oil-mill in that section and became president of the Hardman Oil Mill and Ginnery. Wheat-mills and cotton-mills followed, with which he was prominently associated. In 1907 he married Emma Wiley Griffin, of Valdosta, Ga.

From 1902 to 1906 he represented Jackson County in the Georgia Legislature, where he secured the passage of the law requiring the study of elementary agriculture in the public schools. In 1907 he was elected State Senator, and was active in securing statutory Prohibition in Georgia. Besides taking part in the various Prohibi-

tion campaigns, Hardman steadily promoted educational propaganda, frequently lecturing on the nature and effect of alcohol. He was for a time member of the Georgia Anti-Saloon League, and represented that State on the National Board of Directors.

HARDWARE. A colloquialism for intoxicating liquor, sometimes with special reference to the fact that its sale is forbidden. The expression was formerly common in the northern parts of the United States and in Newfoundland.

HARDY, CHARLOTTE (ABBOTT). American temperance worker; born at Ogden, Monroe County, N. Y., April 6, 1831; died at Lincoln, Neb., March 19, 1897. After graduating from Leroy Female Seminary (1852), she taught in the public schools of Grand Rapids, Mich., and in Elmira Female College, New York. In 1855 she married HARVEY WESLEY HARDY, and settled in Gainesville, N. Y. In 1868 the couple moved to Aurora, Ill., and, in 1871, to Lincoln, Neb.

Mrs. Hardy was one of the women who started the anti-saloon crusade in Lincoln in 1874. They held prayer-meetings in saloons and on the sidewalks in front of them until the city passed an ordinance forbidding this. She was one of the first organizers of the W. C. T. U. in Lincoln, and was the first president. She was also a member of the convention which inaugurated the State W. C. T. U., and was for several years president of that organization. Related to Frances E. Willard, she was associated with her in many of her plans and undertakings.

HARDY, HARVEY WESLEY. American farmer and temperance leader; born at Perry, N. Y., Oct. 29, 1825; died in Lincoln, Neb., Jan. 10, 1913. He was educated at Lima Seminary and Genesee College. In 1855 he married Charlotte Abbott, who some years later became president of the Nebraska Woman's Christian Temperance Union (see HARDY, CHARLOTTE (ABBOTT)). With the exception of a few years spent in teaching and as superintendent of schools in Wyoming County, the earlier period of Hardy's life was spent in farming. After the Civil War he removed to Lincoln, Neb., and engaged in business. At first a Whig, he joined the Republican party in its early days, and was elected mayor of Lincoln on the Republican ticket in 1877.

Always interested in the temperance cause, the license system occasioned Hardy no little perplexity; and he rebelled against signing a license, even though his official duty required him to do so. When, at last, after taking legal advice, he performed this official act he conceived the idea of diminishing the number of saloons by raising the license fee to the highest figure authorized by the State law. After laboring with the councilmen to this end he succeeded in getting an ordinance passed raising the license fee to the then unheard-of figure of $1,000. This action aroused the fierce opposition of the saloonists, and he was shot at twice in one evening while sitting at his desk in his store. Another night a coffin was left at his door. Hardy coolly sold this coffin to the county authorities for $13, and turned the money over to the local W. C. T. U. Hardy was reelected as mayor, and came to be widely known as the "Father of High License." The result of the experiment in Lincoln was, however, disappointing.

The saloons were reduced in number from 22 to 5, and the temperance people at first supposed that they had scored a victory; and on this theory they proceeded to inaugurate a campaign for high license. This movement was led by John B. Finch; following as "the next best thing" after the failure of that eloquent leader to secure statutory Prohibition for Nebraska. Finch and Hardy, together with other advocates of the new scheme for dealing with the liquor evil, secured from the Legislature a high-license law for the State, in the face of great opposition from the liquor men. In a short time, however, the two opposing parties changed sides; the liquor men becoming the champions of high license, and the temperance leaders realizing to their sorrow that they had made a serious mistake. Writing on this subject in May, 1901, Hardy said:

> The high-license law is a measure best calculated to deceive honest temperance people of anything that has ever come to the surface. We supposed that it was a step in the right direction, but after a year or two we discovered it was a step the other way. We were not long deceived. John B. Finch was our right-hand man in constructing the ordinance for the city of Lincoln, and when it was made a State law, every temperance man and woman was equally deceived. It reduced the number of saloons in the city of Lincoln from twenty-two to five, but it did not reduce the drink curse one bit; it actually made the saloons more respectable and thus they became a stronger temptation to young men. When simmered down it is nothing more or less than the people going into partnership with the saloon-keeper and taking a part of the profits. It thus serves as a bribe to the voter. Hundreds of church members in the city of Lincoln vote for the continuance of the license system just for the forty thousand dollars that we get out of the profits, and it is just as bad everywhere. We look back upon the part we took in the matter as the mistake of our life. If left to the liquor-dealers alone, high license would receive nine-tenths of their votes. It is actually a saloon perpetuator.—Woolley and Johnson, "Temperance Progress in the Century," p. 488.

The fight over high license led Hardy into the Prohibition party, where he did valiant service until the "Pittsburgh Split" of 1896, when he withdrew with the "Broad-gage" wing of the party. He was one of the stalwarts of the Lincoln Red Ribbon Club, and for many years was a striking figure in State temperance gatherings of every sort. In 1884 he was the Prohibition party candidate for the State Senate, and two years later he became the party candidate for governor.

HARDY, THOMAS. English coal-miner, commercial traveler, and temperance worker; born at Providence, near Walkden, Lancashire, May 6, 1834; died at Handsworth, Birmingham, June 11, 1894. His schooling was very brief, as he had but two years in the elementary school of his native village. At the age of seven years he began to work in a coal-pit, and remained in that occupation for thirteen years, finally becoming a pit-head man. For a time he was employed as a striker in an iron-foundry, after which he was an assistant in a drapery and grocery store, and later a commercial traveler. In 1854 he married Elizabeth Barrett (d. 1911).

While still quite young Hardy became a Christian worker, and was known throughout his section of the country as "little Tommy Hardy, the boy preacher." Later in life he became a local preacher. But his work in behalf of the temperance cause was much more successful. The son of a drunken coal-miner, he early came to know the miseries attending the liquor traffic. When he was but eleven years of age (Sept. 1, 1845) he signed the total-abstinence pledge. In 1857 he became a temperance missionary, and in the following year was appointed one of the agents of the British Temperance League, in which capacity he served for many years. He affiliated himself with the Independent Order of Good Templars; and at the time of the split between the American and English sections he was chosen Grand Worthy Treasurer of the English branch.

In 1883-84 Hardy visited the United States and Canada, where he spent seven months in lecturing. He was appointed organizing secretary of the Wesleyan Temperance and Band of Hope Union of Manchester in January, 1890, after having served for five and one half years as one of the superintendent agents of the United Kingdom Alliance. In 1895 he became superintendent of the Staffordshire district, serving until his death.

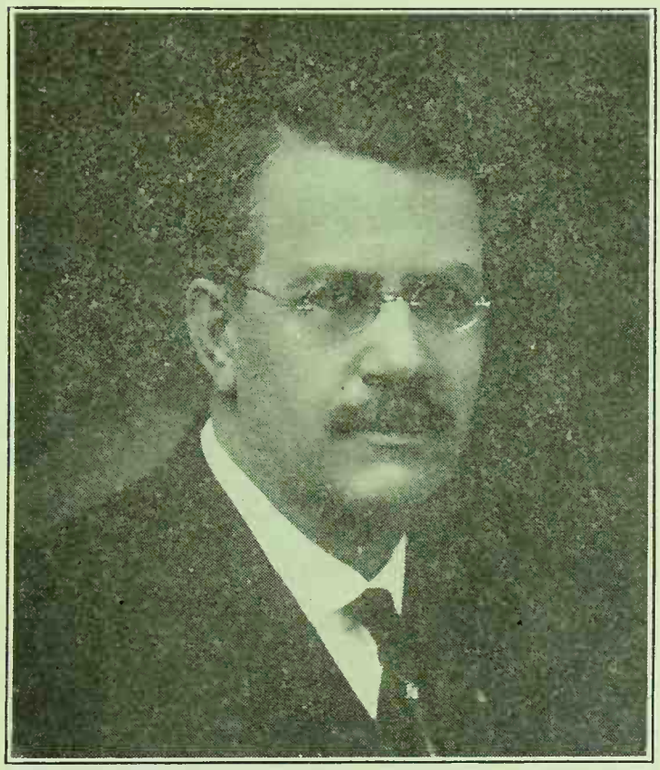
THOMAS HARDY

HARE, FRANCIS WASHINGTON EVERARD. British physician; born in Dublin Feb. 13, 1857; educated at Fettes College, Edinburgh, and London University. He is a member of the Royal College of Surgeons (1879) and M.D. of Durham (1891). He married Ethel Maud Bell, of Bundaberg, Queensland, Australia, Oct. 6, 1902. He was successively surgeon for the P. & O. Steamship Navigation Company; surgeon-superintendent of the Queensland Immigration Service; resident medical officer and acting superintendent, Brisbane General Hospital; medical superintendent, Charters Towers District Hospital, Queensland; inspector-general of Hospitals, Queensland; visiting medical officer, Diamantina Hospital, Brisbane; and consulting physician of the Brisbane General Hospital.

Since 1905 Hare has been medical superintendent of the Norwood Sanitarium, London, S. E., England, and in this position he has been able to observe fully the effects of alcoholism. He has em-

bodied his observations in the book "On Alcoholism: its Clinical Aspects and Treatment." He has written, too, a brochure on Delirium Tremens. Other works of his are: "The Cold-Bath Treatment of Typhoid Fever" and "Food-Factor in Disease."

HARE, THOMAS MEFFORD. American clergyman and Prohibition advocate; born in Brown County, Ohio, April 13, 1864. He was educated for the law, but turned aside from that profession to enter the ministry of the Methodist Episcopal Church. He was admitted into the Ohio Conference in 1892, and served pastorates in that body until 1900, when he was employed by the Ohio Anti-Saloon League as superintendent of the Canton district, and was later transferred to the superintendency of the Cleveland district. He served successively as superintendent of the Wisconsin Anti-Saloon League, District of Columbia Anti-Saloon League, and South Carolina Anti-Saloon League, and then became superintendent of the West Virginia Anti-Saloon League, where occurred the memorable campaign which placed that state in the "dry" column. The constitutional amendment was adopted by popular vote in November, 1912, and became effective July 1, 1914.



REV. THOMAS MEFFORD HARE
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Following this decisive vote of the people in favor of Prohibition, the Legislature, in 1913, passed a stringent enforcement measure providing for a State Commissioner of Prohibition and other features which served to place the Mountain State in the foreground of the commonwealths which have determined to free themselves from the dominion of the liquor power. In these several campaigns Hare took the lead. Forceful and captivating on the platform, aggressive and fearless in launching his campaigns, and resourceful in countering the enemy's strategy, Tom Hare, as the people prefer to call him, has left an enduring name in West Virginia. He was later made superintendent of the Maryland-Delaware Anti-Saloon League. His campaigns in those two States were characterized by the same energy and ability which he had displayed in other States, and were fruitful in transferring a number of counties to the dry column and in laying foundations for later legislative and popular victories. Returning to Ohio in 1917, he participated in the State contest of that year as assistant campaign manager. He was then successively superintendent of the Cincinnati District and field organizer of the Ohio Anti-Saloon League. In 1923 he was appointed State superintendent of that League, and retained office until January, 1925, when he resigned owing to ill-health. He has since been engaged in evangelistic work. His home is at Westerville, O.

HARFORD, CHARLES FORBES. English physician, missionary, and temperance advocate; born at the Parsonage, Keswick, Cumberland, Dec. 31, 1864; died in London July 4, 1925. He was educated at Repton, at Trinity College, Cambridge (M.A.), and at St. Thomas's Hospital, London (M.D.). He married Miss Adeline Clapton in 1893. In 1890 Harford went out to Africa as a medical missionary for the Church Missionary Society and remained in that country for two years. On his return to England he was one of the founders and the first principal of Livingstone College. Later he served as secretary of the Medical Committee (1893), physician (1903-11), and again as secretary (1911-19), of the Church Missionary Society, also acting as secretary of the Society of Tropical Medicine and Hygiene during the years 1908-17. He was subsequently captain of the Royal Army Medical Corps, diocesan reader in London, St. Albans, and Chelmsford dioceses, Refraction Assistant at St. Bartholomew's Hospital, Oculist to School Clinics in London and Hertfordshire, and Instructor in Health and Outfit to the Royal Geographical Society. He was the author of "Pilkington of Uganda"; "Do You Pray Daily?"; "Hints on Outfit for Travellers in the Tropics"; and "Mind as a Force."

Harford's missionary experience led him to enter the temperance fight as it had enabled him to see for himself the havoc wrought among the African natives by "trade spirits," the liquor imported from Europe. For that reason he became associated with the Native Races and Liquor Traffic United Committee, acting as secretary (1899-1909), and succeeding to the chairmanship of the Executive Committee in 1916; and thereafter he practically devoted his life to fighting alcoholism among the native races. He was instrumental in bringing about the formation of the Fédération Internationale pour la Protection des Races Indigènes contre l'Alcoolisme ("International Federation for the Protection of Native Races against Alcoholism"), and he served as joint secretary of the Federation. He also took an active part in general temperance work in England, serving as secretary of the Church of England Temperance Society during 1919. At the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., in 1920, it was ordered that a paper by him on "Alcoholism and the Native Races as an International Problem," in which he gave a history of the reforms already accomplished, and appealed for further prohibition of the traf-

fie by international action, be printed in the Proceedings of the Congress.

Harford took a prominent part in securing the adoption of the first international measures to check the evils of the liquor traffic among the natives by the Brussels Conference; and thereafter he continued to urge the faithful enforcement of the alcohol clauses of the Brussels General Act, and continually strove to interest the British Parliament and the Colonial office in the cause. He himself was in favor of full prohibition of the traffic, but he tried to enter into the motives of those who did not go so far. Shortly before he died he prepared for the Geneva Conference (held Sept. 2-4, 1925), a report on "The Great Powers and the Liquor Traffic Among the Native Races." (See "Proceedings of the Fifteenth International Congress against Alcoholism," p. 291, Washington, D. C., 1921; and *International Review against Alcoholism*, No. 4, Lausanne, Switzerland, 1925, p. 225.)

HARGREAVES, JOSEPH. English clergyman and temperance pioneer; born about 1806; died at Manchester Feb. 10, 1886. About 1830 he was ordained a Wesleyan Methodist minister, and in 1834 he was appointed to the Albion Street Church, Leeds. After serving pastorates at Sheffield and (for six years) at Hull, he went to Manchester to assume charge of that district. Following his retirement from active ministerial duties, he became secretary to the fund for the extension of Methodism in Great Britain.

Hargreaves was one of the earliest and most zealous of the ministerial apostles of temperance. He became identified with the movement about 1832, and from that time until his death cooperated with other Methodist ministers in an endeavor to build up a united sentiment against the liquor traffic in the United Kingdom. He assisted in the formation of the Wesleyan Methodist Temperance Society in 1877. This organization was established as part of the church machinery, and was under the official control of the Conference.

As a temperance reformer Hargreaves was much in advance of the sentiment of the times and of his denomination. He was an energetic and outspoken advocate of teetotalism, Sunday-closing, and the use of unfermented wine at the Sacrament, and was a firm friend and strong supporter of Bands of Hope and the United Kingdom Alliance. In 1873 he was elected Grand Worthy Chaplain of the English Good Templars.

HARPER, FRANCES ELLEN (MATHIUS). American author, lecturer, and temperance worker; born in Baltimore, Md., Sept. 24, 1825; died in Philadelphia Feb. 20, 1911. She belonged to the colored race, and at that time there were no facilities in the common schools for the education of colored children. Private schools had, however, been established in which negro teachers were permitted to give instruction to children of their own race, and in one of these, kept by her uncle, the young girl acquired the rudiments of an English education. She also diligently employed her spare time in later years by borrowing books from the private libraries of the homes in which she was employed as a servant. Her mind was of high order and she absorbed knowledge readily, at length becoming a teacher, but quitting this profession in a short time to accept the position of

lecturer for the Pennsylvania Anti-Slavery Society.

In 1860 Miss Mathius married a Mr. Harper, who died four years later. After his death Mrs. Harper became interested in temperance work, and in 1883 she was appointed superintendent of work among the colored people by the National Woman's Christian Temperance Union. She continued for many years to serve effectively in different positions, as superintendent, organizer, and lecturer. In Maryland she was employed to speak in several counties in the interest of local option. She was a director in the Association for the Advancement of Women, and also vice-president of the Universal Peace Society. Mrs. Harper was the author of a number of books, some of which won their way to a wide circulation. Among them may be mentioned: "Forest Leaves"; "Sketches of Southern Life"; "Lyrics of the Bible"; "Iola Leroy, or Shadows Uplifted"; and "Atlanta Offering" (poems for the Atlanta Exposition).

HARRAIS, MARGARET KEENAN. American educator and temperance reformer; born at Batesville, Ohio, Sept. 23, 1872; educated at Northern Indiana Normal School, Valparaiso, Ind., and

MRS. MARGARET KEENAN HARRAIS

at Valparaiso University (B.S. 1906). Miss Keenan began teaching in the rural schools of Ohio at the age of sixteen, after which she acted as principal of public schools in various parts of Idaho (1897-1911). Later she removed to Alaska, where in 1914 she became principal of schools at Skagway, serving there for two years, and then going to Fairbanks where she was city superintendent of schools for another two years. On Oct. 25, 1920, she married Martin Luther Harrais, of Fairbanks, and removed with him to McCarthy where her husband had some mining interests.

Mrs. Harrais came from a temperance family, and was trained from childhood in temperance work by her father. She lost two positions as su-

perintendent of schools because of her temperance activities in wet communities. While teaching in Idaho she served as vice-president of the Woman's Christian Temperance Union of South Idaho. She was one of two women who organized and "put across" the plebiscite of 1916 which made Alaska dry. In that same year she was elected vice-president at large of the Alaska Territorial W. C. T. U., and later went to California still holding that position. While a resident of California she served as national publicity woman for the National W. C. T. U. (1920-24). In 1924 she returned to Alaska and became president of the Territorial Union, in which capacity she still serves, with headquarters at McCarthy. Mrs. Harrais is chairman for Alaska of the Woman's National Committee for Law Enforcement.

Mrs. Harrais was most successful in political and legislative work. She helped organize the campaign that secured California's enforcement code in 1922, and furnished the copy and secured the publication of 50,000 columns of publicity for the same. In Alaska she was instrumental in securing the passage of an antitobacco law, an anti-pool-hall law for minors, the Alaska dry law, an educational code, etc. In the spring of 1925, she was active in the defeat of two campaigns to repeal the existing Alaskan dry law.

HARRAP, JOSEPH. English temperance worker; born at Ossett, Yorkshire, about 1822; died at Leicester March 19, 1883. Left fatherless when he was quite young, he was employed in a local cotton-mill, and, after leading an unsuccessful strike for higher wages at Ossett (1835), he found work in a woolen-mill at Wakefield. He was then apprenticed to a shoemaker at Horbury, with whom he remained until he was 21 years of age. He then for a time was a Primitive Methodist lay preacher; but he left the ministry and went to Whitwick, Leicestershire, where he set himself up in business as a shoemaker. He was twice married, the date of his first marriage being October, 1847, and his first wife dying in 1878.

Harrap finally became a very successful insurance agent (1853), and gave up the shoe business (1856) to become district manager for the United Kingdom Temperance and General Provident Life Institution for Leicestershire, Derbyshire, and Nottinghamshire. He removed to Leicester in 1856 and resided there for the remainder of his life.

Harrap signed the total-abstinence pledge at Horbury in October, 1839, and became a warm adherent of the temperance cause. For 44 years he labored strenuously for the advancement of the total-abstinence movement, holding temperance meetings, both indoors and in the open air in various parts of the counties of Leicester, Derby, and Nottingham. He was a warm friend and a strong supporter of the United Kingdom Alliance, the Band of Hope Union, and Good Templary. In the Independent Order of Good Templars he was elected (1872) Grand Worthy Sentinel of the Grand Lodge of England, and later he became District Deputy for Leicester. A few years prior to his death he visited America. Both at home and abroad he always proclaimed the benefits of total abstinence.

HARRIMAN. A city in Roane County, Tennessee, U. S. A.; population (1920) 4,019. It was founded in 1890 by the East Tennessee Land Company, and was chartered as a city in 1891. The charter was revised in 1899.

Harriman was long known as the "Prohibition town of Tennessee," it having always outlawed the liquor traffic. Section I of Art. IX of the Land Company's By-Laws reads:

> Every contract, deed, or other conveyance, or lease of real estate by the Company shall contain a provision forbidding the use of the property or any building thereon for the purpose of making, storing or selling intoxicating beverages as such.

Section 20 of the City Charter granted to the City Council the exclusive right to restrain and regulate the selling or giving away of any intoxicating liquors within the city and provided "that it shall be unlawful for any person to sell or tipple intoxicating liquors, including wine, ale and beer . . . within one mile of a school or within one mile of a church, or any other building in which people assemble for religious worship."

In addition to these restrictions there was a State law prohibiting saloons within a four-mile radius of the city.

In 1893 the American Temperance University was founded at Harriman; in 1900 its name was changed to the "American University of Harriman"; and in 1903 the institution was transferred to the Christian (Disciples') Church.

At one time Harriman contained seven churches for whites and three for colored people. One of the former, the Independent Methodist Church, claimed to be the first absolute Prohibition church in the United States. Every person admitted to membership in the Church pledged himself or herself "never by voice, pen, or vote to support any person for office or any political party, who, or which, does not openly declare in favor of the prohibition of the liquor traffic."

Long before the adoption of the Eighteenth Amendment to the Constitution of the United States the general sentiment of Harriman's population was strongly in favor of a prohibitory law.

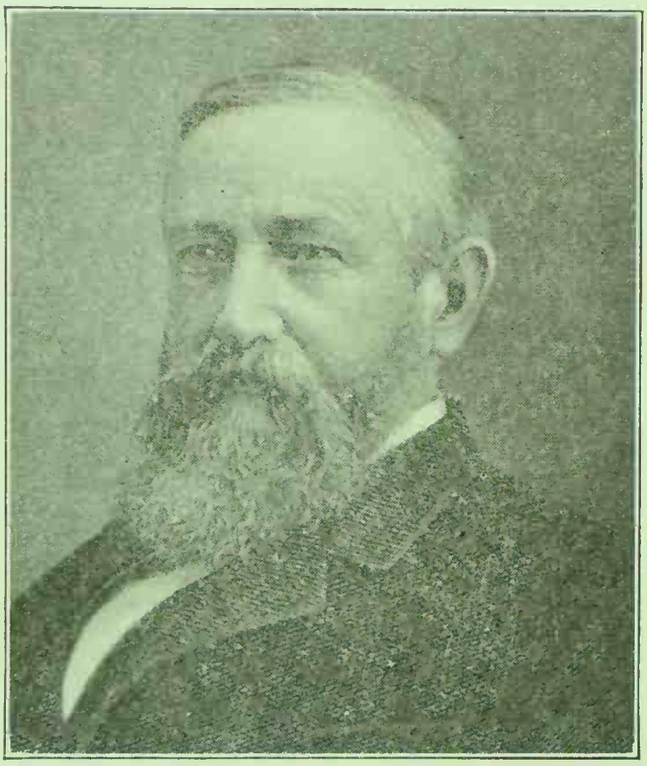
HARRINGTON, LEICESTER FITZGERALD CHARLES STANHOPE, Fifth Earl of. English soldier and temperance advocate; born in 1784; died at Elvaston Castle, near Borrowash, Derbyshire, Sept. 7, 1862. In 1823-24 he was in Greece with Lord Byron in the fight for Greek independence. Upon his return to England, he renounced the military life and entered politics. He wrote "A Sketch of the History and Influence of the Press in British India" (1823) and "Greece in 1823 and 1824" (1824). Upon the death of his brother, in March, 1851, he became the fifth Earl of Harrington.

As Colonel Leicester Stanhope he had been an early and ardent friend of the United Kingdom Alliance, and had given evidence before Buckingham's Select Committee on Intemperance in 1834. In 1860, as a member of the House of Lords, he with Lord Denman voted for the absolute rejection of Gladstone's Refreshment Houses and Wine Licenses Act. He was chosen a vice-president of the United Kingdom Alliance, and in 1862 he participated in the International Temperance and Prohibition Convention, held in London. For several years he threw open the magnificent gardens and grounds of Elvaston Castle to various temperance societies and a number of very successful temperance fêtes were held there.

HARRISON, BENJAMIN. Twenty-third President of the United States; born at North Bend,

Hamilton County, Ohio, Aug. 20, 1833; died at Indianapolis, Indiana, March 13, 1901. He was educated at an Ohio district school, at Carey's Academy (now called Farmer's College), Walnut Hills, Cincinnati, and at Miami University, Oxford, Ohio. In 1852 he entered the law office of Judge B. S. Storer, in Cincinnati, and soon afterward was admitted to the Ohio bar.

In March, 1854, Harrison moved to Indianapolis, where he formed two law partnerships prior to the Civil War, the first being with William Wallace (1855-60), and the second with the Hon. W. P. Fishback (1860-62). Shortly after settling in Indianapolis, he was appointed crier of the Federal Court, holding that position four years, and in 1860 he was elected clerk of Marion County.



BENJAMIN HARRISON

At the outbreak of the Civil War he enlisted as a second lieutenant in the 70th Regiment of Indiana Infantry Volunteers, most of whom he himself recruited. In a short time he was promoted captain, later was appointed colonel of the 70th Regiment, and on March 22, 1865, was brevetted brigadier-general.

Returning to civil life, Harrison served one term (1864-68) as reporter of the Supreme Court of Indiana, and in 1876 was the Republican nominee for governor, but was defeated. In 1878 he presided over the State Republican Convention; in 1880 he was chairman of his State delegation; and the same year he was elected to the United States Senate for a term of six years. At the National Republican Convention in Chicago in June, 1888, Governor Harrison was nominated for the Presidency, on the sixth day of the balloting, and in November he was elected. Some of the more important acts of his administration were: the Samoan Treaty with Germany and Great Britain (1889); the Bering Sea Treaty with England, with reference to poachers (1892); an indemnity payment to Italy for the New Orleans massacre; the Chilian imbroglio; and the question of Chinese immigration.

At the Republican National Convention of 1892, held at Minneapolis, Minnesota, Harrison was renominated, but at the fall election he was defeated by the Democratic nominee, Grover Cleveland. He then resumed the practise of law.

Harrison was a strong opponent of Prohibition, but a firm believer in local option. While a member of the U. S. Senate, he delivered a speech at Danville, Indiana, Nov. 26, 1887, in which he said:

> Heretofore the Republican party [of Indiana] has had some dalliance with the liquor traffic. . . . We said in our State platform that we were in favor of clothing local communities with power to act upon this question. There I stand, for one, to-day. I do not believe in State Prohibition as the best method of dealing with this question.

He was twice married: (1) in 1853 to Caroline Lavinia Scott (d. 1892); (2) in 1896 to Mary Scott (Lord) Dimmick.

His life was written by Gen. Lewis Wallace (Philadelphia, 1888).

HARRISON, JAMES MURRELL. Canadian clergyman and temperance advocate; born at Ridgetown, Ontario, Canada, Oct. 13, 1849; died at Summerland, British Columbia, Aug. 15, 1915. He was educated in the public schools of his native place and in the Toronto Normal School. He married Anna Philip, of Pomeroy, Manitoba, in 1878. Harrison entered the ministry of the Methodist Church in 1872, was ordained in 1877, and spent nearly the whole of his ministerial career west of Lake Superior. He was secretary of the Manitoba Conference in 1887, president in 1890, and a member of the General Conferences of 1880, 1894, 1898, and 1902. Later he became president of the Alberta Conference. He was a member of the Board of Directors of Alberta College, Edmonton, and also of Wesley College, Winnipeg.

Harrison was active in a number of temperance societies in Canada, having joined the Sons of Temperance in 1873, the Independent Order of Good Templars in 1875, and the Royal Templars of Temperance in 1891. He was elected president of the Manitoba branch of the Dominion Alliance in 1891, and in the same year was appointed chaplain of the Grand Council of Manitoba of the Royal Templars of Temperance. He was Grand Counselor in 1893, 1898, 1901-03, and Dominion Chaplain of the R. T. T. in 1900. He was, also, a member of the Dominion Council in 1900 and 1902. He was made Grand Chief Templar of the R. T. T., and was one of the leading officials of the North-West Prohibition Alliance. He lectured independently and continuously during his whole life on temperance. It has been said of him that he was "an ardent advocate of Prohibition, a loyal minister of the Gospel, a great citizen, a modern saint, honored by all who knew him."

HARRISON, WILLIAM. English commercial traveler and temperance worker; born at Allendale, Northumberland, in 1829; died at Bishop Auckland, Durham, Feb. 3, 1898. For many years he traveled for an ironmongery and art metal firm.

The son of a religious father, Harrison early interested himself in his church (Primitive Methodist), and from his boyhood was an active temperance worker. In the Sons of Temperance he was a pioneer in the North of England. He became Grand Worthy Patriarch of Sunderland district, and subsequently he introduced the Order

into Bishop Auckland, filling successively the offices of G. W. Patriarch, Grand Scribe, and Grand Treasurer. He held the last-named position from 1866 until his death.

HARRISON, WILLIAM HENRY. Ninth President of the United States; born at Berkeley, Charles City County, Virginia, Feb. 9, 1773; died in Washington, D. C., April 4, 1841. He was educated at Hampden-Sidney College, Virginia, and afterward studied with the intention of entering the medical profession. In 1791 he decided to join the army, and was commissioned an ensign in the First Regiment of Artillery by President George Washington and sent to the garrison at Fort Washington, near Cincinnati. In 1793 he became aide-de-camp to General Anthony Wayne, then engaged in protecting the frontiers from Indian depredations, and, as a result of his bravery at the battle of Miami (1794), was promoted captain and placed in command of Fort Washington (1797). While on duty here he married Anna Symmes, daughter of Judge Symmes, a local landowner. When peace had been made with the Indians, Harrison resigned his commission, and was appointed Secretary of the Northwest Territory by President John Adams. In 1798 he was a delegate to Congress. In 1800 the Territory of Indiana was created, Harrison being appointed first governor. He was reappointed in 1804 and 1808.

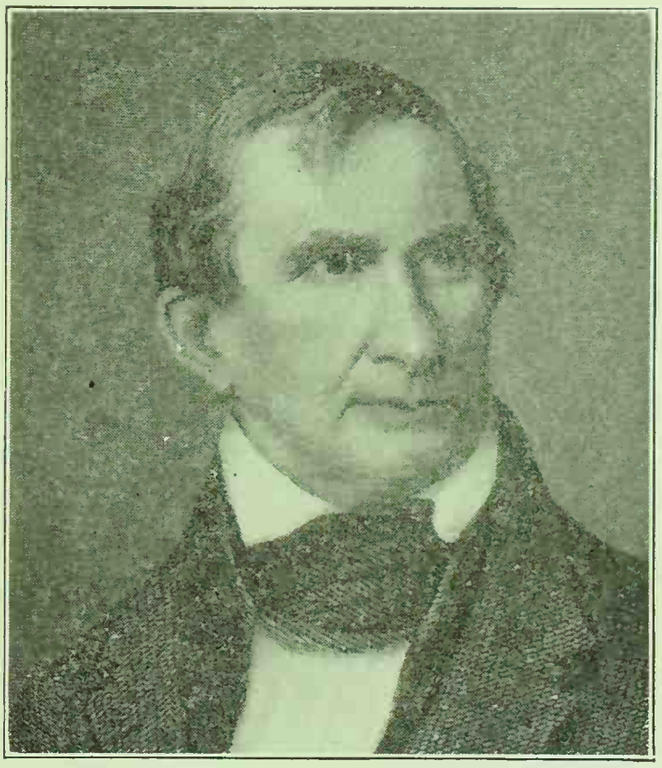
During this period Harrison was Superintendent of Indian Affairs. He labored unsuccessfully to avert war with the Indians, and was compelled to subdue Tecumseh, the final battle being that of Tippecanoe (Nov. 7, 1811).

In the War of 1812 Harrison was placed in command of the northwestern army. He repulsed the British under Proctor and, by the victory of Commodore Perry on Lake Erie (Sept. 10, 1813), was enabled to pursue the invaders into Canada, where he routed them in the Battle of the Thames (Oct. 5, 1813). At the beginning of the War he had been given a major-general's commission, and in August, 1812, he was made a brigadier-general in the regular army.

In 1816 General Harrison was elected to Congress, where he served until 1819, when he was given a seat in the Ohio State Senate. During this time he was also a Presidential elector. In 1824 he returned to Washington as a United States Senator from Ohio, remaining until 1828, when he was appointed Minister to the Republic of Colombia. In 1829 he retired to his farm at North Bend, but the people still claimed him, and in 1835 he was nominated by the Whig party for President. He was defeated by Van Buren; but in 1840 the tables were turned, and he was elected to the Presidency by an enormous majority. Exactly 30 days after his inauguration at Washington (March 4, 1841), President Harrison died somewhat suddenly of pneumonia. His remains rested for a few years in the Congressional Cemetery in Washington, and then were buried at North Bend, Ohio.

While governor of the Northwest Territory, Harrison did all that was in his power to aid the Indians, especially in their efforts to rid themselves of the liquor traffic. Several antiliquor movements were inaugurated by the Indians, the first and most important one being that led by Michikinikwa, chief of the Miami Indians, better known to the whites as "Little Turtle." He had petitioned President Adams for aid in his fight

against the drink evil among his people, but nothing was done. However, when Little Turtle appealed to Governor Harrison for relief, he found a valiant supporter. In his first message to the Legislature (July 29, 1805) the Governor recommended the prohibition of liquor-selling to the Indians, and drew an appalling picture of the misery and havoc that it had caused. On Dec. 6, 1806, a measure which prohibited the sale of intoxicants to all Indians within 40 miles of Vincennes was approved. Prior to this time, on July 15, 1801, Harrison had written to the Secretary of War, complaining of the treatment which his Indians had received at the hands of certain white settlers, especially traders, who had made the Indians drunk and then proceeded to cheat them out of their lands and pelts.



WILLIAM HENRY HARRISON

In 1805 he wrote Governor Tiffin, of Ohio:

> The dreadful effects which have been produced among our Indian neighbors, by immense quantities of ardent spirits which have been poured in upon them by our citizens, have long been known and lamented by every friend of humanity.

See ABORIGINES OF NORTH AMERICA, pp. 17-18.

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HARSHA, LAURA ELIZABETH (NEWCOMB). American school-teacher and temperance worker; born in New York State Aug. 25, 1858; educated in the High School of Pomona, Kansas. Miss Newcomb taught school for some time in that State, and was married there in 1878 to Mr. W. S. Harsha. In 1888 she moved to Indian Territory, and then lived for many years in Muskogee.

Mrs. Harsha was always interested in the temperance cause. As a girl she was a member of the Good Templar Order; later she joined the W. C. T. U., in which she was an active worker for more

than eighteen years. From 1888 to 1907 she was local president of the Muskogee Union; for ten years, treasurer and superintendent of different departments, especially in the Loyal Temperance Legion and the Young Women's Branch. She was Prison and Jail superintendent (1892-94), treasurer of Indian Territory W. C. T. U. (1896; 1899-1900), and superintendent of the Scientific Temperance Instruction Department. From 1901 for several years she was president of the Territory Union. For a year she taught a school among the Creek Indians. In 1924, on account of poor health, Mrs. Harsha retired from active work and removed to Houston, Texas, where she still resides. She is a life member of the Oklahoma W. C. T. U.

HART, WILLIAM HENRY. English merchant and temperance advocate; born Aug. 22, 1833; died at Sutton Coldfield, near Birmingham, Nov. 11, 1902. He carried on for a number of years a successful business as a wholesale provision merchant, and became one of the most honored citizens of Birmingham, taking a prominent place in its public life. He was an alderman of the city, a justice of the peace for Warwickshire, and a lay preacher in the United Methodist Free Church.

For more than 40 years Hart was a consistent and active teetotaler. He served in an official capacity with the Birmingham Band of Hope Union, the Birmingham Gospel Temperance Mission, and the Birmingham Auxiliary of the United Kingdom Alliance. In 1877 he cooperated in the establishment of the Birmingham Coffee House Company, one of the largest of its kind in the country; and he was for a number of years one of the directors of the Abstainers and General (formerly the Blue Ribbon) Assurance Company, Limited.

HARTLEY, ROBERT. Australian clergyman and temperance reformer; born at Trawden, Lancashire, England, March 8, 1817; died at Rockhampton, Queensland, May 25, 1892. At the age of seventeen he entered the ministry of the Primitive Methodist Church and for 26 years he traveled over the various circuits, extending from Oldham in Lancashire to the Channel Islands. In 1860 he emigrated to Australia, and settled in Sydney, where he began his ministerial duties and remained for four years. His next pastorate was at Rockhampton, where he labored with success for 20 years. An earnest advocate of temperance from an early period he consistently worked for the cause in all his pastorates. After his death a public drinking-fountain with a marble tablet was erected to his memory in Rockhampton.

HARTMAN, JOHN FRANKLIN. American clergyman and temperance worker; born at New Providence, Lancaster County, Pa., Dec. 7, 1868; educated at Westminster and Dickinson Colleges, and at Crozer Theological Seminary. He received the honorary degree of D.D. from Oskaloosa College (Iowa) in 1919. He married Mary Estella Clark, of Mt. Nebo, Pa., June 3, 1896. Ordained to the Methodist Episcopal ministry in 1898, he held charges in the Philadelphia Conference (1894-1903) at Mt. Nebo, Bethesda and Llanereh, East Mauch Chunk, and Clifton Heights. He was transferred to the Genessee Conference in 1904, serving at Akron, Albion, and Bath, N. Y., and returned to the Philadelphia Conference in 1913. From the latter year until 1916 he was pastor at Downingtown, Pa.

On Oct. 1, 1916, Hartman was appointed district superintendent of the Erie District of the Pennsylvania Anti-Saloon League, and is now (1925) in charge of the Pittsburgh district.

HARVARD COCKTAIL. A mixture of gum sirup, bitters, Italian vermuth, brandy, and seltzer water.

HARVEY, ALFRED FRANCIS. English temperance official and advocate; born in London April 6, 1870; educated privately. He has been active in English temperance circles for more than a quarter of a century, especially in connection with the legislative phase of the work. From 1896 to 1898 he was secretary to the Central Temperance Evidence Board, in connection with the Royal Commission on Liquor Licensing Laws; from 1898 to 1905 he served as assistant secretary of the Church of England Temperance Society; and during the latter period he was also secretary of the Central Temperance Legislation Board. In 1905 he was appointed general secretary of the Temperance Legislation League, which position he still holds (1925). He attended the Fourteenth International Congress Against Alcoholism, held at Milan, Italy, in 1913.

HARVEY, JOSHUA. Irish physician and pioneer temperance leader; born at Youghal, County Cork, Aug. 7, 1790; died there Nov. 29, 1871. He was educated in Dublin and Edinburgh (M. D. 1820). He married Elizabeth Deaves in 1822. From 1822 to 1859 he was physician to Bloomfield Retreat for the Insane, an institution managed by a committee of the Society of Friends, of which religious body he was a member.

Harvey's observations, while a medical student, of the harmful effects of drinking had led him to adopt total abstinence as the only safe course for himself, and later he became convinced that it was his duty to recommend the same policy to others. This course was by no means easy at a time when social drinking was widely prevalent and when imperious custom prescribed alcoholic remedies in the treatment of every case of sickness. He began an agitation in 1828, and on Sept. 14, 1829, in association with a few others holding the same views as himself, founded the Association for Discountenancing Intemperance, the name of which was soon changed to "Dublin Temperance Society," and acted as its secretary from 1829 to 1836. This organization took more advanced ground than the society which was formed about the same time by Prof. John Edgar at Belfast. On June 1, 1853, Harvey assisted in the formation of the United Kingdom Alliance; and he moved the adoption of the report at the first annual meeting held on Oct. 24 of the same year. His activity and interest in temperance work continued unabated throughout his life.

HARVEY, TILGHMAN. American temperance worker; born in Kent County, Delaware, near Burrsville, Maryland, Feb. 20, 1845. He attended the country schools at intervals totaling only 23 months in all, and spent the remainder of his time until his twenty-second year working as a farm hand. He then followed the trade of wheelwright and blacksmith for sixteen years, giving up this occupation to engage in business. On Dec. 23, 1869, he married Sarah E. Outten, of Vernon, Del. For over 25 years he was in the

hardware and furniture business at Burrsville.

Always an enemy of the liquor traffic, Harvey became especially active in the fight against drink in 1907. At this time his work for the Anti-Liecnse State Campaign Committee of Delaware was a conspicuous factor in ousting the saloons from Kent and Sussex counties. His position among the temperance workers of the country is rather unique in that he has never been a member of any temperance socity, his work in behalf of the cause having been almost entirely a matter of personal effort. He is the author of a large number of pamphlets attacking the saloon, and has been a frequent contributor to the temperance press. Several of his most notable pamphlets are devoted to refuting the arguments of persons who have attempted to justify the use of intoxicants on the ground that such use was sanctioned by Christ, among others the Rev. E. A. Wasson, author of "Religion and Drink." Harvey has at different times challenged Mr. Wasson and numerous other protagonists of the liquor traffic to debate the liquor question with him, but none of his challenges have ever been accepted.

In a pamphlet entitled "Christ Did Not Use Fermented Liquor," Mr. Harvey says:

> Some people seem to think that Christ used a fermented wine when he instituted the Lord's Supper—and quite a good many liquor advocates try to prove by the Bible that he did use a fermented wine. But it is not a true statement; it is contrary to Bible doctrine and it is contrary to good sound logic. If you will read the four passages of Scripture in the New Testament in which is given the account of the institution of the Lord's Supper you will find that the word wine is not used. Matt. xxvi. 26-29 [reads]: "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." . . . The fruit of the vine is not intoxicating; there is no alcohol in the fruit of the vine; it is pure, good, wholesome and health-giving; a beautiful emblem of the life and strength-giving grace of our Savior, Jesus Christ, and intoxicating wine is the emblem of putrefaction, corruption, disease, and sin. . . . When Christ instituted the Lord's Supper he used wine for an emblem of his blood, and he used bread for an emblem of his body. What kind of bread did he use? He used unleavened bread. . . . What is the meaning of unleavened bread? It means a bread not made light by fermentation. . . . But the quantity of alcohol that is in yeast or leaven is such a small amount that it is nearly . . . or quite all . . . destroyed by the heat in baking the bread. Yet, Christ would not use a leaven bread for an emblem of his body, because leaven bread is raised or made light by fermentation. This is positive proof that Christ would not or did not use a fermented wine for an emblem of his blood.

HARVEY, WILLIAM. English temperance advocate; born at Salford, Lancashire, in 1786; died in Manchester Dec. 25, 1870. At an early age he became a vegetarian and abstainer through his membership in the Bible Christian Church, whose discipline required abstinence from animal food and intoxicating liquors, and which was one of the first churches to use unfermented wine in the Holy Communion. Throughout his life he was a stanch advocate of the cause of temperanee reform. He successively advocated moral suasion, prevention, remedial agencies, restriction of the traffic, and, finally, absolute Prohibition. Harvey took an aetive part in the formation of the United Kingdom Alliance (1853), and served for many years as chairman of the executive of that body. He was chosen to represent the Alliance and other

English temperance organizations at the International Philanthropic Conference held at Brussels in 1856, at which the temperance question was discussed from the standpoint of the loss of national wealth and the injury to health and morality cansed by drinking habits. He led the Alliance in its support of Dr. Frederick R. Lees in his dispute with John B. Gough which greatly disturbed British temperance circles (1853), and in its opposition to Gladstone's Wine-licensing Scheme (1860). At the International Prohibition Convention held at London in 1862, he was chairman of the Economical and Statistical committee.

Harvey presided at a soirée of Life Abstainers held at Bolton April 1, 1865, which was attended by 643 life abstainers, at which time he stated that although he had not been a life abstainer, he had abstained for 55 years. He also served for many years as an alderman and as mayor of Salford. His three sons, **C. T.**, **Edward**, and **James**, were also life-long advocates of the temperance cause. The last-named succeeded his father as a member of the executive of the United Kingdom Alliance, and was a member of other committees. He was a devoted temperance worker and interested in all phases of the movement. He, also, was a member of the Salford Town Council and mayor of the borough. He died Nov. 23, 1894.

HASHISH or **HASHEESH.** An Arabic term, meaning literally "dried herb," and used colloquially to designate almost any vegetable growth that does not attain to the dignity of a tree, or, at least of a good-sized bush. It is the common name of a drug prepared in various forms from Indian hemp *(Cannabis sativa indica)*.

Bouillet's "Dictionnaire Universal des Sciences et Lettres" describes hashish as an extract of hemp, especially Indian hemp, boiled with butter, then mixed with sugar and made into pastilles. It produces an intoxication very distinct from that of alcohol. This is first manifested by laughter, sometimes convulsive; then comes an ecstasy in which the mind is filled with pleasant ideas; then a prostration of shorter or longer duration. Its frequent use ends in degradation and imbecility. Fanatical leaders have imposed on their followers with these visions (see HASHSHASHIN).

Hashish is produced from the tender tops of the common hemp, which has been cultivated for ages in India and other eastern countries. Its stimulant and narcotic qualities have long been known. Its effects vary as do those of alcohol. In Egypt, where it is known as *dagga*, its eultivation is prohibited, and the prohibition is easily enforced, as a field of it can not be concealed. The importation of hashish is, also, prohibited, but the law is extensively violated. The quantity of hashish seized is considerable. Lord Cromer, in his report for 1902, stated that in that year it was 16,768 kilos. The fines are never collected because the real importers can not be legally identified.

Hashish is imported in the form of powder, or in a mass compacted with honey, and this latter is rolled into slender sticks. When well dried these are broken finely, and small portions are smoked in pipes or in cigarettes. Again it is made into a soft confection with honey, and sometimes eaten, but oftener it is drunk with coffee. The user takes two cups: the first sweetened with this preparation, the second clear. It is also made in-

to a jam, with rose-leaves, etc., and eaten much like ice-cream. It is served thus in cafés; but a good many users prefer to buy the powder and prepare it according to taste in their own homes. In whatever way it is taken, the purpose is the same—to produce an exhilaration or intoxication, with wonderful visions and hallucinations, but invariably followed by depression or stupor. Some consider it also a stimulant of the sexual organs. All are agreed that the persistent use of hashish is a prolific source of mental derangement. In Egypt, at least, it does not usually produce violent insanity, but rather a dreamy absent-mindedness, progressing gradually to total imbecility. In his report for 1902 Lord Cromer quotes Dr. Warnock as saying that rather less than 21 per cent of the admissions to the Egyptian lunatic asylums were for insanity from the use of hashish. As only violent cases were admitted, it may well be assumed that much more than 21 per cent of the insanity of the country is due to hashish. As more than nine tenths of the population are Mohammedans, of whom the great majority religiously abstain from alcoholic drinks, hashish bears in Egypt much the same relation to insanity that alcohol does in Europe and America.

Dr. Moreau of Tours, who has written an elaborate work on this subject, "Du Hashisch et de l'Alienation Mentale," 1845, based not only on general observation, but on personal experience, in which he describes fully the *fantasia*, which is the term employed in the Levant to describe the excitement produced by this agent.

Probably no one has succeeded better than Bayard Taylor in describing the sensations of a hashish-eater, both in his ecstasy of delight and in his subsequent ineffable misery. He devotes a chapter of his book "The Lands of the Saracen" to the "Visions of Hashish." He experimented with the drug in Damascus. The following are sentences from his brilliant chapter:

> Those finer senses, which occupy a middle ground between our animal and intellectual appetites, were suddenly developed to a pitch beyond what I had ever dreamed, and being thus at one and the same time gratified to the fullest extent of their preternatural capacity, the result was a single harmonious sensation, to describe which human language has no epithet. Mahomet's Paradise, with its palaces of ruby and emerald, its airs of musk and cassia, and its rivers colder than snow and sweeter than honey, would have been a poor and mean terminus for my arcade of rainbows. Yet in the character of this paradise, in the gorgeous fancies of the Arabian Nights, in the glow and luxury of all Oriental poetry, I now recognize more or less of the agency of hasheesh.

Then came the dread reaction:

> Every effort to preserve my reason was accompanied by a pang of mortal fear, lest what I now experienced was insanity, and would hold mastery over me forever. The thought of death, which also haunted me, was far less bitter than this dread. I knew that, in the struggle which was going on in my frame, I was borne fearfully near the dark gulf, and the thought that, at such a time, both reason and will were leaving my brain, filled me with an agony the depth and blackness of which I should vainly attempt to portray.

Afterward he says of this experiment:

> It revealed to me deeps of rapture and suffering which my natural faculties never could have sounded. It has taught me the majesty of human reason and of human will, even in the weakest, and the awful peril of tampering with that which assails their integrity.

It is true that, by mistake, Mr. Taylor had taken an overdose of the drug, but that did not make his experience differ in kind, but only in degree, from that of its habitual users.

Compare BHANG.

HASHSHASHIN. A secret military and religious sect formed in Persia and Syria during the eleventh century A. D., from which name the English word "assassin" is derived. The originator was Hassan ben Sabbah, a learned missionary of the eastern Ismaelites, a branch of the Shiites. The Ismaelites had adopted beliefs of the nature of free-thought. They rejected all fixed rules of religion or morality, introduced an allegorical interpretation of the Koran, and established a secret hierarchy among their members, only a few of whom were initiated into the secret principles of their leaders. Hassan ben Sabbah seized the fortress of Alamut, in Persia, in the year 1090, where he founded the sect of *Hashshashin*, whose speculative principles were identical with those of the Ismaelites, but included the policy of secret assassination of their enemies. At the head of the organization was the Sheikh-al-Jebal, commonly known as the "Old man of the Mountains," under whom were three grand priors, who ruled the three provinces over which the Sheikh's power extended. Next came the initiated *dais*, or priors; after them, the *refiks* ("fellows"), who were in process of initiation; and next the *fedavies* or *fedais* ("devoted ones"), who were the assassins proper. The sixth and seventh orders were the *lasiks* ("novices") and the common people. These three last orders were kept uninitiated, and from the *fedais* the blindest obedience was exacted.

When the Sheikh required the service of any of these, the selected *fedais* were intoxicated with HASHISH. While in this condition they were introduced into the splendid gardens of their master and surrounded with every sensual pleasure. Under the stimulus of such a foretaste of Paradise, they were ready to perform every command of their ruler without question and regardless of results.

The organization soon began to make its power felt. One of the first victims was a former friend of Hassan, Nizam-el-Mulk, who died by the dagger. The death of Sultan Malik-Shah was also ascribed to the society; and his successor, Sultan Sanjar, was compelled to come to terms with it. Hassan died in 1124, having slain both his sons: the one for drinking wine, the other on suspicion of murder. The sect lost power in Persia, but acquired a firm hold in Syria, whence the murderers set out on a carnival of slaughter which accounted for the lives of many illustrious rulers. In time Massiat became the chief seat of the Syrian branch. A long line of rulers succeeded Hassan, and it was the emissaries of one of these who slew the Crusaders Count Raymond of Tripoli and Conrad of Montserrat. In 1256 the power of the Persian branch was completely broken by the Tatars, and a few years later the Syrian branch was nearly exterminated by Bibars, the Mameluke Sultan of Egypt. Small bodies of the latter branch, however, continued to exist in Syria until recent times, without, however, continuing to practise murder. The Druses and the Ansarii have been variously identified with the *Hashshashin*.

See BHANG; HASHISH OR HASHEESH.

HASLUP, MARY RIDER. American Woman's Christian Temperance Union official; born in Baltimore County, Md., March 13, 1856; educated in a private school and at the Maryland College for

Women. Soon after her graduation, in 1877, Miss Rider was married to the Rev. John S. M. Haslup, of the Baltimore Conference of the Methodist Episcopal Church.

Early in her married life Mrs. Haslup became affiliated with the Woman's Christian Temperance Union, and as she acquired experience she developed those intellectual and spiritual qualities which led her associates to place her in the higher positions of responsibility in the local and State organizations. After serving as county president for some years, she was made State organizer; and in 1894 she was elected president of the Maryland W. C. T. U. For thirty-one years Mrs. Haslup has worthily and acceptably filled that position. During that period Maryland passed from a condition of almost hopeless enslavement by the liquor interests to the proud eminence of being one of the first States in the Union to elect a Legislature charged with the duty of ratifying the Eighteenth Amendment to the Federal Constitution. In the prolonged and successive campaigns that led up to this great victory, the women of Maryland, banded together in the W. C. T. U., wisely kept Mrs. Haslup at their head; and no small share of the influence that brought about the great change was furnished by the educational propaganda ceaselessly carried on by them.

HASTE TO THE RESCUE; OR, WORK WHILE IT IS DAY. Title of a remarkable little book, written by Mrs. Julia B. Wightman, wife of the Rev. Charles Wightman, vicar of St. Alkmond's, Shrewsbury, Shropshire, England, and published in London in 1860. The author states in her preface that, "This little book is written chiefly for the educated classes, and has one object—the stirring up of every heart to more earnest and prayerful effort to rescue those who are placed by God in a less favored position, from the thraldom of THE ONE besetting temptation." The work is, in fact, the simple record of a total-abstinence movement introduced by Mrs. Wightman among the working men of her husband's parish. In the course of eighteen months she conversed with upward of 500 working men, visiting them "at their homes, in the evenings, thus becoming personally acquainted with their wives and families; and entering into their domestic cares and trials, sorrows and joys in no common way."

The author illustrates from actual incidents the dangers to which working men are exposed in the public house, especially on pay-days. In her own words:

"Many a time," said John —— to me, "I've gone for just half a pint of ale, and never thought of taking more, but I stopt till I spent a week's wages." "No one goes into a public on purpose to get drunk," said another man; "they don't mean to take more than a glass; but there's *hardly one of us can stop at the first glass*—more's the pity."

She cites also, several cases in which men who had taken the pledge relapsed into drunkenness, as the result of alcoholic stimulants prescribed by their doctors.

The book made a deep impression throughout England, and within two years its influence had become immense. In 1862 the National Temperance League sent 10,000 copies of a special edition of it to clergymen of the Church of England, which led immediately to the multiplication of parochial total-abstinence societies and ultimately to the formation of the Church of England Total Abstinence Association, the precursor of the CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Mr. W. S. Caine, M.P., was induced to become an abstainer as the result of his perusal of the book. John Newton, his biographer, thus records the circumstances:

Sauntering down the street in Oswestry . . . Mr. Caine, pausing opposite a bookeseller's window, saw a little book entitled "Haste to the Rescue," by Mrs. Wightman. He knew nothing of either book or author, but judging it had some reference to mission-work, in which he was already interested, he purchased a copy, and with a glass of sherry by his side sat down in the hotel to read it. So powerfully did the book appeal to his sympathies that he tore a leaf out of his pocket-book, wrote out a temperance pledge, and signed it at once. He had drank his last glass of sherry.

The Rev. CHARLES S. ADAMA VAN SCHELTEMA, minister of the Reformed Church in Amsterdam, Holland, attributed the success of his later efforts directly to the influence of Mrs. Wightman's little volume. Besides the English editions, the book ran through four in Holland and two in America.

See, also, WIGHTMAN, JULIA BAINBRIDGE (JAMES).

HASTINGS, SAMUEL DEXTER. American business man, antislavery and anti-saloon leader; born at Leicester, Mass., July 24, 1816; died at Evanston, Ill., March 26, 1903. He was educated in the public schools of his native place and at the Boston Grammar-school. When he was fourteen years of age the family moved to Philadelphia, where he became engaged in the commission business, and where, also, as a young man he enlisted ardently in the antislavery movement of that day. In 1837 he married Miss Margaretta Shubert, of that city. He was one of the founders of the Liberty party in Pennsylvania, and he so impressed his political associates with his ability and sincerity that, though quite a young man, he was made chairman of the State Central Committee, and labored enthusiastically to spread the

SAMUEL DEXTER HASTINGS

principles of that party, though to the detriment of his business. In 1846 he moved to Wisconsin, then a Territory, settling in Walworth County, where he was successively farmer, merchant, banker, and real-estate agent. He was successful in his business ventures, so that he was able to retire from the most of his responsibilities soon after 1890 and devote himself to the reforms and philanthropies which, after all, had been his principal concern throughout his life. He never sought political office, yet he was appointed to a number of municipal and county offices. Without his knowledge or consent he was announced (1848) as a candidate for the Wisconsin Legislature, to which he was elected by a large majority. He was thus a member of the first regular session of the Legislature after Wisconsin had been admitted as a State. The Milwaukee *Free Democrat*, speaking of Hastings' record in that body, said:

> He is one of the best speakers in the House, and much respected by his associates. He belongs to that class of men who will do right though the heavens fall—never too numerous in a legislative body. Representatives and constituents were alike honored by his election.

In 1856 he was again sent to the Legislature, and in the fall of the following year he was elected treasurer of the State of Wisconsin. This office he filled for four consecutive terms of two years each.

In 1849, when serving his first term in the Legislature, Hastings was a member of a committee of five to consider the relation of the State to intoxicating liquors. A bill, drafted by Hastings, provided for the repeal of all license statutes in the State code authorizing the sale of intoxicating liquors. The bill passed both houses, but, unfortunately, was reconsidered in the Senate and lost by a bare majority of two. In the Order of Sons of Temperance Hastings was Grand Worthy Patriarch of Wisconsin, and in the Independent Order of Good Templars he was Grand Worthy Chief Templar. In 1847 he went to Australasia at the instance of the latter body, and spent two years in a lecture-tour, in the course of which he spoke in every city and large town in Australia, New Zealand, and Tasmania. In 1893 he, although 77 years of age, crossed the Atlantic to attend the session of the International Lodge of Good Templars held at Edinburgh, Scotland. Joining the Prohibition party, he was from 1881 to 1902 a member of its executive committee and its national treasurer.

To the end of his life Hastings never ceased by voice and pen to labor for the overthrow of the license system. At the same time he was actively enlisted in numerous efforts to care for the unfortunate victims of the traffic. He was one of the founders of the National Temperance Society. Hastings held memberships on the boards of many charitable and educational institutions. He was a Sunday-school superintendent for many years, an active member of the Congregational Church, and one of the only two laymen ever chosen to preside over the State Convention of Congregational churches.

HATCHER, CORNELIA EVELYN (TEMPLETON). American journalist, lecturer, and temperance worker; born at Sturgeon Bay, Wisconsin, Jan. 2, 1867; educated in the public schools of Green Bay, Wis., and at Baker University (Methodist), Baldwin, Kansas (M.A. 1910).

After having learned the printer's trade in the office of the *Independent*, a small country weekly of Sturgeon Bay, Wis. (1886), Miss Templeton served for two years (1887-88) on the *Daily News* of Neenah, Wis. In 1888 she was married to John H. Jewett of that town. In the following year Mrs. Jewett became press superintendent of the Twelfth District of the Michigan W. C. T. U., serving in that capacity for two years. In 1897 she was chosen associate editor of the *Union Signal*, the official organ of the National W. C. T. U., and six years later was appointed managing editor of that publication, serving until 1910. For two years (1909-10) she was president of the Illinois Woman's Press Association, and she was also for three years (1910-13) the Alaskan representative of the League of American Pen Women. In 1911 Mrs. Jewett was married to Robert Lee Hatcher of Wasilla, Alaska. In 1913-14 she was a lecturer and organizer for the National W. C. T. U. in Alaska, in which capacity she visited every part of the Territory; and for eleven years (1913-24) she was president of the Alaskan Union.

MRS. CORNELIA T. HATCHER

On account of her ability as a lecturer and organizer, Mrs. Hatcher was chosen to lead the temperance forces of Alaska against the organized liquor traffic, with the result that the Territorial Legislature was soon won over to the cause of Constitutional Prohibition, and the people of the Territory were led to express themselves by referendum (Nov. 7, 1916) in favor of such action. Following this election, Congress passed early in 1917 a law making Alaska a dry territory, and it was approved by the President of the United States on Feb. 14, 1917. In securing this action, Mrs. Hatcher played a most important part (see ALASKA).

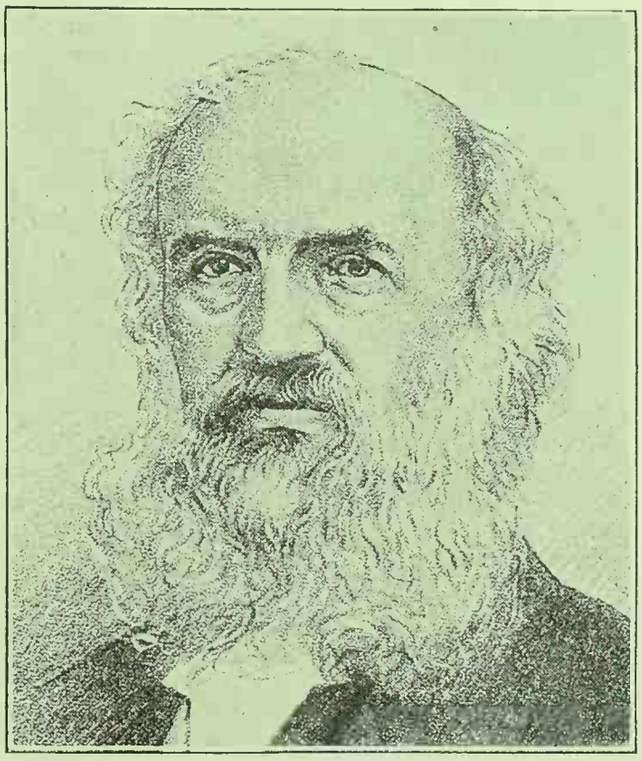
Mrs. Hatcher was also prominent in Presbyterian Sunday-school and woman suffrage activities. In 1911 she organized at Tacoma, Washington, the Bureau of Publicity for the National

Council of Women Voters. Mrs. Hatcher resides (1925) at Long Beach, California.

HATHOR. An Egyptian goddess, to appease whose wrath beer was offered in libations.

HAUANOSSA (known also as **John Sky**). Indian temperance reformer. See ABORIGINES OF NORTH AMERICA.

HAUGHTON, JAMES. Irish corn-merchant and temperance leader; born at Carlow, in the county of the same name May 5, 1795; died in Dublin Feb. 20, 1873. He married Mary Anne Haughton, of Cork, his first cousin, in 1822. Haughton was the son of a leading member of the Society of Friends, and was educated in the institutions of that body; but in 1834 he embraced Unitarian views. He became active as an antislavery writer and speaker.



JAMES HAUGHTON

Haughton's opposition to the drink evil was intensified—indeed raised to white heat—by his association with Father Mathew in a pledge-signing campaign, and he became one of the most active assistants of that famous temperance apostle. With no abatement of his zeal in securing signers to the pledge, Haughton was not slow to perceive the limitations of the movement and the need of legal restriction, together with more careful attention to the education of the public mind as to the harmful effects of indulgence in alcoholic beverages. To this latter feature he devoted many articles in the public press and personally labored with the school boards of different communities to secure the training of the young in the ways of total abstinence. His several appeals to the Commissioners of National Education on this subject secured from that body the following reply (1850):

With regard to your proposal that the commissioners should "make alcohol and its antidote a branch of instruction in all the schools over which they have authority," we are to state that the commissioners have always been desirous that the blessings of temperance should be inculcated through the medium of the National School-books; and they will be happy to insert in any future editions suitable lessons on that important subject.

Haughton allied himself with a number of temperance organizations. He was a member of the Hibernian Temperance Society (1832) and president of the Dublin Total Abstinence Society (1836-45). In 1850 he retired from business and was able to devote himself more fully to temperance reform. He was vice-president and secretary of the World's Temperance Convention in 1846, and a vice-president of the United Kingdom Alliance from its commencement in 1853. In 1855 he agitated for the exclusion of liquor from railway refreshment-rooms. Besides contributing extensively to the press, he delivered an immense number of addresses on temperance, and published "A Plea for Teetotalism and the Maine Liquor Law" (1855).

Haughton's tact and winsomeness in promoting the cause of total abstinence among the class most liable to be injured by drink are evidenced by an event which took place in Dublin in August, 1866, when a large body of working men, many of them members of the Dublin Total Abstinence Society, presented him with a congratulatory address.

HAVELOCK, Sir HENRY, Bart. British soldier and temperance advocate; born at Ford Hall, Bishop-Wearmouth, Sunderland, England, April 5, 1795; died at Lucknow, India, Nov. 24, 1857. He received his education at Swanscombe and at

SIR HENRY HAVELOCK, BART.

the Charter-house School, London, later entering the Middle Temple as a law student. Before being admitted to the bar, however, he accepted (1815) a second lieutenancy in the Rifle Brigade (95th), and for the next eight years, during service in his own country, he was a diligent student of military science.

Looking forward to service in India, Havelock first mastered Hindustani under Dr. Gilchrist, the

well-known Orientalist; and the knowledge thus acquired enabled him afterward to render valuable aid as an interpreter. In 1823 he was ordered to India. In 1829 he married Hannah Shepherd Marshman, daughter of Dr. Marshman, the well-known missionary. During the first Afghan war he was aide-de-camp to Sir Willoughby Cotton at the capture of Ghazni (July, 1839) and at the occupation of Kabul. In 1854 he became quartermaster-general, then colonel, and later adjutant-general of the troops in India. In 1857 he commanded a division in the Persian campaign, taking part in the actions of Muhamra and Ahwaz. Following peace with Persia, he returned to India on the outbreak of the Mutiny; and from that time, through the remaining months of his life, events of great moment crowded upon him. He was ordered "to quell disturbances in Allahabad, to support Lawrence at Lucknow and Wheeler at Cawnpore, to disperse and utterly destroy all mutineers and insurgents." Successive engagements, often with overwhelming forces, occurred every few days through July and August. He advanced twice for the relief of Lucknow, but twice prudence restrained him from a reckless exposure of troops wasted by battle and disease. At length reinforcements arrived, which enabled him to capture Lucknow (Sept. 25, 1857). These strenuous exertions, however, had worn him out, and the "hero of Lucknow" died two months later of fatigue and dysentery. He lived long enough, however, to receive the intelligence that he had been created K. C. B. for the earlier battles of the great campaign. Shortly afterward, when the full measure of his achievements became known to the Government, he was made a major-general; but death had claimed him before the tidings of this promotion reached India.

Before the news of his death reached England he had been created a baronet, and on the assembling of Parliament a pension of £1,000 ($5,000) a year was awarded him. The baronetcy was afterward bestowed on his son, and pensions of £1,000 each were granted to him and to the widow.

Sir Henry was not only a deeply religious man, but also a rigid abstainer from alcoholic beverages. Noting the injurious effects of intemperance in the Indian army, he promoted the cause of temperance by his own example and by originating a temperance society which, according to Winskill, began with three members, and soon increased to 300. Sir Archibald Campbell once sent in haste ordering the men of a certain corps to occupy a particular post at once; but the men were so intoxicated that the order could not be obeyed. "Then," said Sir Archibald, "call out Havelock's Saints; they are never drunk, and Havelock is always ready." F. Sherlock in his "Illustrious Abstainers," quotes the remarks of a veteran surviver of Havelock's Brigade. This old soldier was an abstainer and had taken an active part in temperance campaigning after his discharge from the army. Upon being asked why he interested himself in the temperance movement, the old man proudly replied, "Sir, I am one of Havelock's men." The veteran spoke thus of the general:

> During the long and painful march from India to the frontiers of Persia, Afghanistan, and Kabul, Captain Havelock made himself beloved of every man in his regiment. He had ever a kindly look and a cheery word for his men. He often told them that he was an abstainer from all intoxicants, and exhorted his men to follow the same course. When a soldier was brought before him charged with drunkenness, his common exclamation was: "Oh, my good man, liquor is the curse of the army. You can not be a good soldier and drink intoxicating liquor. I never touch it."
>
> During the war in Afghanistan . . . General Sale, acting under the advice of Havelock, would not allow any spirit rations to be served out to the men. The army consisted of 3,000 men, and during the whole of the time there was not a single case of sickness.
>
> After the victory of the English over the Afghans, the troops occupied the enemy's camp, which was well-stored with liquors of various kinds. The soldiers of one regiment, rejoicing in the great victory, indulged freely in drink. Havelock expostulated with them in his own mild way, but in vain. He assembled this regiment and warned them of the dangers they incurred from intoxicants. . . . A second time Havelock's warning remained unheeded. On the third occasion he assembled the regiment and with it the whole of the army. Pointing to the dreaded triangles which he had caused to be erected, Havelock announced his intention of flogging every man in the regiment who should be henceforth reported for intemperance. He ordered the skins containing the wine, arrack, and toddy to be emptied out on the sand; and during the remainder of his stay with that portion of the army, there was not a single man brought before him for drunkenness.

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HAWAII (formerly known as the **Sandwich Islands**). A Territory of the United States. It consists of a group of twenty islands lying in the North Pacific Ocean, between 18° 54′ and 20° 14′ north latitude, and 154° 48′ and 160° 13′ west longitude, more than 2,000 miles from the nearest mainland. Nine of the islands are inhabited, namely: Hawaii (area 4,015 square miles); Maui (728); Oahu (598); Kauai (547); Molokai (261); Lanai (139); Niihau (97); Kahoolawe (69); Midway (000). The group has a total area of 6,449 square miles, and is about 390 miles in extent from northwest to southeast. The total population, at the census of 1920, was 255,912.

When the Sandwich Islands were discovered by Captain Cook, in 1778 (he was murdered by a native in 1779), the native population was estimated at 200,000. In 1920 there were only 23,723 Hawaiians, all the rest of the population being: 18,027 part-Hawaiian; 25,034 Portuguese, Porto-Rican, and Spanish; 19,708 other Caucasians, mostly American; 21,031 Filipinos; 23,507 Chinese; and 109,274 Japanese. The native Hawaiian is fast disappearing.

English is in general use in the public-school system, although the Japanese children go to their Buddhist schools besides attending the American ones. The Territory has an excellent public-school system, at the head of which is the State-supported University of Hawaii.

Historical Summary

The islands were brought under one dynasty in 1791 by King Kamehamcha I, the form of government being changed to a constitutional monarchy in 1840. It remained such till the revolution of 1893 drove Queen Liliuokalani from the throne. On July 4, 1894 a republic was proclaimed, with Sanford B. Dole as its first president, after the failure of a preliminary attempt to annex the islands to the United States. Four years later a joint resolution of Congress (July 7, 1898) provided for annexation. The Territory of Hawaii was created by Act of Congress, April 30, 1900. The Territory is administered by a Governor, appointed by the President of the United States. His term of office is four years, and he must be

a resident of the islands. Other executive officers are the Territorial Secretary, appointed, also, by the President, and the Head of the Territorial Departments, who is appointed by the Governor. The legislative power is vested in a Senate of 15 members (four-year terms), and a House of Representatives of 30 members (two-year terms). The judiciary consists of a Supreme Court, four Circuit Courts, and a number of District Courts, the justices of the Supreme and Circuit Courts being appointed by the President. Hawaii is represented in the United States Congress by a delegate, elected every two years. The present Governor is Wallace R. Farrington. The capital and chief commercial city is Honolulu (pop. 83,327), on the Island of Oahu. The only other city is Hilo (pop. 10,431).

The islands are mountainous and volcanic; they have luxuriant tropical vegetation and fertile soil. and many fruits and vegetables are grown. The largest industry is the cultivation of sugar-cane and the production of raw sugar; the second largest, the growing and canning of pineapples.

Haleakala, on Maui, is the largest known extinct crater; and Kilauea, on the Island of Hawaii, is the largest active volcano in the world (altitude 4,400 ft.), with its "pit of eternal fire." There are several smaller ones.

In treating of the history of the alcohol problem in Hawaii the following headings have been selected for convenience:

1. Native Drinking customs and alcoholism.
2. Influence of Hawaiian kings.
3. Influence of foreign powers.
4. The temperance movement.
5. Events leading to Prohibition.
6. Post-Prohibition Problems.

1. *Native Drinking Customs and Alcoholism.* Before the coming of the white man to the Hawaiian Islands, the natives knew little of the art of distilling strong liquor. Several beverages were used, but nothing that inflamed the passions. Strong drink came in with the white man and found the uncivilized natives an easy prey. Less schooled than the Caucasians in self-control, the Hawaiians came later to indulge in unspeakable orgies brought on by drunken frenzy.

The most commonly used native drink was *kava*, a more or less narcotic, rather than intoxicating, beverage, made from the dried roots of *awa (Piper methysticum)*. It was made by chewing the root, mixing with water, and allowing the mixture to stand until fermentation had set in. Its effects were benumbing to the senses and caused the drinker to go about in a dazed condition. Another beverage, very much like beer, was made by fermenting sweet potatoes. A third drink, crudely made at first but later, under the tutelage of the whites, prepared in strong form, was produced from the root of the *ti* plant *(Dracaena ti)*, crushed and fermented as in the making of *kava*. None of these native drinks produced any greatly intoxicating effects.

Native Beverages

The foreigner taught the native single and double distillation. The earliest product of the Hawaiian stills was probably made from sugar-cane. Later potatoes, mangoes, apples, pineapples, and other materials were subjected to distillation, and a beverage commonly known as "swipes" was produced which visiting sailors have pronounced the strongest drink they have ever taken. The *ti* plant beverage was greatly strengthened through double distillation and still furnishes the source of some of the illicit liquor made on the islands. It compares with the strongest of imported "bootleg" liquor.

The natives became addicted to alcoholism very quickly. Most authorities agree that this almost complete surrender to strong drink has been the chief cause of the decline of the Hawaiian race. Like the American Indian and all other savage races, the Hawaiians did not know how to stop. Beastly immorality and riotous orgies quickly became common occurrences throughout the islands; and even the chieftains, under the influence of strong drink, took part in most disgraceful affrays: this in face of the fact that the Hawaiians are by nature a very docile, amiable, and peace-loving people. The liquors the Hawaiian came to crave were the cheaper concoctions brought in from foreign countries, the "rectified" kinds sold as "dago-red" and "square-faced" gin, the very kinds most calculated to produce madness and acts of violence.

Natives Surrender to Alcoholism

2. *Influence of Hawaiian Kings.* Kamehameha I was in power when the effects of strong drink first made themselves felt on the islands. A temperate man himself, he nevertheless fell under the influence of intoxicating liquor, until, it is told, he made such a fool of himself on one occasion that he not only resolved to restrain his taste thereafter, but became alarmed for the well-being of his people. He thereupon called his chiefs together in a grass council-house, built expressly for the occasion, and later torn down to prevent its being used for any other purpose, and issued the following decree:

> I command you every one to go home, each to your own district, and destroy every liquor still which you find. Distilling and drinking liquor are tabu from this time forward.

This was in 1818, two years before missionaries arrived in Hawaii. The decree amounted to the first Prohibition law in what is to-day United States territory. Coming from a native king whose will was unrestricted by assemblies or constitutions, it indicated a wisdom and foresight which caused Kamehameha I to go down in history as "Kamehameha the Great." Realizing the necessity of setting a good example, the warrior king restrained his appetite for strong drink from that time onward. So firm was his resolve that, during an illness which preceded his death, when an attendant thought to give his master a stimulating drink containing gin, it is said the king raised himself from his sick-bed in anger and hurled the contents of the bowl into the face of the attendant.

Kamehameha the Great

Among savages a king's tabu is a thing to be shunned and dreaded, so that this first Prohibition decree was rigidly carried out during the remaining short span of the reign of Kamehameha I. Furthermore, although his dissolute son, Kamehameha II, broke it, the edict remained for 64 years the backbone of the resistance offered to the menace of alcoholism in Hawaii.

Kamehameha the Great died in 1819 and Kamehameha II took up the reins of power. During his father's reign, the young heir to the throne

had already shown himself to be a weakling and an easy prey to strong drink, but the powerful will of the father had held him in check. With this check removed, the new king threw all restraint aside. He not only abrogated his father's tabu with respect to liquor but he violated other tabus also, with the result that the Hawaiian people abandoned themselves for a period of four years to all kinds of drunken excesses.

Into such a Hawaii came the missionaries in 1820. Their first reports were to the effect that the common people were living in the depths of degradation and that whole villages were often found in a condition of beastly intoxication. Fortunately for the Hawaiian people, Kamehameha II and his queen visited England in 1824 and both of them died there of measles in 1825. Thereupon Kaahumanu, his mother and favorite wife of Kamehameha the Great, became queen regent.

Among the first acts of the queen regent was the restoration of the prohibitory tabu and the promulgation of enforcement measures. One of the weaknesses of edicts issued by kings is that they represent a personal rather than a popular will. This Kaahumanu recognized. Soon after the commencement of her rule she began to take long journeys throughout the islands, urging the necessity of reform. So great was her influence that in five years the drinking habits of the natives were completely transformed. The Rev. Mr. Bishop, one of the missionaries, after a tour of the islands during the winter of 1825-26, wrote as follows:

Kaahumanu

> Drunkenness is suppressed by law. In my whole tour I saw but one man intoxicated, whereas two years ago it was a most common thing to see whole villages given over to intemperance.

In 1832 the beloved Kaahumanu died, leaving a sorrowing and temperate nation behind her. The heir to the throne being still too young to rule alone, his older sister, Kinau, was chosen as premier. Kinau, though not as firm and resolute as Kaahumanu, continued the policy of the latter and is said to have secured the full confidence of the young king, the chieftains, and the people. Her concurrence was essential to the validity of the regal enactments of Kamehameha III.

During the reign of Kamehameha III, several events of importance with respect to the liquor traffic occurred. One was the beginning of pressure by foreign powers to force the Hawaiian people to buy foreign liquor (dealt with more fully under INFLUENCE OF FOREIGN POWERS, see below). In spite of this pressure, however, the young king proclaimed a new Prohibition law in 1835; and in 1840 he issued a food conservation decree, because of the scarcity in foodstuffs then existing. The Law of 1835 prohibited drunkenness. It declared:

Kamehameha III

> Whoever drinks spirituous liquors and becomes intoxicated and goes through the streets riotously, abusing those who may fall in his way, he is guilty by this law.

The punishment was assessed as a fine, whipping with 24 lashes, or labor or imprisonment for one month. The Decree of 1840 stated:

> Articles of food—potatoes, sugar-cane, melons, and other things—are taken and transformed into intoxicating drinks; the people remain in idleness without labor, in consequence of their lying drunk; wherefore the land is grown over with weeds and is impoverished.

The proclamation went on to say, that, in view of the existing scarcity, punishment will be meted out to any one who takes a food-product and transforms it into intoxicating liquor, to any one who gives intoxicating liquor to another to drink, and to any one who receives and drinks liquor offered by another. The punishment was assessed as a fine, to be doubled and doubled again for every additional offense, "even to the uttermost extent."

The promulgation of these laws would seem to indicate that, in the eight years since the death of Queen Regent Kaahumanu, the Hawaiian people had become considerably less temperate, and this is a fact. But the influence of foreign nations and of the foreigner on the islands is to be blamed for this, and too much credit can not be given to the young king, Kamehameha III, who, in spite of strong opposition, upheld the ideals of Kamehameha the Great and worked out practical measures for carrying them on. His food-conservation measure indicates a vision which this generation in the United States is only now overtaking. Kamehameha III was truly called a wise and progressive king.

Kamehameha IV ascended the throne in 1854 upon the death of his predecessor. He was a genial and popular prince, but had fallen a victim to the liquor curse which by this time had been forced on his people by foreign influence and coercion, in the face of valiant efforts to the contrary. Kamehameha IV waged an incessant personal battle against strong drink's enslaving influence, and he suffered such mental agony over acts he committed in drunken frenzy that he died a broken-hearted man after nine years on the throne. During his reign repeated efforts were made to annul existing Prohibition laws but he stood firm, in spite of his weakness for strong drink, against their annulment. In fact, it was while he was king that a decree was promulgated directing the prohibition of the importation and sale of foreign liquor as soon as existing treaties entered into under duress could be abrogated. This decree remained in force until the adoption of the Revised Laws of Hawaii in 1905, after the islands had become United States territory.

Kamehameha IV

In 1863 another great king, resembling Kamehameha the Great in many respects, came upon the throne. This was Kamehameha V, son of an illustrious Hawaiian who at one time was Governor of the island of Oahu. Kamehameha V opposed some of the progressive measures put into effect by Kamehameha III, believing that his people were not being benefited by them. When, in 1865, another effort was made in the Legislature to repeal the Prohibition laws, he issued a statement to the effect that if the pending bill passed he would veto it. He ended with the significant words: "I will never sign the death warrant of my people."

Kamehameha V

The firm stand of the King defeated this effort on the part of the foreign liquor interests, and it was not until 1882 that another and finally successful attempt was made at repeal. King Kalakaua, later in power, was another weakling who drank himself into an early grave. He himself, at the instigation of the liquor interests, forced through the repeal of measures that had been in operation for more than sixty years, under which the Hawaiian people had struggled away from barbarism

Kalakaua

into civilization, and which his sturdy forbears had succeeded in making effective against foreign coercion. From that time onward saloons were legalized in Hawaii until 1918, when an executive order of the President of the United States and the Kuhio-Shepard Bill made Hawaii Prohibition territory.

Kalakaua's reign was full of intrigues and conspiracies. In November, 1890, the King, being in poor health, visited California. He died there on Jan. 20, 1891, and the same day his sister Liliuokalani was proclaimed queen. Her reign lasted but two years. She was the last of the native rulers of Hawaii.

It must not be forgotten, however, that although the kingly stock in Hawaii finally succumbed to the liquor incubus forced upon the islands from without, it was unlawful for a Hawaiian to enter a saloon until 1882. Kamehameha the Great, Queen Regent Kaahumanu, and Kamehameha III were outstanding pioneers in promoting the abolition of strong drink. Their influence and sturdy character stand out with even greater significance, when viewed in the light of the influence exerted throughout their reigns by foreigners in Hawaii and by foreign powers across the seas.

3. *Influence of Foreign Powers.* The story of foreign influence with respect to the liquor traffic in Hawaii is in the main a sordid tale. From the days of the appearance of the first white man there down to the days of annexation to the United States, foreigners and foreign powers forced intoxicating liquor upon the susceptible natives, for the most part against the will of their leaders and kings. The first white men on the islands taught the natives how to make and enjoy intoxicating drink, and those who followed insisted that the Hawaiians buy liquor brought from abroad. It was tritely said that "when white men came to the Sandwich Islands they left their consciences off Cape Horn."

Foreigners Introduce Intoxicants

Foreign nations victimized these weaker people for commercial gain. France on more than one occasion sent her war-ships, and at the point of the bayonet forced the Hawaiian kings to buy French wines and brandies. England joined France in these demands. For many years the Hawaiian chiefs were bullied and threatened by these two nations, at the time the strongest in the world. It is to the credit of the United States that her influence was against that of France and England.

In 1829, during the reign of Queen Regent Kaahumanu, the first criminal code of the islands to deal with murder, theft, the retailing of intoxicating liquors, and other matters was enacted. The foreign residents held themselves independent of Hawaiian laws and openly flouted them. It was at this time that the United States made its influence felt in the form of a letter from President John Quincy Adams. It read as follows:

John Quincy Adams

> Our citizens who violate your laws or interfere with your regulations, violate at the same time their duty to their own country and merit censure and punishment.

With such encouragement Kaahumanu set herself anew to secure enforcement of the law, nor was the helpful influence of the United States ever forgotten. During the remainder of her reign the liquor laws were not to be trifled with, even by the foreign residents. On one occasion the British consul, Manly Hopkins, who himself owned a liquor-shop, demanded in a rage that he have the right to buy rum for his ships on Sundays, on the score that saloons were not shut up on Sundays in America and England. The reply was: "We do not rule there; we rule here."

After Kaahumanu's death continued pressure from France and England forced concessions from her successors. In 1839 a French man-of-war appeared and made a series of demands under threat of bombarding Honolulu. Kamehameha III was compelled to affix his name to the so-called Laplace Treaty, in which the following clause appeared:

> French merchandize, or those known to be of French produce, and particularly French wines and brandy, can not be prohibited, and shall not pay an import duty higher than 5 per cent ad valorem.

The king signed the Treaty, but so acute had the struggle become between his efforts to secure a good government for his people and the disgraceful demands of France, that he decided to submit no further. To protect the islands against further aggression, he had an order executed, formally ceding Hawaii to the United States in the event of a crisis. An American and a Hawaiian flag were sewed together with orders that they be raised in the palace yard should the French attempt the further landing of troops. Daniel Webster, then Secretary of State, on learning of the situation made the following unmistakable statement:

France Extorts Concession

> I hope that the French will not take possession of Hawaii; but, if they do under such circumstances as reported, they will be dislodged—if my advice is taken—if it takes the whole power of the United States to do it.

The expected crisis did not materialize, but the damage had already been done through the Treaty clause quoted above. This clause amounted to a guarantee of protection for foreign liquor interests against the Hawaiian Prohibition laws, and so it actually became. Within a year, according to the historian J. J. Jarvis, the effect on the liquor situation in Hawaii was marked. He said:

> The year previous the streets were quiet; families were undisturbed by the shouts and riots of those who indulged in intoxicating drinks. . . . Behold the reverse! The Treaty signed and scores of groggeries start into existence at once. Every part of the town is filled with them. The Government, fearful of doing anything which could possibly be construed even into an infraction of the spirit of the Treaty, are afraid of imposing the slightest regulation to arrest the disorder—and thus it has gone on.

The attitude of the King and his chiefs is well expressed in a letter written at this time by M. Kekuanaoa, Governor of the island of Oahu and father of the future king, Kamehameha V, to M. Guizot, Premier of France. The letter, in the form of a petition, is dated Dec. 10, 1841. It outlines the difficulties confronting the Hawaiian rulers because of the importation of liquors from foreign countries, and points out that this is threatening the very existence of the people. It recites the efforts made by Kaahumanu and other rulers to prohibit the use of intoxicating liquors and how the Treaty of 1839, signed under duress, has broken down Hawaii's Prohibition laws. It pleads that "a new treaty be made and this one discarded."

Kekuanaoa Appeals to French Premier

Not only did this pathetic appeal fall on deaf

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ears, but further and more onerous impositions were attempted: In desperation the Hawaiian leaders were contemplating giving up the sovereignty of the islands and placing them under the protection of the United States. Before doing so, however, they turned for help to a new moral force that had become influential for good on the Hawaiian Islands during the preceding decade, *viz.* the temperance movement.

4. *The Temperance Movement.* A year before the death of the Queen Regent Kaahumanu, the first native temperance society in Hawaii was organized (1831) at Honolulu, on the island of Oahu, with a membership of about 1,000. Kaahumanu's influence had doubtless much to do with this movement. Early in her reign she had embraced the Christian faith, whereupon she became as enthusiastic regarding the work of the missionaries as she before had been contemptuous. Thereafter she encouraged moral reforms among her subjects and helped the missionaries in every way possible. The following remarkable pledge was signed by the members of this first Hawaiian temperance society:

1. We will not drink ardent spirits for pleasure.
2. We will not deal in ardent spirits for the sake of gain.
3. We will not engage in distilling ardent spirits.
4. We will not treat our relatives, acquaintances, or strangers with ardent spirits.
5. We will not give ardent spirits to workmen on account of their labor.

It is significant that this society was organized and this pledge taken four years prior to the declaration in favor of total abstinence by the first National Temperance Convention held in the United States.

When, after Kaahumanu's death, foreign liquor interests began to make their influence more and more felt and alcoholism began to spread over the islands, a great popular mass meeting was held (November, 1835) in Honolulu to protest, and a memorial was presented to the new king. This petition is said to have been the first of its kind submitted by a people to their ruler on the temperance question. After outlining the conditions which had come to prevail, the petition went on to say:

Mass Meeting Against Foreign Aggression

We who abominate the practices here complained of, therefore set our names under this writing to oppose the wholesale traffic, the manufacture, and the retail of spirits on these islands. Let your true consent also be subjoined to forbid these things, for thou knowest it would not be adverse, but a great safeguard to the people of this country and of other countries here in thy kingdom, O King.

The Premier, Kinau, five of the highest ranking chiefs on the island of Oahu, and 2,804 people signed this petition. As a result, King Kamehameha III proclaimed the Prohibition enforcement law of 1835, already detailed in a preceding section of this article.

After the French interference of 1839 and the failure of Governor Kekuanaoa's appeal to the French Premier in 1841, the King and his chiefs in 1842 organized a second temperance society, to create a strong public sentiment in favor of voluntary temperance. King Kamehameha III had been a moderate drinker, but he felt now that he must set an example to his people. He and his most influential chiefs signed the total-abstinence pledge, and in doing so the King said:

Second Temperance Society

I am constituted a father to the people and the kingdom, and it belongs to me to regulate all the other chiefs. . . . I can no longer persist in rum-drinking. This is the reason why I subscribe my name to this pledge.

A year later, on the anniversary of signing the pledge, the King called his chiefs together and, ordering the liquor that had been lying in his cellar untouched during the year to be brought forth, he commanded that it be publicly poured into the sea. The King's influence in the temperance movement did much to check the inroads being made by the foreign liquor interests. Thousands of children pledged themselves in the cause; adults were helped to resist the temptations forced upon them; and for many years this second native temperance society, with the King as its president, carried on a splendid work.

During the same year (1843) the Rev. S. C. Damon, who had recently taken up his work as chaplain of the then noted Seaman's Chapel, started a paper called at first the *Temperance Advocate* but after the first year known as the *Friend*. This paper has had an almost continuous existence from that time to the present, and has been an outspoken champion of the temperance movement. Father Damon was editor of this paper for more than 40 years. Later the Hawaiian Evangelical Association took it over and published it through a board of editors.

Temperance Paper Started

In 1844 a third temperance society was organized, this time among the foreign residents of Honolulu. It was called the "Hawaiian Total Abstinence Union." Meetings were held every Saturday evening; public lectures were inaugurated; a discussion was started on the merits of the Treaty of 1839, which France had forced upon Hawaii; and in many other ways the Abstinence Union kept the temperance issue before the natives. In 1844, also, another temperance society was organized at Hilo, and two years later a fifth came into existence at Oahu. All these local temperance societies had a marked influence on the Hawaiian people, as is evidenced by a statement made in the speech of L. Severance in 1852 to the effect that "not one in ten of the native population drinks a glass of spirits from one year's end to another." The work of these societies, likewise, heartened the King in his efforts to resist foreign aggression.

Third Temperance Society

In 1846 the French treaty was modified by a cancellation of the restriction on duties. The King immediately raised the duties on all imported liquors and "made it a penal offense to sell or furnish spirituous liquors to any native subject of these islands." Moreover, the new law provided that, as soon as existing treaties permitted,

the minister of finance shall recommend to His Majesty the measures which seem to him best calculated to repress and effectually prevent the importation of spirituous and intoxicating drinks of every description. This recommendation being publicly announced by proclamation, signed by His Majesty and attested by the minister of finance, shall from the date fixed by said proclamation have binding force and efficacy of law. Whereupon the minister of the interior shall by his proclamation discontinue, prospectively, the issuing of licenses for the wholesale and retail vending thereof.

By the same law the penalty for distilling liquor in Hawaii was raised to $1,000, with provi-

GEORGE CRUIKSHANK'S "THE BOTTLE"

PLATE I.—THE BOTTLE IS BROUGHT FOR THE FIRST TIME: THE HUSBAND INDUCES HIS WIFE "JUST TO TAKE A DROP"

See page 739

GEORGE CRUIKSHANK'S "THE BOTTLE"

PLATE II—HE IS DISCHARGED FROM HIS EMPLOYMENT FOR DRUNKENNESS: THEY PAWN THEIR CLOTHES TO SUPPLY THE BOTTLE

See page 289

sions for imprisonment until paid. This drastic and courageous step was followed, in 1850, by a law which was in effect a restatement and codification of all the Prohibition edicts and statutes passed during the reign of Queen Regent Kaahumanu and subsequently, and which remained in force until 1882. The first article of the law reads as follows:

Enforcement Measures Promulgated

Whoever shall sell, give, purchase, or procure for and in behalf of any native of this kingdom, or for his use, any spirituous liquor or other intoxicating drink or substance, shall be punished by a fine not exceeding two hundred dollars; and in default of the payment of such fine, by imprisonment at hard labor for a term not exceeding two years.

Kamehameha III was a great temperance king, and under his wise and progressive leadership the temperance movement made great headway on the islands. In spite of foreign hindrance and opposition, he maintained a continual offensive against the evils of alcoholism in Hawaii. That he and the temperance movement were not wholly successful was due entirely to foreign interference.

After the death of Kamehameha III, the temperance forces made less and less headway against the encroachments of the liquor interests. Nor was it until the eighties that further aggressive agitation was started. In 1881 there was organized among the foreign population of Honolulu a formidable temperance agency, called later the "Committee of 21." This committee became noted because of the character of the men and women who composed it and the nature of the work done. Frequent meetings were held, which took the form of revival services in the interests of temperance and which resulted in a profound unheaval of sentiment throughout the islands.

The Committee of 21

In 1884 the Committee sought the assistance of Mrs. Mary C. Leavitt, of the National Woman's Christian Temperance Union, who was then lecturing on the Pacific coast of America. Mrs. Leavitt made a most favorable impression in the interests of total abstinence, and stirred up such sentiment among the women of Hawaii that the following fifteen years saw great activity on their part. During 1884 the Hawaiian branch of the W. C. T. U. was organized, and a continual protest against the rapidly increasing saloon power was thenceforward kept up.

W. C. T. U. Organized

During this period, Miss Mary Green was the foremost figure in the temperance work of Hawaii. A daughter of one of the early missionaries, she knew the native language thoroughly. On one of her tours of the islands she secured 500 Hawaiian signatures to the abstinence pledge and talked personally with over 1,000 natives. Before long she had established nineteen local temperance societies among the Hawaiians with a total membership of 1,019. Late in the eighties the Blue Ribbon League was established. Miss Green took up its work in the old Emma Hall. Here many meetings were held, and later this hall became the center of temperance effort. Here, also, Miss Green organized and carried on for a period a temperance lunch-room.

In the early nineties the Young Men's Christian Association, under the leadership of H. W. Peck, undertook a temperance campaign which resulted in the publication of an excellent booklet on the liquor traffic entitled "The Liquor Traffic in the Hawaiian Islands from 1870 to 1895." Among other things this brochure makes the following statement of conditions:

A careful estimate made by custom-house officials places the expense to the country of the liquor traffic for 1894 at $1,250,000 at least. At the same ratio the people of Hawaii have spent over $17,500,000 for drink from 1870 to 1895.

Taking into account the 32,600 convictions for crimes due to drink, and the thousands of cases tried for the same cause but escaping conviction, it is very safe to say that one fourth of the costs of the attorney-general's and judiciary departments should be attributed to liquor as its share of the cost of courts, sheriffs, police, jails, etc. We thus have a total loss to the country through drink from 1870 to 1895 of $19,000,000.

We have received in the average about $190,000 yearly during 1870-1895 in duties, licenses, and fines from the liquor traffic. That sum does not begin to pay for the annual loss to the country of money diverted from enterprises of a character to enrich the nation; for the withdrawal from ordinary business of the men employed in the liquor traffic; for the destruction of the wage-earning and saving power of those who indulge in liquor; for the loss of life directly due to drink; to say nothing of the progeny of poverty, moral, and physical weakness, and vice which liquor breeds and fosters and passes down to the coming generations as its legacy.

This booklet was made the basis of considerable legislative activity by the Y. M. C. A., which met with some success in reducing the number of saloons.

In 1901 the veteran temperance agitator Francis Murphy went to Honolulu and stirred up considerable temperance feeling. After he left, a number of Murphy temperance clubs were established. During the same year the Rev. Ervin Chapman, of the Anti-Saloon League of California, paid a visit to the islands. He rallied a group of representative men together and inaugurated the Honolulu Anti-Saloon League. This organization became active immediately in stirring up public sentiment against pending legislation favoring the liquor interests. It published a digest of the liquor laws of the late Hawaiian Republic, which had just been annexed to the United States as a Territory, and prepared to test the legality of the Hawaiian saloon before the Supreme Court of the United States. Adverse circumstances, however, prevented the test being made. The League published considerable literature during this period, and used a page of the *Friend* to disseminate its views on current temperance questions. It combined its efforts with those of the temperance forces of the United States in the final struggle which resulted in Federal Prohibition of the liquor traffic on the Hawaiian Islands, and has carried on its work to the present day.

Anti-Saloon League Organized

In 1901-02 the Revs. Dr. Hartley and W. H. Rice were engaged as salaried superintendents of the League. In 1907 John G. Woolley was chosen superintendent and in 1914 Dr. John W. Wadman was appointed to the same office. In 1915 the League was organized on a territorial basis; and on Feb. 27 of that year the first delegated conference was held in Honolulu on the occasion of the visit to Hawaii of Dr. Purley A. Baker, General Superintendent of the Anti-Saloon League of America. The present holder of the superintendency is the Rev. George H. DeKay, whose headquarters are at 504 Kauikeolani Building, Honolulu. The name of the League in Hawaiian is *Ahahui Hoole-waiona o Hawaii.*

5. *Events Leading to Prohibition.* It has al-

ready been recorded that the beneficent influenee of the sturdy Hawaiian kings came to an end with the passing of Kamehameha V. His successor, King Kalakaua, signed the death-warrant of his people in the repeal of the Hawaiian Prohibition laws in 1882. Kalakaua, however, was a mere puppet in the hands of the foreign liquor interests, who had been held in check up to this time by the moral eourage of his predecessors.

Liquor Interests in the Saddle

Now the liquor interests eame into the ascendency. A license law had already been forced upon Honolulu some time before, but its extension had been successfully prevented. In 1884 the license system was extended to the rest of the islands, and the flood-gates to alcoholism were opened their full width. Temperanee soeieties, the Hawaiian Sugar Planters, and other influential organizations and individuals protested, but to no avail. Saloons sprang up like mushrooms in the night, and a susceptible, primitive people became practically helpless in the face of an overpowering temptation. In 90 days, states an editorial in the *Friend* at that time, "we have seen more Hawaiians intoxicated than during the previous 40 years of our residence in Honolulu." In a few years the per capita consumption of liquor more than doubled. The following statistics of liquor consumption show the situation very plainly. The *per capita* consumption during the years 1850 to 1882 applies to whites only; after the latter date to the whole population.

LIQUOR CONSUMPTION IN HAWAII
1850 TO 1900

YEAR	POPULATION		GALLONS LIQUOR CONSUMED	PER CAPITA CONSUMPTION
	FOREIGN	TOTAL		
1850①	1,962	84,165	8,250	4.20
1853	2,119	71,019	18,203	8.59
1860	3,216	69,800	14,295	4.44
1866	4,194	62,959	12,833	3.05
1872②	5,366	56,897	18,901	3.52
1878	10,477	57,985	55,462	5.29
1884	36,346	80,578	204,856	2.54
1890	49,368	89,990	430,069	4.77
1896③	69,516	109,020	600,000	5.50
1900④	116,366	154,001	400,000*	5.19

①From 1850 to 1872 figures taken from the *Friend* of September 1873.

②From 1872 to 1895 figures taken from *The Liquor Traffic in the Hawaiian Islands,* by Harcourt W. Peck.

③From estimates furnished by United States customs officials.

④Six months only. From 1900 no information is furnished, in accordance with directions of the authorities at Washington.

The struggle between the temperance forces and the followers of the Prohibition kings, on the one hand, and the liquor interests, on the other, continued for a number of years, with the liquor interests in the saddle.

Meanwhile, those opposed to the liquor traffic in Hawaii were securing help from powerful Prohibition forces in the United States. It has already been stated that in 1884 the Woman's Christian Temperance Union of Hawaii was organized and that the Honolulu Anti-Saloon League followed in 1901. When Hawaii became a Territory of the United States (1900) influential Hawaiians petitioned the Federal Government for legislation to prohibit opium, gambling, and the liquor traffic. This was granted; but the liquor forces had the following seemingly harmless provision added: "Except that which may be provided by laws enacted by the Government of the Territory of Hawaii." The liquor interests controlled the political situation in Hawaii and had nothing to fear from legislation enacted by the Territorial Government. In 1910 a plebiscite on the liquor question was held in Hawaii and $60,000 was spent by the liquor interests to defeat Prohibition sentiment. The money was donated by the Honolulu Brewery, the liquor-dealers' association, and powerful California wine interests. The result was a 3 to 1 defeat for the Hawaiian temperance forces.

U. S. Prohibition Forces Enter Fight

In 1916 the Prohibition forces of the United States took up the fight for Hawaii. The Anti-Saloon League of America, the National Temperance Bureau, the National Grand Lodge of the Independent Order of Good Templars, the National Inter-Church Temperance Federation, the Committee on Promotion of Temperance Legislation in the National Congress, the National Temperance Society, the Woman's Prohibition League of America, and the Independent Order of Rechabites went on record as heartily favoring Prohibition for the Hawaiian Islands and as endorsing a bill to that effect then before Congress.

In speaking on this bill, Dr. John W. Wadman, Superintendent of the Anti-Saloon League of Hawaii, and representing the allied temperance, educational, moral, and religious forces of the Territory of Hawaii, made a detailed statement of conditions on the islands, which presented an excellent picture of the situation at that time.

The chief reasons given by Dr. Wadman for Prohibition in Hawaii were: (1) that it was needed to protect the islands against unscrupulous interests operating far from the eye of the Federal Government; (2) that it would prevent United States soldiers and sailors there from becoming a prey to debauching influences; (3) that it would eliminate the corruption and expense existing under the liquor-license system; (4) that it would stay the alarming increase of crimes attendant upon alcoholism; and (5) that it would meet with the wishes of the leaders of the Hawaiian people.

Hawaii, it was pointed out, is the greatest ocean highway-crossing of the world. Ships from praetically every nation stop at Honolulu for commercial purposes. In 1916 this small but busy city was thirteenth in the nation with respect to customs receipts. On the other hand, Hawaii is 5,000 miles away from Washington and 2,000 miles from the nearest mainland, and for many years it had been a prey to unscruplous forces making for vice and immorality. The statement continued:

> Contributing mightily to this tidal wave of evil in more recent years, there has been a well-organized and strongly established liquor trust of a politico-commercial nature, combining all the cunning of the promoter, all of the arts of the criminal, all of the bravado of the bully, in order to build up its blood-bought fortunes at the expense of public welfare.

Federal protection was needed to break the grip of this liquor trust.

Since the island of Oahu was being utilized by the United States for military and naval purposes to the extent of making it the largest station of its kind in the world, the statement went on to point out the circumstances surrounding the soldiers and sailors stationed or landing there. Over 9,000 United States soldiers were garrisoned on Oahu in 1916 with the possibility that this number might be increased to 20,000 soon thereafter.

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These men were subjected to unusual temptations. With few restraints, light duties, subtropical surroundings, they needed proper protection. An official order from the War Department had barred liquor from the officers' messes and clubs on Oahu, and the license of a notorious beer-garden called "The Volcano" had been rescinded; but this was not preventing the soldiers from frequenting the many saloons situated at a short distance from the barracks. Disorder and outrages were frequent. A disgraceful instance, on the occasion of the call of the U. S. transport "Sheridan" at Honolulu for coaling purposes in January, 1916, was cited. A number of soldiers aboard secured shore-leave, and got so crazed with drink that they started a riot in the red-light district, which one of the local newspapers characterized as "a veritable saturnalia of lust, license, and drunkenness." Military law had to be proclaimed and the drunken soldiers rounded up at the point of the bayonet before order was restored. To protect the honor of the American soldier, Prohibition was necessary.

U. S. Soldiers and Sailors in Hawaii

The Hawaii Legislature had passed a saloon license law in 1907 and had vested in a board of five License Commissioners, appointed by the Governor, the sole power to grant and control liquor-licenses. The liquor interests, however, tied the Governor's hands by forcing through a provision that no one could be appointed on the Licensing Board "who is identified or has connection with the promotion of any temperance or anti-saloon organization, league, or association of any kind." As a result no temperance reform could be expected through the efforts of the Licensing Board.

Failure and Cost of the License System

From the time that saloons were allowed upon the islands, their number increased rapidly. At first saloons were restricted to Oahu, where there were 9 in 1843, 11 in 1844, and 17 in 1845. In 1916 there were 60 licensed liquor places on Oahu and 67 on the other islands, which by this time had all been made license territory. In 1913 Hawaii's wholesale drink bill was $1,785,000, distributed as follows:

Mainland importations	$ 825,000
Local brewery sales	375,000
Local saké	200,000
Local wine-growers	100,000
European importations	285,000
Grand Total	$1,785,000

Based upon these wholesale sales, it was estimated that the consumers of liquor in Hawaii were spending at least $3,570,000 yearly for drink, or about $16 for every man, woman, and child in the Territory.

Manslaughter and murder cases had been increasing at an alarming rate under the license system. The jails were full and the Government was building a larger Territorial prison near Honolulu. Judge Clarence W. Ashford, of the district court of Honolulu, formerly a foe of Prohibition, stated that fully 80% of the cases tried in his court were directly traceable to drink. The reform schools were overflowing with children of drunken parents. Native girls under the influence of liquor were an easy prey for immorality. Houses of assignation and prostitution did a thriving business and were the centers of crime and debauchery. It is small wonder that the leaders of the Hawaiian people, who had not already long since become Prohibition advocates, were demanding a change. Cablegrams, petitions, resolutions, newspaper editorials poured into Washington from Hawaii, expressing a wide-spread public sentiment in favor of Prohibition.

Dr. Wadman's statement (see above) and the formidable nation-wide temperance sentiment in favor of Prohibition in Hawaii had the desired effect in Washington, although the pending bill met with delay because of more pressing matters, then coming up, relating to America's entry into the World War. In 1918 a measure was introduced in the Federal Congress to close the saloons of Hawaii during the period of the War. This followed a report of the grand jury of the Territory, which stated:

Hawaii in the Dry Column

> Liquor conditions in Honolulu are growing worse. Vice is wide-spread. The social evil is rampant. Bootleggers and speak-easies flourish. Soldiers and sailors are the principal victims.

President Woodrow Wilson finally issued an executive order making the island of Oahu dry, and soon afterward this was followed by the passage of the Kuhio-Shepard Bill making the entire Territory Prohibition territory. The year 1918 closed with Hawaii in the dry column.

6. *Post-Prohibition Problems.* The advent of constitutional Prohibition in Hawaii did not mean any over-night transformation, no more so than it did in any other section of the United States operating under the license system before the passage of the Eighteenth Amendment.

In the days of Kamehameha the Great and the Queen Regent Kaahumanu it was different, for these great rulers had a mighty influence over their people. But this strong and sturdy kingly line has long since vanished; the native Hawaiians have dwindled to a mere 24,000 while over 200,000 foreigners are to be reckoned with; and the liquor interests have so entrenched themselves on the islands that another period of struggle is to be expected before Prohibition is enforced with the same degree of effectiveness that other laws are.

In the regular Territorial legislative session of 1923 two bills were introduced providing Territorial enforcement measures to supplement the Federal measures provided in the Volstead Act. Both of these were defeated. Laxity in the enforcement of Prohibition is extremely prevalent. The native police wink at violations, and officers higher up are just as prone to sidestep their responsibility.

But this does not mean that Prohibition has been without effect, nor that favorable sentiment is not growing stronger. The contrary is markedly true. Even with respect to the question of legalizing the sale of light wines and beer, very few men of prominence favor this; and those that do, favor the change only on condition that the saloon shall not be brought back. This was brought out conclusively in answers received early in 1923 from clergymen, educators, welfare workers, physicians, legislators, business men, shop-foremen, and mechanics to a questionary addressed to them by the Rev. George H. DeKay, Superintendent of the Anti-Saloon League of Hawaii.

One of the answers was from Governor Wallace

R. Farrington, formerly a pronounced wet, but now an enthusiastic advocate of Prohibition, because, he says, of the physical, moral, and financial benefits to the people. One well-known business man, also formerly opposed to Prohibition, states that he is now willing to stand on the street corner and tell the world of the benefits that have resulted. Those that offered estimates with respect to the decrease in drinking gave a 50% decrease at least, the majority estimating the decrease at from 75 to 90 per cent. A prominent native woman, Princess Elizabeth Kalanianaole, put the decrease at 75%. The Superintendent of Public Instruction, Mr. Vaughan MacCaughey, estimated it at 85%, "based on the testimony of the schools." A police magistrate of Kauai stated that his observation warranted him in saying that "cases arising from drunkenness have decreased materially. Drinking has decreased to about one fifth of what it used to be."

Governor Turns Prohibitionist

Nevertheless Hawaii still has a serious law-enforcement problem, with the liquor interests making a strong fight. In the legislative session of 1923 a resolution, calling upon the Federal Congress to legalize the sale of light wines and beer up to a 14% alcoholic content, passed the House, but was defeated in the Senate. The whole enforcement problem is further complicated, as might be expected, by the large percentage of foreigners.

A considerable traffic in illicit bootleg liquor is carried on, the two most prevalent concoctions being *okolehao* and SAKÉ. *Okolehao* is a liquor of high alcoholic content distilled from fruits, vegetables, or anything else capable of producing alcohol. Saké, or rice wine, is a Japanese drink made from rice. When it is remembered that over half the present population of the islands is Japanese (109,274) and Chinese (23,507), it will be easily understood why saké should be in very general use to-day and why the most frequent violations of the Prohibition law occur among the Asiatics.

Bootleg Liquor

In his Third Annual Report, Superintendent DeKay says:

> Perhaps the one outstanding need of Hawaii in respect to the prohibition law is a deeper public sentiment demanding better observance, and stricter enforcement of it. We believe we are slowly gaining in this respect, and when we remember the attitude of many of our prominent citizens only a few years ago, and know how that attitude has changed today, we should be encouraged. From many angles the superintendent sees improvement. In private conversation recently with three plantation managers on one island, all gave their testimony of the marked improvements due to prohibition, and their pledge to support it. And two of these three state frankly that they have always been users of liquor. There has been, also, stricter enforcement of the law. The "cleaning up" stressed by the naval authorities as a pre-requisite of the coming of the fleet, and the activities of both Federal and local officers with this visit in mind, have deepened the conviction in many minds that when the authorities *want* to enforce the law they are able to do so. It is somewhat surprising to read the statements of the prohibition director that sentinels are posted in front of well-known bootlegging establishments which go right on doing business as usual, and no arrests made.
>
> As public sentiment grows, and it is surely growing, there will come a demand which will bring real enforcement.

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HAWKINS, JOHN HENRY WILLIS. American total-abstinence leader; born in Baltimore, Md., Oct. 23, 1799; died at Parkersburg, West Va., Aug. 26, 1858. He was one of the earliest converts to the Washingtonian movement, and quickly developed into its most conspicuous and powerful advocate. At one time a confirmed drunkard, he was led to sign the Washingtonian total-abstinence pledge through the entreaties of his little daughter, Hannah; and from that time forward until his death the story of the marvelous change thus brought about became familiar to thousands through the magnetic oratory of the father.

Early in April, 1840, a group of drinking men sat in the barroom of Chase's Tavern, Liberty Street, in the city of Baltimore, engaged in their usual nightly convivialities. Tidings reached them of what a temperance lecturer, the Rev. Mathew Hale Smith, was saying in another part of the city. In a spirit of jest they appointed a committee of two to attend one of the meetings and to report. The report became the subject of animated discussion, in the midst of which six of the group announced their purpose to quit drinking. This conclusion was not arrived at suddenly, for the debate continued through several evenings before the total-abstinence pledge was drawn up and signed by the society of six—confirmed drunkards, all of them. It was this event that led young Hannah Hawkins to entreat the attendance of her father at the temperance meetings. In the two months that had elapsed since the six had become abstainers scores of men had signed the pledge, and a carpenter's shop had been rented for a meeting-place. The exercises consisted chiefly of the men's relations of their experiences with drink, followed by exhortations to others to sign the pledge.

The advent of Hawkins was an event in the history of the new enterprise. He was a man of considerable native ability, better educated than many of his fellows, and he soon developed a gift of oratory that drew great audiences and led large numbers of men to abandon their cups. During the earlier months of his connection with the society an address which he delivered before the Maryland Legislature at Annapolis attracted the attention of temperance people in the eastern cities, and Hawkins was invited to take part in a series of great rallies in New York. About 2,500 drunkards signed the total-abstinence pledge during the progress of the meetings. A short time afterward a similar series was held in Faneuil Hall, Boston, Hawkins being the chief speaker. The movement spread into other cities, and numerous local societies were formed. With the single exception of California, Hawkins lectured

in every State of the Union, and continued to promote the movement as long as he lived.

HAWLEY, ANTOINETTE ARNOLD. American temperance worker; born at Rochester, N. Y., Jan. 23, 1842; died at Boulder, Colo., Aug. 12, 1919. Miss Arnold was educated in private schools and at Tracy Institute, Rochester, graduating from the latter in 1864. In the following year she removed to Michigan where she spent some years in teaching. Later, she taught in Minneapolis, Minn., and on her removal to that city she became active in the work of the W. C. T. U.

Prior to 1879 Miss Arnold had married a Mr. Elgan, and, after his death, Mrs. Elgan married Judge Theodore Hawley, of Fort Dodge, Iowa. Following her removal to that State, she renewed her interest in the local W. C. T. U., and four

MRS. ANTOINETTE A. HAWLEY

years later she was elected president of the Tenth District. Successive removals carried her to Kansas City, Mo., and Denver, Colo. In the former place she was elected president of the Twelfth Missouri District of the W. C. T. U., and, after becoming established in Denver, her interest in the work in several positions, her outstanding ability, and her unflagging zeal led to her election as State president of the Colorado W. C. T. U. in 1899. She continued to occupy this position for successive years until failing health compelled her retirement. She was then made honorary president. For about five years she also served as editor of the official organ of the Colorado W. C. T. U.

Mrs. Hawley was an able speaker, and a writer of some spirited verse. One of the best known of her lyrics is "The Crusade Glory Song."

HAWXHURST, GEORGE WHITE. American temperance worker; born near Fairfax Court House, Va., June 2, 1848; educated in private schools and at Eastman's Business College, Poughkeepsie, N. Y. He moved to Alexandria City, Va., where he became inspector of customs (1880-83), resigning this office to become secretary of the Virginia State Board of Education, with offices at Richmond. In 1887 he took up his residence in Falls Church, and from 1888 to 1892 he held the office of chief deputy U. S. marshal for the Eastern District of Virginia. He served four years as mayor of Falls Church, and six years as town clerk. From 1906 he was for many years cashier of the Falls Church Bank.

Hawxhurst has from early manhood been an ardent worker in the temperance cause, having been especially prominent as a Good Templar. According to the *Maryland Templar*, he has held membership in the I. O. G. T. from 1867 till the present time, and is probably the oldest living member in point of uninterrupted membership. He was initiated in Providence Lodge No. 3 at Fairfax Court House, June 18, 1867. He was elected secretary to the Grand Lodge, I. O. G. T., in 1872 and served continuously in this capacity until 1915, when the Grand Lodge disbanded. Originally a Quaker, he united with the Presbyterian Church in 1887, and for many years he has been an elder in this church. He was twice married; (1) to Miss Sarah L. Le Fevre, of Fairfax C. H., Va. in 1869; (2) to Miss Ida Quick, of Falls Church, Va., in 1897.

HAY, CHARLES MARTIN. American lawyer and Prohibition advocate; born at Brunot, Wayne County, Missouri, Nov. 10, 1879; educated in the Missouri public schools, at Central College (A. B., 1901), Fayette, Mo., and at Washington University Law School (LL. B., 1904), St. Louis, Mo. He was an exceptionally brilliant student at both institutions, winning the scholarship prize and the William A. Smith prize for oratory at Central College and being chosen the class orator in 1904 at Washington University. In 1904 he commenced to practise law at Greenville, Wayne County, where he remained for one year. Removing to Fulton, Callaway County, Mo., in 1905, he practised his profession there until 1913, when he went to St. Louis to become a member of the legal firm of Fauntleroy, Cullen, & Hay. Since 1920 he has been a partner in the firm of Curlee & Hay. He was married on Sept. 8, 1905, to Miss Rosella Lanius, of Palmyra, Marion County, Mo.

Hay has achieved considerable prominence in the political field during recent years. In 1913-14 he was a member of the Missouri House of Representatives; during the World War (1914-18) he was a popular four-minute speaker; and in 1920 he was a candidate for the Democratic nomination for the United States Senate. In 1919 he was a leader of the Wilsonian Democrats in the fight for the League of Nations, and made a speaking tour through New York and the New England States, following Senator Hiram Johnson at the request of the League to Enforce Peace. He led the fight against Senator Reed in 1920, which resulted in Reed's defeat as delegate to the Democratic National Convention at San Francisco, California.

Hay may be said to have contracted the habit of fighting against the liquor traffic early in life, when he won first prize in the Interstate Prohibition Contest at Buffalo, New York, in 1901, while he was a college student. In 1901-02 he visited the various educational institutions of Missouri in the interest of the Prohibition cause. He was for years a member of the National Board of

Trustees of the Anti-Saloon League of America, and is now a member of the Board of Trustees of the Missouri Anti-Saloon League. In 1905 he led the fight at Fulton, Mo., which resulted in the adoption of county local option, and afterward served in similar campaigns throughout the State. In 1912 he was elected to the Missouri State Legislature on a county-unit platform, where he introduced a county-unit local-option bill, and led the fight which resulted in its passage. During the struggle for the passage of the Eighteenth Amendment, he was a leader of the "dry" forces in his part of the country.

Hay is a trustee of Central College (Fayette, Mo.), a member of the American and Missouri State Bar Associations, a Son of the American Revolution, and a Methodist. He resides at 9 Windermere Place, St. Louis, Missouri.

HAYASHI, SHIGERU. Japanese educator and temperance leader; born in Nagoya, Japan, Aug. 1, 1848. He belonged to the Samurai, or soldier class, and early became connected with the Government office in Gifu. Developing artistic tastes, he resigned his position in the prefectural office at Gifu and entered the art department of the Imperial University at Tokyo, where he devoted himself to the study of oil-painting. He derived the funds for his education from the income of a *sake* store kept by his family in Yokohama.

Graduating from the art department of the University in 1883, he was converted to Christianity, and at once abandoned the use and also the sale of intoxicants. In 1884 he became a teacher of art in the Ferris Girls' school, Yokohama, an institution established and supported by Christian missionary enterprise. From that time to the present he has been connected with various mission-schools, usually as a professor of art. In 1886 he united with a number of other interested Japanese in organizing the Yokohama Temperance Society (later, the Japan Temperance Society), and was elected its president. He still holds that office. For some years he published a temperance magazine as the organ of that society and in the interest of the general cause. He was a charter member of the National Temperance League of Japan.

HAYES, LUCY WARE WEBB. Wife of Rutherford B. Hayes, nineteenth President of the United States; born at Chillicothe, Ohio, Aug. 28, 1831; died at Fremont, O., June 25, 1889. Her father, a practising physician who had served in the War of 1812, died during her infancy; and in 1844 the widow removed with her children to Delaware, O., the home of Ohio Wesleyan University. At that time girls were not admitted to the regular classes at the University, so Lucy Webb received private instruction from the professors. In 1852 she graduated from Wesleyan Female College, Cincinnati, O., and in December of the same year she was married to Rutherford B. Hayes. During the Civil War she was noted for her devotion to the sick and wounded soldiers.

During the whole of Mr. Hayes' official life Mrs. Hayes dispensed with wines and all other alcoholic beverages at public receptions. Even at the White House she declined to serve alcoholic beverages at the official banquets. This action on her part evoked much criticism and censure in political and diplomatic circles, but she adhered

firmly to her resolution. In justification of her adopted course she said:

> I have young sons who have never tasted liquor. They shall not receive from my hands, or with the sanction that its use in our family would give, their first taste of what might prove their ruin. What I wish for my own sons I must do for the sons of other mothers.

Mrs. Hayes received the highest praise from the temperance organizations, and on the expiration of her husband's term of office she was the recipient of numerous appreciative testimonials. The National Woman's Christian Temperance Union, in commendation of her action, placed in the White House (March 7, 1881) a portrait of her for which she had given special sittings.

See, also, HAYES, RUTHERFORD BIRCHARD.

MRS. LUCY W. WEBB HAYES

HAYES, RUTHERFORD BIRCHARD. Nineteenth President of the United States; born at Delaware, Ohio, Oct. 4, 1822; died at Fremont, O., Jan. 17, 1893. He graduated from Kenyon College, Gambier, O., in 1842, and from Harvard Law School in 1845. He was admitted to the Ohio bar in 1845, and began the practise of law at Fremont. In 1849, lured by the greater opportunities of the city, he opened a law-office in Cincinnati, where he soon built up a remunerative business, and rapidly became prominent as an attorney. He was elected city solicitor and served from 1858 to 1861. He took an active part in promoting the interests of the Republican campaigns in 1859 and 1860.

At the outbreak of the Civil War young Hayes wrote in his diary, under date of May 15, 1861: "I would prefer to go into the war if I knew I was to die or be killed in the course of it, than to live through and after it without taking any part in it." In 1861 he enlisted in the Union army and was commissioned major of the 23rd Ohio Regiment of Volunteer Infantry, and in October of the same year he was promoted lieutenant-colonel. At the Battle of South Mountain he was shot

through an arm, but pluckily continued to lead his men. In 1862 he was made colonel of his regiment, with headquarters at Charleston, W. Va. He was instrumental in forcing John Morgan, the Confederate general, to surrender, and later he aided General Sheridan in the Shenandoah Valley. In March, 1865, he was made a brigadier-general "for gallant and distinguished services" at the battles of Winchester, Fisher's Hill, and Cedar Creek. Before the close of the War he had attained the rank of brevet major-general.

While still in the army (1864), Hayes was elected to Congress, and he was reelected in 1866. In 1868 he was elected Governor of Ohio, serving till 1872; and in 1875 he was again chosen for the office. In 1876 came his nomination for the Presidency of the United States. Partizan feeling ran very high during the campaign, and a controversy over disputed electoral votes of Louisiana, Florida, and Louisiana for a time foreboded serious results. Ultimately the determination of the election was referred to a commission composed of fifteen members—five Senators, five Representatives, and five justices of the Supreme Court. Of these, eight were Republicans and seven were Democrats. Hayes was declared duly elected on March 2, 1877.

The inaugural address of President Hayes was favorably received throughout the country; and despite the relentless criticism of the leaders of his party, Blaine, Conkling, and Cameron, his administration commanded the respect and approval of the nation. The promises made in his letter of acceptance and inaugural address were redeemed. His outstanding accomplishments were the beneficent application of his Southern policy, the resumption of specie payments, and the extension of civil service. He showed himself a far bigger man than he had been considered to be when elected. His commitment to a "civil policy which will forever wipe out in our political affairs the color line, and the distinction between North and South, to the end that we may have not merely a united North, or a united South, but a united Country," was conscientiously adhered to. His epigram, "He serves his party best who serves his country best," disclosed the broad purpose of his administration. That Hayes was fearless in the expression of his convictions is shown in the following incident. It had been arranged that he should become president of Ohio State University, but his outspoken words on the labor question and his antagonism to the concentration of the wealth of the country in the hands of a few men, lost him the position. Of this Hayes said:

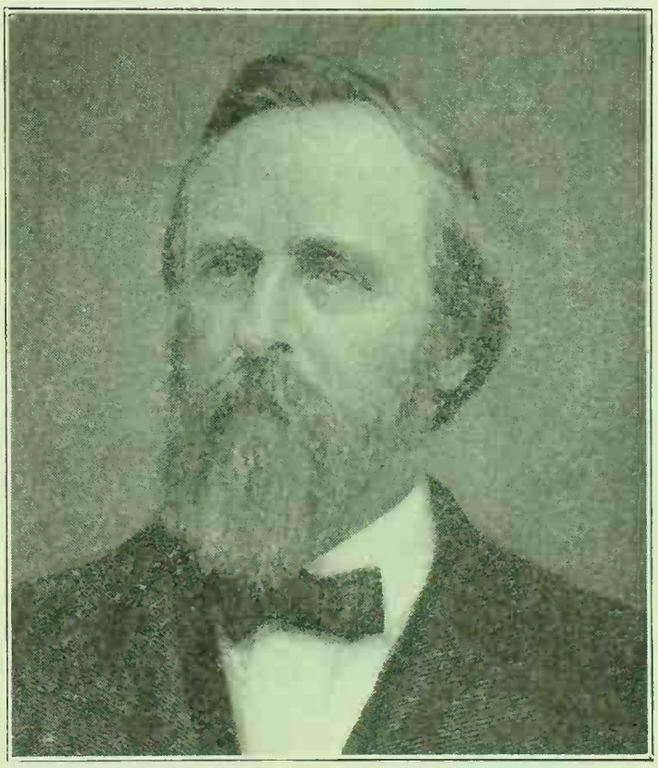
> Free speech, it is clear, is sometimes a costly luxury to those who indulge in it; but it is worth all it costs. Such martyrdom as this is not worth whimpering over. I should have been a caitiff if I had hesitated to speak my mind freely on either of these occasions, and any promotion which silence would have purchased would have been degradation.

Hayes was for many years a member of the Sons of Temperance, and it was his interest in temperance that led him to make his first efforts at public speaking. This was in 1850, in Cincinnati. On Nov. 20 of that year he wrote in his diary: "I am a sincere friend of the temperance cause." At a county temperance convention at the same city in 1851 he spoke in opposition to forming a separate temperance party, and to this position he adhered throughout his life. His historian says:

HAYES

> While he had not all his life been a total abstainer from alcoholic beverages, he had always been strictly temperate, only occasionally enjoying with friends a glass of Rhine wine or something of its quality. But shortly after entering the White House he became convinced that, for Americans at least, the only safety lay in total abstinence, and from that time to the end of his life he constantly put his conviction into practice.

With a single exception, no wine was ever served at the White House banquets during the Hayes occupancy, the exception being a diplomatic state dinner on April 19, 1877, in honor of the Russian Grand Dukes Alexis and Constantin. Very soon afterward the public came to understand that at no future entertainment while President and Mrs. Hayes were at the White House would wine be served. As late as July, 1891, Hayes wrote to John A. Bruce, of Glasgow, Scotland, who was preparing a book entitled "Why I am a Teetotaller," thus: "Whatever may be true in other countries, I am satisfied that in America total abstinence from intoxicating liquors is the only safety." He regretted, however, to "see the tendency of the Methodist Clergy and Church to identify themselves with the Prohibition party, believing they would weaken their influence in the cause of righteousness." Believing that the "true methods of promoting temperance are education, example, argument, and friendly and sympathetic persuasion," and not political parties and actions, he voted against the proposed Prohibition Amendment in 1883.



RUTHERFORD B. HAYES

On relinquishing the Presidency Hayes retired to his home at Fremont, Ohio, where he spent the remaining years of his life, devoting himself largely to philanthropic work, especially for the betterment of the negroes of the South.

On Dec. 30, 1852, the future President had married Lucy Ware Webb, in Cincinnati, and the couple made their home at Cincinnati with Mrs. Webb, the bride's mother. Without disparagement of her husband, it may be said that credit for the

banishment of liquors from the White House must go chiefly to Mrs. Hayes.

See, also, HAYES, LUCY WARE WEBB.

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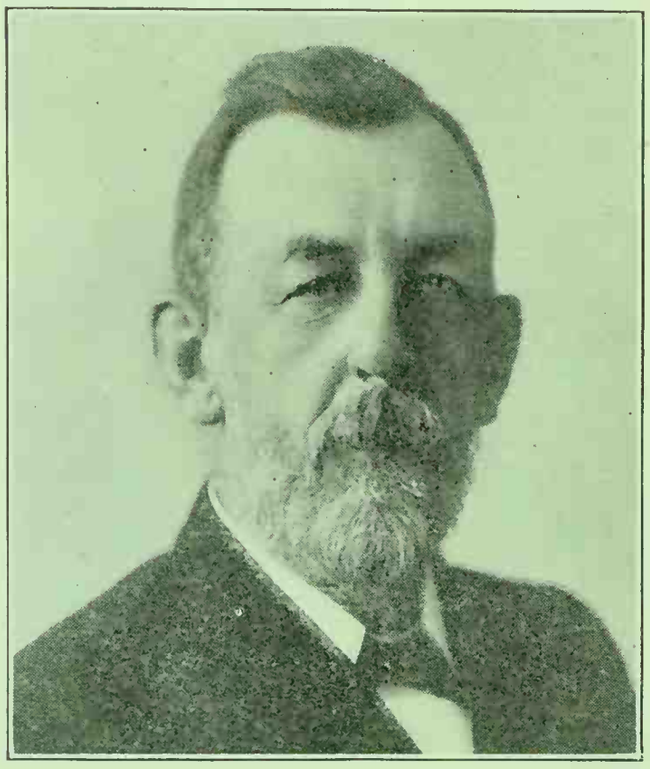
HAYLER, GUY. British author, traveler, lecturer, and temperance leader; born at Battle, Sussex, England, Nov. 5, 1850; educated at Hastings and in London. At six years of age he signed the



GUY HAYLER

temperance pledge on an anvil in a blacksmith's shop, and joined the Rock Band of Hope at Hastings. In 1864 he went to Tunbridge Wells, in Kent, and although only fourteen years old, assisted in the temperance meetings held on the Common and elsewhere. In 1865 he went to London, where he joined the Poland Street Temperance Society and the Five Dials Mission in their work; and in the latter part of the year he became a member of the United Kingdom Alliance. He worked hard in support of the Permissive Bill. On July 29, 1874, he married Elizabeth Harriss, of London, and in the same year, was appointed agent of the Hull Auxiliary of the United Kingdom Alliance. He was one of the organizers in Hull of the now celebrated "May Day Festival," in Hengler's Circus (1876), and at his suggestion a "Band of Hope Sunday" was established. In 1876 he suggested and organized the great demonstration and procession of the Trades and Friendly and Temperance societies of Hull in favor of the suppression of intemperance, which was attended by thousands of working men, and in which 86 societies were represented. In 1887 he established the Hull and East Yorkshire Prohibition League, and was its first president.

In July, 1889, Hayler was elected general secretary of the North of England Temperance League, with headquarters in Newcastle-on-Tyne, and thenceforward he took a very active part in every phase of temperance work in the five northern counties. In 1899 he carried through a scheme for a Temperance Institute and Memorial Hall at Newcastle-on-Tyne (see NORTH OF ENGLAND TEMPERANCE LEAGUE). He is a member of various temperance organizations, including the Good Templars, the Rechabites, and the Sons of Temperance; and for nearly 25 years he was one of the honorary secretaries of the National Temperance Federation. He is, also, a vice-president of the United Kingdom Alliance, and president of the World Prohibition Federation.

Besides his widely distributed activities, Hayler has been a most prolific writer. Since 1917 he has been editor and publisher of the *International Record*, and for sixteen years (1890-1906) he was editor of the *Temperance Witness;* while his contributions to current periodicals form a considerable part of the literature of the temperance reform. Among the titles of his published books are: "George Proctor, the Teetotaller," a novel (1895); "The Prohibition Movement" (1897); "Famous Fanatics" (1911); "Prohibition Advance in All Lands" (1913); "The Russian Liquor Monopoly" (1916); "Brain-workers without Alcohol" (1922); "Fight the Drink; A Pageant of the Nations" (1923); "The New Europe and Prohibition" (1923); "The Child's Right and Prohibition" (1924); "For the World's Good" (Child Betterment under Prohibition). He has one of the most complete private libraries on the liquor question in England. In the interests of temperance Hayler has traveled widely on the Continent of Europe, has made several voyages to the United States, and has visited other parts of the world.

In 1907 Hayler's health gave way under the strain of his activities; and he resigned his position as general secretary of the North of England Temperance League, as well as the editorship of the *Temperance Witness*. In recent years he has made his home in London ("Courtfield," South Norwood Park), rendering such active service to the cause as his health and strength would permit. On Dec. 4, 1920, a public celebration of his 50 years' connection with the International Order of Good Templars took place at Ruskin House, Croydon; and on July 29, 1924, his golden-wedding celebration evoked a remarkable manifestation of the esteem in which he was held by the friends of the temperance cause.

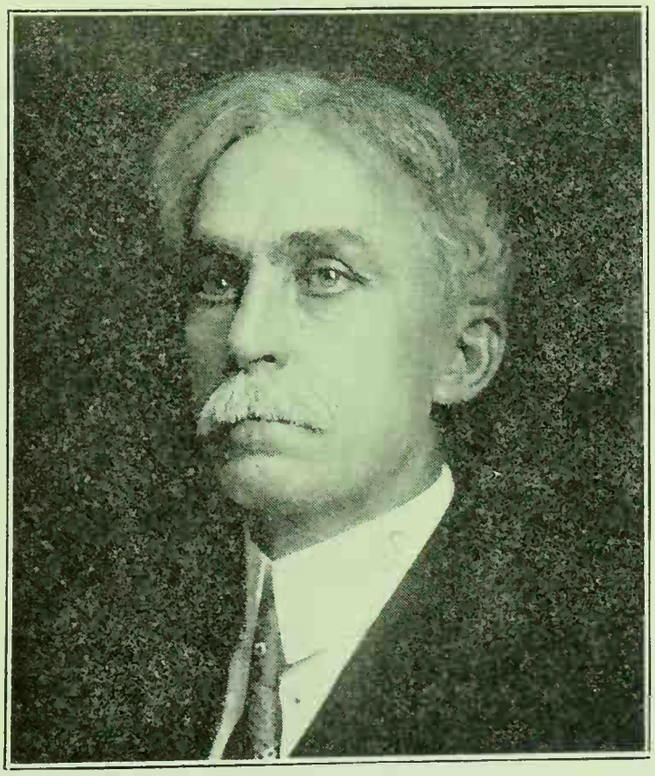
HAYMAKER, EDWARD McELWAIN. American Presbyterian missionary and temperance advocate; born at Murraysville, Pennsylvania, Aug. 21, 1859; educated in the country schools of Pennsylvania and Missouri, at the Laird Institute, Murraysville, at Hastings "West Philadelphia Academy," Philadelphia, Pa., at Lafayette College, Easton, Pa. (A.B. 1881), and at Princeton Theological Seminary (B.D. 1884). He married Miss Esther Jane McClelland, of New Alexandria, Pa., on Sept. 29, 1884. In the fall of that year, he was ordained a missionary evangelist of the Presbyterian denomination, having served in the summers of 1882-83 as licentiate in the mountains of northeastern Pennsylvania. He was for three years (1884-87) missionary under the direction of the Presbyterian Church in Mexico, being located at Zacatecas; and since 1887 he has been a missionary in Guatemala, Central America.

Haymaker has been opposed to the liquor traf-

fic all his life, and has spent more than 40 years preaching and writing against the evils of alcohol. In 1887 he founded in the city of Guatemala the first temperance society in Central America, which was called *La Bola de Plata* ("The Silver Ball"), and he assisted the founder of the Liga Anti-Alcoholica ("Antialcoholic League") of Quezaltenango in drawing up its Constitution and by-laws and in launching the organization. He conducts the temperance department of the League and edits temperance tracts.

HAYNES, JANIE (HERBERT). American Woman's Christian Temperance Union official; born at Newberry, S. C., April 11, 1857; died at Leesville, S. C., Aug. 27, 1910. Miss Herbert was educated at the Methodist Woman's College, Columbia, S. C., graduating in 1876. After several years spent in teaching, she was married to Prof. L. B. Haynes, of Charleston, S. C., in 1881. Removing with her husband to Leesville, in that State, she joined the local Woman's Christian Temperance Union, and was later elected its president. She became district president in 1901, and State president in the following year, and was reelected to that position until the failure of her health compelled her retirement. Her winsome personality and enthusiasm in the cause led many of the most promising students in her husband's college at Leesville into temperance work; and her influence was still exerted in this effective way after she had relinquished her platform and organizing activities.

HAYS, CALVIN CORNWELL. American Presbyterian clergyman and temperance advocate;



REV. CALVIN CORNWELL HAYS

born at Middle Spring, Cumberland County, Pennsylvania, May 21, 1861; educated at Shippenburg (Pa.) Normal School, Washington and Jefferson College (A.B., 1881; D.D., 1899), and Western Theological Seminary, Pittsburgh, Pa. (1881-84). In 1883 he was called to fill a temporary vacancy

at the Bethel Presbyterian Church of Alleghany, Pa., where he remained for a space of one year. Two years later, in 1865, he was ordained in the Presbyterian ministry, and was sent to his first pastorate at Bridgeport, Ohio, remaining there until 1890. On March 18, 1891, he was married to Miss Lucy W. Alexander of that place. He was for 31 years (1891-1922) pastor of the First Presbyterian Church at Johnstown, Pa. At the 134th General Assembly of the Presbyterian Church, which was held at Des Moines, Iowa, on May 18, 1922, he was chosen Moderator of the Presbyterian Church in the United States of America.

For many years past Dr. Hays has been a prominent and active worker for the cause of temperance, especially in connection with the Anti-Saloon League organization in Pennsylvania. From 1914 to 1917 he served as president of the Pennsylvania State League; since 1917 he has been president of the State Board of Trustees; and since 1919 he has been chairman of the State Headquarters Committee.

HAYS, FRANCIS. English Roman Catholic priest; born in Liverpool May 21, 1870; educated by private tutors, in the London University schools, and at the Roman Seminary. Intending primarily to enter the legal profession, he was persuaded by his personal friend Cardinal Manning to enter the Roman Catholic priesthood; and in 1894 he was ordained a priest, after which date he ministered at St. Barnabas Cathedral, Nottingham, at St. Patrick's Church in the same city, and at Leicester.

Sympathizing with human suffering, and desiring to better social conditions among the poorer classes, Father Hays studied alcohol in its relation to poverty, and as a result of his observations decided to initiate some sort of united movement against the liquor evil. He founded the Catholic Social Guild in 1895, as a kind of preparatory organization; and the next year he inaugurated the Catholic Temperance Crusade, a movement which quickly spread beyond the confines of his parish, and was ultimately adopted by Roman Catholic bishops throughout the United Kingdom.

Father Hays addressed huge public gatherings on the subject of temperance, and came to be known as the "Father Mathew" of the new crusade. His meetings were undenominational, and many people who were not affiliated with any church signed his temperance pledge.

In 1905 Hays accepted the invitation of the Archbishop of Melbourne to visit Australia. He was publicly welcomed to that country by the Prime Minister, and established the Catholic temperance movement there. Later he visited Tasmania and New Zealand. This tour convinced him of the necessity of broadening the scope of his crusade so as to include no-license or, as he put it, "Prohibition by the will of the people."

Caring nothing for social honors, Father Hays has received unstinted praise for his part in the spreading of temperance propaganda. In 1900 Pope Leo XIII conferred on him the title of "The Apostle of Temperance," and three years later Pope Pius X commended his work and gave him the apostolic benediction. In his various temperance tours he has traveled twice around the world. In Australasia during his three months sojourn he persuaded more than 51,000 persons to sign

the temperance pledge, exclusive of children, 8,000 of whom took it from him in Auckland in a single afternoon.

In addition to the Catholic Social Guild, Father Hays was instrumental in founding two other social-welfare bodies, the Cateman Association and the Knights of Columba. He advocates woman suffrage, but is opposed to extreme socialism.

Father Hays has been president of the Catholic Temperance Crusade since the inauguration of the movement in 1896, and is a vice-president of the United Kingdom Alliance. He is said to have been the means of leading more than 385,000 persons, of all creeds and classes, to enlist in the temperance movement.

He is a forceful speaker, and sways his audiences at will. His attack on the liquor interests is incessant, and in calling upon Christians to do their part in the fight against alcoholism he does not mince his words.. The following paragraph from the *Alliance News* of April 25, 1901, relates to an address delivered by Father Hays at a temperance meeting held at Retford, Notts., in April, 1901:

> Father Hays made a very deep impression by a recital of his own experiences amongst the poor in the slums and alleys of the large towns, and, continuing, he spoke some bold and fearless words. The drink traffic was surrounding itself with every conceivable weapon of power. It had come to this, that the man who wished to say a word for the poor victims of drink—the man who dared to have a heart to feel for the miseries of those around him, dared not speak the truth for fear of offending someone in society, or losing his position. He revolted against such hideous moral tyranny, and thought it time to speak out and say that the poorer and more helpless the masses were who were victimised by the curse of drink, all the more incumbent it was upon the Government and upon a Christian people to try to save them even at the cost of votes, or a position in society. The breweries and distilleries had taken hundreds of tied houses; they controlled our politics, so that men wishing to serve their country in the municipality or in Parliament, dare not say a word against the public house, and men elected through its influence were afraid to lift their arm against it, and it reigned supreme and fearless over the land. People professed to be willing to lay down their lives for their country. He could not believe it, when they had not the courage to lay down their glass for their country, for God's glory, and man's example.

Father Hays resides at St. Peter's Rectory, Beeston, Nottingham, England.

HAZLEHURST, JOSEPH. English chimney-sweep and temperance worker; born in 1821; died at Darlington, Durham, in September, 1886. From early childhood he was very poor, and until his twenty-ninth year lived a wandering life, sleeping in abandoned houses, in the parks of London, often in jails and prisons, and he had been associated with a band of counterfeiters. Up to that time he had been a drunkard and had never entered a church nor heard a sermon. At that time he was discovered, living at Ipswich in a place where a chimney-sweep stored his soot, by Frederick Akin, agent of the British Temperance League, through whose influence he signed the teetotal pledge and on the following Sunday attended a church for the first time. He subsequently became a successful temperance advocate and preacher of the Gospel, doing good work in Cornwall and elsewhere, large numbers flocking to hear him. He finally settled at Darlington, where he followed his trade as sweep and also went out to preach and make temperance speeches, being advertised as "The Singing Sweep." He continued this work for 36 years, when, at the age of 60, his health failed; and

thereafter he was cared for by the Society of Friends, two of whose members, Joseph Pease and Harrison Penney, took an especial interest in him. Penney, who was also secretary of the Darlington Temperance Society, gave the following testimony concerning him: "Joseph Hazlehurst has left behind him a good memory as an honest man, and an humble and sincere Christian." He represents a remarkable example of the saving power of the Christian religion and the virtues of teetotalism, having been raised from the lowest environment to a sphere of usefulness and blessing.

HEAD. The froth or foaming mass that appears on the surface of wort while fermenting. It appears first as a light froth or scum. Later this develops into a curly mass called "cauliflower" or "curly head." This in time becomes lighter and firmer in appearance, and is then known as "rocky head." Finally it sinks to a compact mass, called "yeasty head," from which large bubbles of gas pass with a hissing sound. In the yeasty head the freeing of the liquid from yeast has begun, *i. e.* the cleansing of the beer (see BREWING).

HEALES, RICHARD. British temperance reformer; born in London, England, in 1822; died in Victoria, Australia, June 19, 1864. In his

RICHARD HEALES

young manhood he followed the trade of a coachbuilder. Deciding to emigrate, he arrived in Melbourne, Victoria, in 1842. Eight years later (1850) he was elected a member of the Melbourne City Council. In 1857 he was elected a representative of the city of Melbourne in the Victorian Parliament; and in 1859, for the East Bourke Boroughs. From November, 1860, to November, 1861, he was Premier of the Colony; and at the time of his death he was Commissioner of Lands and Survey in the M'Culloch administration. He advocated payment of Members of Parliament, reform of the Upper House, and protection of native industries.

Heales had become a teetotaler in England, and on arriving in Australia he at once became active in temperance work. He was one of the earliest members, as well as secretary, of the Melbourne Total Abstinence Society; and the first Melbourne Temperance Hall was chiefly the result of his exertions. He instituted Saturday-night concerts as counter-attractions to the public house; and kept the regular temperance meetings going through the wild excitement of the gold rush, when very few able-bodied men were left in Melbourne. He spoke at the meetings; he sang at the concerts; and in every department of temperance work he was an indefatigable laborer. In the volume entitled "Temperance in Australia" (Melbourne, 1889) occurs a paragraph (p. 368) to the effect that the name of the Hon. Richard Heales "deserves to be held in everlasting remembrance amongst those of the pioneer temperance reformers of the Australasian colonies."

HEARST, Sir WILLIAM HOWARD. Canadian statesman, ex-premier of Ontario, and temperance advocate; born in the township of Arran, County Bruce, Ontario, Feb. 15, 1864; educated at the Tara Public School, Collingwood Collegiate Institute, and Osgoode Hall, Toronto. He received the degree of LL.B. from the University of Toronto in 1915. He was admitted to the Canadian bar in 1888, and commenced the practise of law in Sault Sainte Marie, Ontario, where he was appointed Government agent and counsel in connection with the guarantee loan to the Lake Superior Corporation. He was married to Miss Isabella Jane Dunkin, of Simeve, Ontario, on July 28, 1891.

In 1894 Hearst was an unsuccessful candidate of the Conservative party for a seat in the Ontario Legislature. He resigned his position as Government agent and counsel in 1908, and was made K.C. during that same year. Also in 1908 he was elected a member of the Ontario Legislature to represent Sault Sainte Marie in the Conservative interest, and he sat for that constituency until 1919. He continued the practise of law in Sault Sainte Marie until 1911, when he was appointed Minister of Lands, Forests, and Mines under the administration of Sir James P. Whitney, and removed to Toronto. Upon the death of that statesman (1914) Hearst succeeded him as Premier of Ontario, and continued to hold that office until 1919. During his administration he was prominently identified with the development of the natural resources of Northern and Western Ontario. In 1917 he was created a Knight Commander of St. Michael and St. George. He was extremely successful in his law practise, and was made a bencher of the Toronto Law Society in 1913. Since 1919 he has been head of the law firm of Hearst and Hearst.

While Sir William was Prime Minister of Ontario and also president of the Executive Council of that province the Ontario Temperance Act was passed. During the campaign in the fall of 1919 to bring about the repeal of that Act Sir William protested strongly against such a proceeding. In an address made at a Conservative picnic, held at Mohawk Park, Brantford, the Premier made his first public statement with regard to his attitude toward the coming referendum. He said:

> Someone has asked me for my personal position on the referendum. Any one who has read my utterances on temperance would not ask that question. From first to last there has been no doubt of my position, and no wavering. The Government, of which I am the head, took the same attitude, and I will stand by it until it is decided. I believe the Ontario Temperance Act has accomplished much good for the people. When civilization hung in the balance the Act increased the financial strength generally, and added to the fighting strength of the province. In the days of reconstruction, the Act is doing good, and any repeal would be unwise. It will prove a boon and a blessing in the days of peace and prosperity, to which we are looking forward. When the verdict is rendered, we will see that it is enforced without fear, favor, or partiality to any section of the community.

HEATH, EPHRAIM CHARLES. American jurist and Prohibitionist; born in Kaufman County, Texas, Nov. 4, 1850; educated in the public school of Rockwall, Texas; studied law; was elected judge of the county court of Rockwall County in 1882; and was reelected in 1884. He married Ida A. Caster April 3, 1881, and has made his home in Rockwall.

In 1886 Heath was elected to the State Legislature for the counties of Rockwall, Dallas, and Torrant. Withdrawing from the Democratic party in 1888, he made an independent canvass as a Prohibitionist against the regular Democratic nominee for State Senator for the counties of Dallas, Kaufman, and Rockwall. In 1890 he was nominated by the Prohibition party of Texas for governor, and received an increased vote over that cast for the previous State ticket. He was a delegate to the National Temperance Congress in New York in 1890, and also to the national conventions of the Prohibition party at Cincinnati, Ohio, and Indianapolis, Ind. At the Cincinnati convention he was made a member of the national committee, and in the following year was again the nominee of the Prohibition party for governor of Texas.

HEATHER-BEER. An ancient Danish drink, used also among the Picts. Wormius, cited by Morewood ("History of Inebriating Liquors," p. 608), speaks of the drinking of heather-beer as one of the pleasures which the souls of departed heroes enjoyed in the society of the gods. Morewood considers that the heather was used merely as a substitute for hops, and that buckwheat, which grows among heather, was the chief ingredient. He states also that at the sinking for a watercourse in Limerick, at the beginning of the nineteenth century, a mill with the machinery, brewing utensils, and some cakes of bread and heather, were found, together with a manuscript giving the process for making heather-beer among the Danes.

The tradition which gives to the Danes the credit of having discovered how to extract liquor from heath, states that the knowledge of the art remained with a father and his two sons who, after a massacre, were offered their lives if they would divulge the secret. Thereupon the father proposed that his sons should be slain, alleging that if he betrayed the secret they would kill him. When they had perished, he refused to accede to the conquerors' wishes and thereupon was himself put to death, the secret thus dying with him.

HEAVY WOOLLEN DISTRICT TEMPERANCE UNION. An English organization, founded at Batley, Yorkshire, on Dec. 3, 1889, for the threefold purpose of promoting the principle of total

abstinence from all intoxicating liquors, forming a healthy public opinion on the temperance question, and working toward the total suppression of the liquor trade in Yorkshire. There are approximately 150 members, scattered throughout the West Riding of Yorkshire. Affiliated with the Union are the temperance societies of Batley, Birstall, Cleckheaton, Dewsbury, Drighlington, Heckmondwike, Morley, Ossett, Scholes, and Wyke. During the summer months, vigorous open-air campaigns are conducted by the society, and during the winter months numerous temperance conferences are held. In 1916 the Union participated in the national Prohibition campaign which was waged in England, and visits were made by members of the executive to Middlestown, Mirfield, and Horbury (all in Yorkshire), in which places workers were found who assisted in obtaining signatures to the memorial, to the number of nearly 400, in the three villages named. The headquarters of the organization are at the Temperance Hall, Dewsbury, Yorkshire. The present officers of the Union are (1925): Frederick Whiteley, of Batley and Skegness, president; J. E. Brearey, of Batley, treasurer; and A. E. Shaw, of Dewsbury, secretary. In addition, there are 27 vice-presidents, selected from the more influential members of the ten societies which make up the Union.

HEBE. In Greek mythology the goddess of youth; daughter of Zeus and Hera. Homer depicts her as cupbearer to the gods ("Iliad," iv. 2). She was supplanted in her office by GANYMEDE.

HECKER, ISAAC THOMAS. American Roman Catholic priest, founder of the Paulist Order, and temperance advocate; born in New York city Dec. 18, 1819; died Dec. 22, 1888. The straitened circumstances of his parents, who were German immigrants, compelled him at an early age to assist in supporting the family; and his school advantages were meager. He developed studious habits, however, and while still a lad read Kant's "Critique of Pure Reason," and became interested in certain politico-social movements which aimed at the improvement of conditions for the working man. Hecker was deeply religious, a tendency for for which he gave much credit to his mother's training. In early manhood he joined the Brook Farm movement, remaining with the colony six months. A little later (1884) he was received into the Roman Catholic Church by Bishop McCloskey of New York, and went to Belgium, where he was entered as a novitiate of the Order of Redemptorists and developed that strain of mystical piety which characterized all his after life.

Ordained a priest in London, in 1849, he returned to America and served as a Redemptorist missionary until 1857, when, with the consent of his local superiors, he went to Rome to ask of the Rector Major of his Order that a movement might be initiated in the United States to attract American youth to the missionary life. His request was denied, and he was expelled from the Redemptorist Order on charges of having made the journey to Rome without sufficient authorization. The outcome of the affair was that Father Hecker and four American associates were authorized by Pope Pius IX to form a separate religious community, the CONGREGATION OF THE MISSIONARY PRIESTS OF ST. PAUL THE APOSTLE (1858).

Father Hecker was made director of the new society and he retained that position until his death. He was, also, the founder and director of the Catholic Publication Society. He was the author of several books dealing chiefly with religious topics, and was the founder and editor until his death of the *Catholic World*. A consistent advocate of temperance, it is on record that when he was building the new Church of the Paulist Fathers in New York, he refused a large contribution from a saloon-keeper to pay off a heavy load of debt, saying that the Paulist Fathers would never receive money from such a source.

REV. ISAAC THOMAS HECKER

HECTOR, JOHN HENRY. American lecturer and temperance evangelist; popularly known as the "Black Knight"; born at Windsor, Ontario, Canada, March 17, 1847; died at York, Pa., U. S. A., April 8, 1914. His parents were negro slaves, living in Virginia, who made their escape to Canada. Under the necessity of earning his own living, the boy found employment among the cattle-raisers on the prairies of Illinois, and never had any schooling. At the outbreak of the Civil War he enlisted in the Union army, in which he served with distinction. He was five times wounded; but his splendid physique, unfailing optimism, and indomitable will seemed proof against every kind of hardship and disaster.

After being honorably discharged from the army Hector served for some years as a locomotive engineer. During this period he learned to read and write and became an industrious student. He had good natural ability for the acquisition of knowledge, a ready wit, and extraordinary gifts in public address. In 1870 he married Miss Eliza Meads, and made his home at York, Pa. Here he was elected Commander of the local Post (No. 369), Grand Army of the Republic, and was given the appointment of traveling temperance evangelist by the African Methodist Episcopal Church.

Popular in every section of the country, and

speaking to mixed audiences wherever he went, Hector was especially effective among the people of his own race. In Atlanta, Ga., he contributed largely to the closing of the saloons by his work among the colored inhabitants. He was engaged to assist in various campaigns in Canada as well as in all parts of the United States, and was the first speaker ever employed by the year by the National Committee of the Prohibition party. A pure-blooded African, he worthily represented the best possibilities of his race, and undoubtedly inspired many a young man to aim at the better things of life.

HEEL-TAP. A small quantity of liquor left at the bottom of a glass. Peacock, in his novel "Headlong Hall," writes:

> Let the bottle pass freely, don't shirk
> it nor spare it,
> For a heel-tap, a heel-tap, I
> never could bear it.

HEILESEN, CHRISTIAN CHRISTENSEN. Danish lawyer, Member of Parliament, and temperance advocate; born at Vadsagergaard near Hjörring, Denmark, June 13, 1886; educated at the Aalborg Cathedral School, graduating in 1905. The degree of Doctor of Laws was conferred on him in 1911. In 1912 he married Margit Hannover. He first became an instructor in a law school, subsequently serving as a volunteer in the Department of State and then as chief attorney (1917). During 1919-21 he was a member of the representative Citizen's Council in Copenhagen, and since 1920 he has been the representative for Hjörring Province in the Danish House of Commons *(Folketing)*. He is, moreover, a member of the Law Commission for International Trade.

A teetotaler from childhood, Heilesen has always been an active worker in the temperance movement in Denmark. During 1905-13 he was a leader in the agitation and educational work among students in the interest of temperance, serving as president of the Students' Temperance Society *(Studenternes Afholdsforening)* from 1906 to 1912, and establishing the organ of that society in 1907, of which he was editor until 1914. He was, also, president of the Students' Temperance Union in Copenhagen. He has been a member of the executive board of the Danish Temperance Societies Central Union since 1909, and of Denmark's Temperance Society *(Danmarks Afholdsforening)*, the largest temperance organization in Denmark, since 1911, also serving as president of the latter society during 1921. He is a member of the Temperance Commission and of the Commission of Pardons, and director of the People's Temperance Information Bureau. He was the representative of Denmark at the International Antialcohol Congresses held at Milan, 1913, Lausanne, 1921, and Copenhagen, 1923, and served as president of the permanent committee of the last-named gathering. He was, also, president of the Norwegian Temperance Congress, held at Copenhagen in 1921. His published works include: "The Danish Trade Law" *(Den danske folkeret)*, 1916, "International Law" *(Lov Mellem Lande)*, 1917, and various pamphlets on the alcohol question.

HEISSE, JOHN FREDERICK. American clergyman and Prohibition advocate; born at Monkton, Baltimore County, Md., Sept. 28, 1862; died in Baltimore, Md., Nov. 8, 1923. He was educated in the public schools and at Dickinson College, Carlisle, Pa. (A.B., M.A., and honorary degree of D.D.). Entering the ministry of the Methodist Episcopal Church, he was admitted into the Baltimore Conference in 1886, serving pastorates in West Harford, Md.; Guilford Ave., Baltimore; and Reisterstown, Md., until 1894. In that year he was elected editor of the Baltimore *Methodist*, serving until 1897, when he held further pastorates at Wesley Chapel, Washington, D. C. (1897-1902) and Fayette St. Church, Baltimore (1902-04), being then appointed presiding elder of the West Baltimore District. Following his six-year term, he served pastorates at Strawbridge, Baltimore (1911-12), and Union Square in the same city (1912-18).

Heisse was president of the Maryland Anti-Saloon League from 1905 till his death, and his activities in the temperance cause were interwoven with every local contest and every State campaign from his student days. He had the joy of contributing in no small degree to the substantial victories won both in Maryland and in the adjoining State of Delaware; these States ratifying the national Constitutional Amendment in March and February, 1918, respectively. For several years prior to his death he had resumed the editorship of the Baltimore *Methodist*.

HEJAZ. See ARABIA.

HELENIUS-SEPPÄLÄ, MARIA ALEXANDRA TRYGG (ALLI TRYGG-HELENIUS). Finnish temperance leader; born at Reso, near Åbo, Finland, July 16, 1852; educated at the public school, a private German high school, and a teachers' seminary. For nearly twenty years (fourteen at Helsingfors) Miss Trygg was a teacher in the public schools. In 1888 she went to London, England, to study social work, and then to the International Women's Congress held in the

MRS. ALLI TRYGG-HELENIUS

city of Washington, U. S. A. There she was converted to temperance through Miss Frances Willard, and on her return to Finland she threw herself heart and soul into temperance work. She began the publication of a women's paper in Swedish *Hemmet och Samhället* ("Home and Society") and of two children's papers, one in Finnish, the other in Swedish. The circulation of the Finnish paper has now reached 26,000 copies, and is distributed through the national temperance society. The Swedish paper has a circulation of about 11,000.

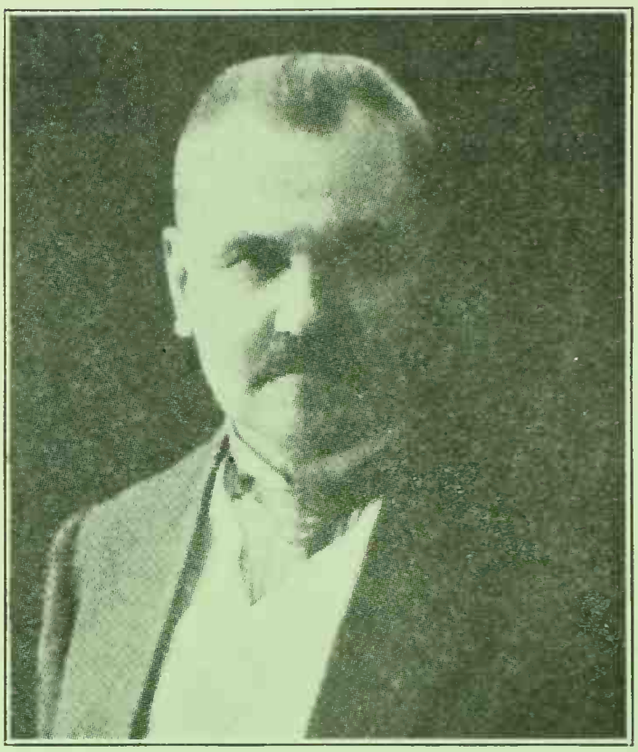
Thanks to American inspiration, with the help of a Government loan she erected (1892) in a suburb of Helsingfors the People's Home, a building containing a library for working people and rooms for temperance meetings, as well as for athletics, concerts, and dramatic performances. This was the first undertaking of its kind in the country. In 1896 she visited London, in order to familiarize herself with the Band of Hope work, and on her return to her native country she lectured in the largest towns, reciting her experiences in England, and urging the people to begin similar work and, with this view, to subscribe to the Teachers' Abstinence Society. In 1897 she was married to Mr. (afterward Doctor) MATTI HELENIUS-SEPPÄLÄ, of Tavastehus. Mrs. Helenius-Seppälä and her husband now undertook lecture-tours throughout Finland, Mrs. Helenius-Seppälä traveling in the Swedish-speaking districts, and her husband in those where Finnish was spoken. From this year (1898) the temperance movement in Finland may be said to have dated.

Mrs. Helenius-Seppälä's lectures were not confined to her own land, and she was invited to visit various places in Europe. In Saxe Meiningen the schools in certain districts were closed in order that the teachers and pupils might attend Mrs. Helenius-Seppälä's addresses. A text-book, "The Effects of Alcohol" *(Alkoholin vaikutukset)*, which had been originally published in Finnish in 1898, was now translated into German under the title "Gegen den Alkohol," and was made the standard in all the schools of Saxe Meiningen. Incidentally it may be mentioned that at the close of the World War it was discovered that Saxe Meiningen was the only country in Europe in which temperance teaching was being conducted. Later Mrs. Helenius-Seppälä delivered a series of lectures in the City Hall of Berlin, Germany, special arrangements being made for the teachers to hear them. At her temperance meetings for children Mrs. Helenius-Seppälä finds it useful to make use of temperance plays, some of which she herself has written.

An important accomplishment in her life-work is considered by Mrs. Helenius-Seppälä to have been her manufacture of a non-alcoholic beverage. On her return to Finland from America in 1900 she found that there was no non-alcoholic substitute for beer as a table beverage in the towns. Ascertaining that in the interior of the country such a drink was made she obtained the formula and founded a small plant, importing most of the malt used in its production from Germany. At the outset one man with a horse and wagon was able to distribute the output (about 200 liters daily). To-day one of her factories produces about 8,000 liters daily, and another distributes some 14,000 liters. Mrs. Helenius-Seppälä says: "This undertaking and the children's paper edited by me are the chief calling of my life."

Mrs. Helenius-Seppälä has attended many of the meetings of the International Congress Against Alcoholism, and her ability as a linguist has enabled her to take an active part in the discussions. There can be little doubt that the creation of public sentiment in favor of Prohibition in Finland has been largely developed through the indefatigable labors of Mrs. Helenius-Seppälä. One of her woman friends describes her as "a little dynamo of energy."

HELENIUS-SEPPÄLÄ, MATTI. Finnish author, statesman, and temperance advocate; born in Pälkäne Parish, Finland, June 27, 1870; died Oct. 20, 1920. He was educated at the universities of Helsingfors (B.A. 1888; M.A. 1894) and



MATTI HELENIUS-SEPPÄLÄ

Copenhagen (D.Pol.Sc. 1902). He was several times a member of the Finnish Parliament, and held various official positions, his knowledge of most of the languages of modern Europe rendering him a valuable Government servant. In 1897 he married Maria Alexandra (Alli) Trygg (see HELENIUS-SEPPÄLÄ, MARIA ALEXANDRA TRYGG).

Helenius-Seppälä became a total abstainer at the age of thirteen, and from that time onward was actively connected with a large number of local, national, and international temperance organizations. He was an exceptionally valuable temperance propagandist. For many years he lectured almost continuously in Finnish, Swedish, Danish, German, Russian, and English. In 1898 he wrote the first Finnish work on temperance, "What Does Science Say About Alcohol?" *(Mikä tiede sanoo vâ-kijromista?)* In 1908 Helenius-Seppälä was sent by the Finnish Government to the United States to study the workings of Prohibition in that country, and his report to the Finnish Government has been pronounced more illuminating and informing than any other. He attended nearly

all of the temperance congresses held in Europe for many years, and was a member of the Permanent Committee of the International Congress Against Alcoholism. He was the author of a dozen or more volumes on temperance subjects, some of which have been translated into various languages. Finland's Prohibition law (1919) was carried through mainly by his persistent efforts. He was president (1905-07) of the committee of the Friends of Temperance which worked out that measure, and served as secretary of the Parliamentary committee which gave the bill its final shape and had charge of its passage through Parliament.

In 1920 Helenius-Seppälä again visited America, as an official delegate from the Finnish Government to the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., Sept. 21-26. He addressed the Congress on "Prohibition in Finland." At the close of the Congress he spent a short time at Battle Creek Sanitarium, in the hope of improving his health. He sailed for Finland from New York a few weeks later, still in an enfeebled condition, and died at sea Oct. 20. His death was a serious loss to the temperance movement in Finland.

HELP-ALE. In early England an ale-feast held at the conclusion of a "help" or "bee," such as haymaking, or a similar task, in which the neighbors had joined.

HELP MYSELF SOCIETY. An English organization originating with the Reading Temperance Society at Reading, Berkshire. A number of intemperate men were invited to the Temperance Hall in that town, and a society was formed (Feb. 6, 1878) for the purpose of continuing these meetings. As many as 200 persons enrolled themselves as members. When the question of a name for the Society came up for consideration, the title "Help Myself Society" was adopted. In the course of ten or twelve years about 2,000 persons joined the Society, which long did a most useful work.

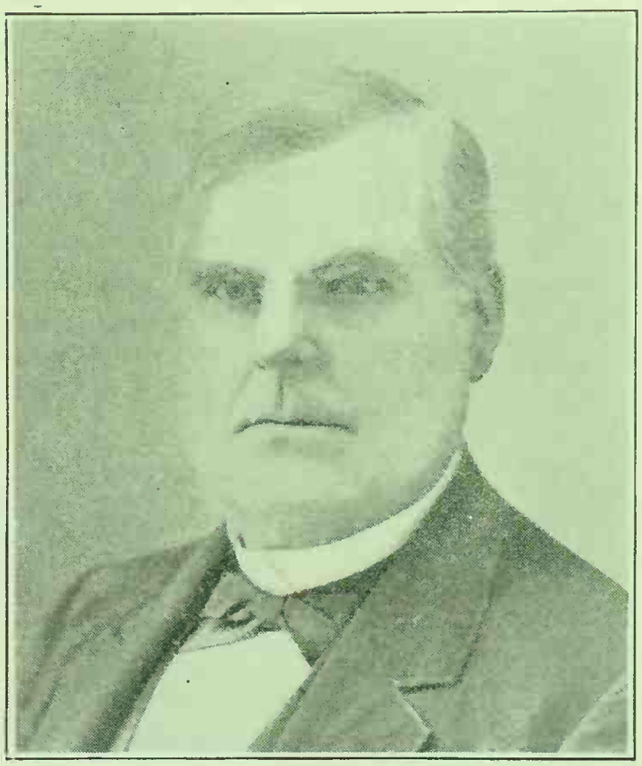
HELVETIA. A temperance organization in the secondary schools of Switzerland, founded in 1892. It has branches at Aarau, Basel, Coire, St. Gall, Geneva, Schaffhausen, Solothurn (Soleure), and other towns. In common with LIBERTAS, it publishes a monthly review entitled *Korrespondenzblatt*. Its membership has usually ranged from 500 to 700. The president of Helvetia is Robert Brunner, Zurcherstrasse 117, Töss-Winterthur.

HELWIG, JOHN B. American Presbyterian clergyman and Prohibitionist; born at Canal Dover, Ohio, March 6, 1833; died at Bellefontaine, O., July, 1904. He worked on a farm and at blacksmithing for a time and then entered Wittenberg College, Springfield, O., graduating in 1861. The same year he married Miss Eliza A. Miller, of Bellefontaine. Ordained to the ministry of the Presbyterian denomination he held various pastorates in Ohio and Minnesota, and for eight years he was president of Wittenberg College.

Originally a Republican, Helwig in 1885 joined the Prohibition party; and in 1889 he polled 26,504 votes in his candidacy for the governorship of Ohio.

HENDERSON, ARTHUR. British Member of Parliament and temperance advocate; born in Glasgow, Scotland, Sept. 15, 1863; educated at St. Mary's School, at Newcastle-on-Tyne, where he afterward served as a molder's apprentice with the firm of Robert Stephenson & Co. In 1888 he married Miss Watson, of Forest Row, Sussex. During his connection with the Stephensons he became affiliated with a trade-union, and since that time he has held a number of important positions in various trade organizations. In 1894 he was elected secretary of the Northeast Coast Conciliation Board, which position he still holds.

Early in the nineties Henderson entered public life. In 1895 he was chosen as colleague for John Morley in the candidature for the Parliamentary representation of Newcastle-on-Tyne, but withdrew in favor of James Craig. In 1903 he was elected mayor of Darlington, and was elected Member of Parliament for the Barnard Castle Division, Durham, which seat he held until 1918.



REV. JOHN B. HELWIG

In 1906 he distinguished himself as one of the leaders of the Labour party, and in 1907 he was one of the foremost advocates of the movement to end, rather than to mend, the House of Lords. In 1908 he was made chairman of the Parliamentary Labour party, holding that office for two years. He was also elected secretary of the National Labour party. During his terms in Parliament he was active on numerous Government and departmental commissions and committees.

On Aug. 7, 1914, when Mr. Ramsay MacDonald resigned the chairmanship of the Parliamentary Labour party, Henderson was elected to fill the vacancy, serving until 1917. When the first Coalition Ministry was formed, "for the purpose of war alone" (1915), by Premier Asquith, Henderson was chosen president of the Board of Education. In 1915, also, he was appointed a member of the Privy Council. In 1916 he became Labour Adviser to the Government, and in the same year he was transferred from the Board of Education to the office of Paymaster-General. On Dec. 11, 1916, he was appointed a member of the War

Cabinet (minister without portfolio) by Mr. Lloyd George.

On May 25, 1917, Henderson was sent to Russia by the British Government to investigate labor conditions under the Soviet Government. There he was urged by the Provisional Government at Petrograd to use his influence to persuade British labor to attend the coming international Labor and Socialist Conference at Stockholm. Upon his return to England (July 24, 1917) he did his utmost to promote the participation of British labor in the Conference. Sentiment in England at this time, especially among the members of the Sailors' and Firemen's Union, who refused to carry delegates to the Conference, was decidedly against Henderson's proposal because of the fact that Germans were to be allowed to participate. He therefore, together with Mr. Ramsay

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MacDonald, visited Paris for the purpose of ascertaining the attitude there. Upon finding that neither French, Belgian, Italian, nor American labor was disposed to take part in the proposed convention, and meeting with determined opposition in the War Cabinet, he resigned from that body (Aug. 11, 1917). He still remained secretary to the National Labour party, however, and has since attended a large number of labor conferences in London and Paris.

Henderson lost his seat in Parliament at the general election of 1918, but was returned at a by-election for Widnes, Lancashire, in 1919. In 1922, fighting against the combined forces of the liquor interests, he was again defeated; in 1923 he was returned for Newcastle-on-Tyne; and since 1924 he has sat for Burnley, Lancs.

He was a firm advocate of the League of Nations in the early part of 1919, and this opinion was strengthened when he attended the International Labor and Socialist Conference at Bern, Switzerland, on Feb. 4, 1919, where the League of Nations was strongly favored. In December, 1920, still in pursuit of his policy for pacification, he made a visit to Ireland, in the hope of promoting peace.

Henderson has been an abstainer all of his life, and has held a number of important positions in various temperance organizations of England, especially those affiliated with organized labor. At the present time he is president of the TRADE UNION AND LABOUR OFFICIALS TEMPERANCE FELLOWSHIP. At the meeting at which the Fellowship was formed Henderson said that a number of his colleagues, realizing the magnitude of the great social evil of drink, had determined to form a total-abstinence association of trade-union and labor officials. He added:

> We believe . . . that the future of the worker lies in his building up a sober democracy. This can only be accomplished by the leaders, who have the greatest influence and the greatest moral responsibility, giving the lead on the moral questions by practising abstinence in their own every-day life.

In a speech at the Labour Party Conference, held at Brighton, Sussex, June 23, 1921, he said:

> I have little sympathy with the barren controversy as to whether the liquor traffic is a greater evil than capitalism or vice-versa. In my own view they are both evils and must be fought. A sober democracy would be omnipotent.

He has lectured and written largely for the cause of temperance, and his articles and speeches have been widely quoted. He is the author of "The Aims of Labour," and "Labour After the War." His address is 33 Eccleston Square, London, S.W. 1.

HENDRIX, ROZETTE. American temperance worker; born at Elkhorn, Wis., Nov. 5, 1857; educated in the local public schools and at Wisconsin University. Her earliest affiliations in temperance work were with the Sons of Temperance (1885) and the Independent Order of Good Templars (1887). In 1891 she removed to Minneapolis, Minn., where she united with the Woman's Christian Temperance Union and served that organization in several official positions. In 1902 she went to San Jose, California, where she engaged in Chautauqua work, later becoming superintendent of a children's home at Oakland in that State.

Returning to Minneapolis in 1906 Miss Hendrix became State Loyal Temperance Legion secretary, and after three years of service was elected president of the Minnesota W. C. T. U. She continued in that office until 1920, when she became editor of the Minnesota *White Ribbon*, which position she still (1925) ably fills. Although not an ordained preacher, Miss Hendrix is frequently found in the pulpits of various churches, answering the demand for sermons as well as temperance addresses. She is the author of a number of leaflets for use in campaign work. She has been a delegate to two conventions of the World's W. C. T. U., and in 1913 became a life member of that organization.

HENRY, GEORGE ALBERT. American Methodist Episcopal clergyman and temperance lecturer; born at Bowmanville, Ontario, Canada, July 12, 1874; educated at Evansville (Illinois) Academy, Wesley College, Grand Forks, N. D. (B. A. 1900; M.A. 1904), and at Boston University (S.T.B. 1904). He married Leila Bell King, of Wahpeton, N. D., in 1899.

Entering the Methodist Episcopal ministry in 1904, Henry held pastorates in New Hampshire, California, Ohio, and North Dakota. In 1915-17

he was assistant to the General Superintendent of the Anti-Saloon League of America, serving in the latter year as general manager of the Industrial Service Department of that organization. From 1918 to 1920 he was in the overseas service of the Y. M. C. A., leaving this work to become

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associated with William E. ("Pussyfoot") Johnson in the campaign which was then being waged in Scotland to suppress the liquor traffic under the provisions of the Scottish Temperance Act. During his stay abroad Henry traveled in all parts of the United Kingdom, delivering some 500 temperance addresses, occupying the pulpits of 200 churches, and speaking in nearly every great public hall in the country, under the auspices of the United Kingdom Alliance, the Scottish Permissive Bill and Temperance Association, and other prominent temperance organizations. He returned to America early in 1921, and, after a brief speaking-tour for the Anti-Saloon League, accepted a call to the pastorate of the First Methodist Church at Grand Forks, N. D. In 1923 he became professor of the history and philosophy of religion in Wesley College, which position he still holds. In 1925 that College conferred upon him the honorary degree of D.D.

HENRY, JOHN QUINCY ADAMS. American evangelist and temperance advocate; born in southeastern Iowa Jan. 9, 1856; died in 1922. He was educated in the Iowa public schools, at Rochester (Ind.) High School, at the University of Chicago, and at the Baptist Union Theological Seminary (B.D. 1880). At the age of eighteen he was converted and affiliated himself with the Baptist Church at Rochester, Ind. After his ordination (1880) he immediately went to California where he held pastorates at Sacramento and San Francisco. Subsequent charges were at Portland, Oregon; Denver, Colorado; and Chicago, Ill. During the five years he was at the First Baptist

Church of San Francisco he ministered to one of the largest congregations in that city, and his church ranked among the leading evangelistic and reform agencies. In Chicago his pastorate was no less successful. For five years he was pastor of La Salle Avenue Baptist Church in that city where he inaugurated mission work. He organized the Law Enforcement League, which was made up of 400 churches and organizations and which advocated the vigorous enforcement of laws against all forms of vice and crime.

In 1899 Henry, who had long been a vigorous temperance advocate, became associated with the Anti-Saloon League of America, and was appointed State Superintendent of the New York League. During his tenure of office 500 local Leagues were organized, 125 towns were assisted in putting out the saloon, and more than 20,000 persons subscribed for the carrying forward of the work.

In 1901 Henry accepted the invitation of the National Free Church Council to visit England to assist in a campaign to secure 1,000,000 new pledges of total abstinence. He remained in the British Isles for five years, everywhere addressing crowded audiences with astonishingly successful results. The *Belfast Witness* stated that Henry's

> brilliant and persuasive oratory has attracted and stirred to action larger and more influential audiences in this crusade than any other temperance advocate has done since the days of John B. Gough.

Lord Kinnaird claimed that Henry had done more to promote the temperance cause in Britain than any other man who had ever visited her shores. Some of the topics of his most notable temperance addresses were:

> "The Great Red Dragon of Drink"; "Partnership with the Publican"; "Rum, Rags, and Religion"; "The Physical Aspect of the Drink Problem, or the Body and Booze"; "The Economic Aspect, or Business and Beer"; "The Social Aspect, or the Scourge of the Social Glass"; "The Political Aspect, or Rum Rule Versus Home Rule"; "The National Aspect, or Drink and Public Degeneracy"; "The Intellectual Aspect, or Brains and Beer."

A little later Henry visited Australia and New Zealand. In the former country more than 12,500 persons confessed themselves Christians as the result of his addresses, and the effect of his discourses on the churches themselves was no less remarkable. During his evangelistic career Henry's work carried him over four continents and he received more than 75,000 open confessions of faith; and always he insisted upon abstinence from intoxicants as a part of the Christian life.

HENRY, SAREPTA M. (IRISH). American evangelist, author, and temperance advocate; born at Albion, Pennsylvania, Nov. 4, 1839; died at Graysville, South Dakota, Jan. 17, 1900. Two years after her birth her father, a Methodist minister, was transferred to Illinois. Miss Irish was educated in the public schools of Illinois and at the Rock River Seminary, at Mount Morris, Ill., at which institution she matriculated in 1859. Shortly after leaving the Seminary she was married to James W. Henry, of East Homer, New York (March 7, 1861). The call for volunteers during the first year of the Civil War separated the young couple, and in 1871 Henry died as a result of privations encountered during his service in the army, leaving Mrs. Henry with three children.

When the Woman's Temperance Crusade aroused the country (1873-74) Mrs. Henry was one of the

first women of her State to join the movement. She was identified with the national body of the W. C. T. U. from the very beginning of that great movement, and served for many years as evangelist for the national organization. For seven years she preached gospel temperance in Rockford, Ill., one of the strongholds of the liquor traffic, and her efforts in denouncing the drink evil met with remarkable success. Mrs. Henry was the author of several books, including two volumes of poems. Her temperance works were "Pledge and Cross" and "One More Chance."

MRS. SAREPTA M. HENRY

Mrs. Henry was a speaker of no mean ability, and often occupied pulpits among the different denominations throughout the country. By means of her evangelistic work, she was successful in closing a large number of saloons, in building several churches, and in converting hundreds of persons. During the latter part of her life her home was in Evanston, Ill.

HEPBURN, DAVID. American Baptist clergyman and Anti-Saloon League official; born Sept. 12, 1863; educated in the public schools of Philadelphia, Pennsylvania, and at the Baptist Theological Seminary, Louisville, Kentucky (1899). He married Miss Georgia M. Nuthall, of Baltimore, Maryland, on Jan. 1, 1893. Ordained to the Baptist ministry in 1894, he held pastorates at South Baltimore, Md. (1894-95); New Albany, Indiana (1896-99); and again in Baltimore (1899-1903). From 1903 to 1909 he was pastor of the Fulton Baptist Church, Richmond, Virginia, and from 1909 to 1911 of Cool Spring and Walnut Grove churches, Hanover County, Va.

In 1912 Hepburn, who had been active in temperance work some years previously, was appointed assistant superintendent of the Anti-Saloon League of Virginia, in which capacity he served until 1919, when he was promoted to the office of State superintendent. This position he still retains (1925). Hepburn is also a member of the

National Board of Directors of the Anti-Saloon League of America, and editor of the Virginia edition of the *American Issue*.

HEPSEMA. A liquor of ancient Greece, obtained by boiling rich grapes. It appears to have been drunk as a wine (see Henderson, "History of Ancient and Modern Wines," p. 42, London, 1824). Compare DEFRUTARIUM.

HÉRAULT. A department in the south of France, part of the old province of Languedoc, area, 2,403 square miles. Its vineyards are the most extensive in France, about one third of its surface being planted with vines. Its average annual yield of wine is 235,000,000 gallons. Of the Hérault wines those of St. Georges, Cazouls-les-Beziers, Picpoul, and Maranssan are red wines, while those of Frontignan and Lunel are white and are held in estimation as dessert wines.

HERB-ALE. Ale with which certain remedies, such as wormwood, quassia, gentian, and other herbs, were mixed. Herb-ales were quite common in England from early times until the middle of the nineteenth century.

Compare ALE AS A REMEDY under ALE.

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HERCOD, ROBERT LUCIEN. Swiss educationist and temperance leader; born at Essertines-sur-Yverdon, Switzerland, Jan. 30, 1876; educated at the universities of Lausanne and Munich and at the École des Hautes Études in Paris (M.A. 1892; D.Lit. 1898). In 1899 he married Ida Lehmann. From 1898 to 1901 he was professor of Latin and Greek at the College of Montreux, Switzerland, and from 1901 to 1905 he served in a similar capacity at the State Classical College at Lausanne.

In 1895 Hercod, already practically an abstainer, heard a temperance lecture by Professor Auguste Forel which impressed him so deeply that he resolved to identify himself with the total-ab-

stinence movement from that time forward. With the aid of two fellow students he founded at Lausanne the Swiss Antialcohol League, which has been such an important factor in the temperance movement in French-speaking Switzerland. In 1897 he founded the paper *L'Abstinence*, at first a monthly publication, now a fortnightly and one of the leading European temperance organs. In 1898, with Professor Biermann, he founded the Swiss Society of Abstaining Teachers, in which he

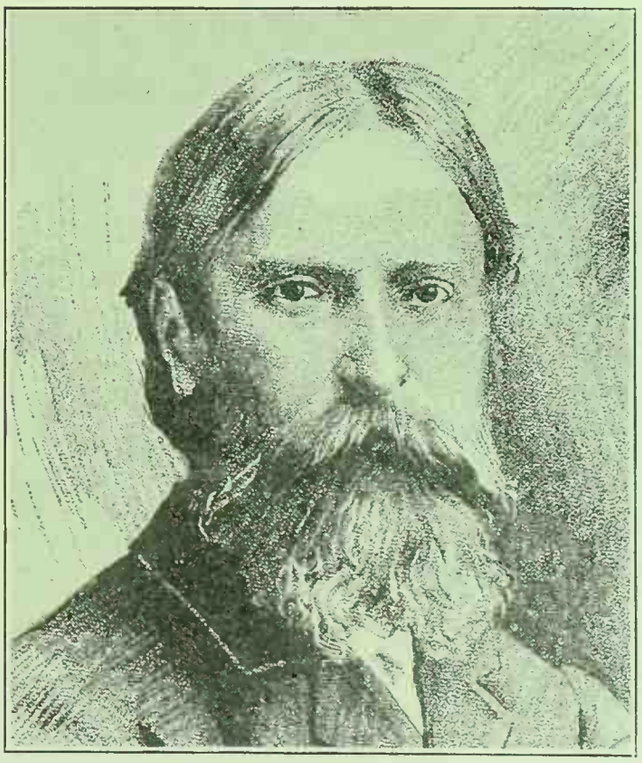
ROBERT LUCIEN HERCOD

has always taken an active interest, and for which he has written, in French and in German, a pamphlet, "The School and the Fight Against Alcoholism." From the beginning a member of the executive committee of the Swiss Abstinence Federation, Hercod became secretary of that organization in 1902, and in the same year he was chosen director of the Swiss Temperance Bureau. At this time he resigned part of his teaching duties in order to devote more of his time to temperance work. In 1905 he left school service. He has been director of the International Temperance Bureau, with headquarters at Lausanne, since its establishment in 1907, and is coeditor with Dr. A. Koller of the Bureau's "Year-book." This was originally published in French only, then in French and German, and is now issued in French, German, and English. He is, also, chief editor of the *International Review Against Alcoholism*.

Hercod has done a vast amount of research work on the alcohol problem and has added greatly to the general fund of information on this subject. He is the author of numerous pamphlets and articles on the liquor question. He has long been a well-known figure at the temperance Congresses in Europe and at the meetings of the International Congresses Against Alcoholism. At the Sixteenth International Congress, held at Lausanne, Aug. 22-27, 1921, he was elected president of the Congress for the ensuing administrative period; and when it was decided to have a permanent secretary of the Congress, he was appointed to this post. He organized, also, the International Temperance Conference, held at Geneva, Sept. 1-3, 1925. He has traveled widely both in Europe and in America in order to obtain first-hand information with reference to the alcohol problem, and, as he is an accomplished linguist, his researches are both valuable and authoritative.

HEREDITY AND ALCOHOL. See ALCOHOL AND HEREDITY, under ALCOHOL.

HERKOMER, Sir HUBERT von. British artist; born at Waal, Bavaria, May 26, 1849; died at Budleigh Salterton, Devon, England, March 31, 1914. His father, who was a skilful wood-carver, took him when eight years old to England. For some time he lived at Southampton and attended the local school of art. In 1869 he began a course of study at South Kensington, and three years later he exhibited a picture at the Royal Academy. In 1875 his Academy picture "The Last Muster" securely established his position as an artist; in 1879 he was elected an Associate of the Academy; and in 1890 he became an Academician. In 1893 he was elected an associate of the Royal Society of Painters in Water Colours, and in 1894 a full member. From 1885 to 1894 he was Slade Professor of Fine Arts at Oxford. He held, also, a life professorship at Munich. In 1883 he founded the Herkomer School (Incorporated) at Bushey, Herts., and directed it gratuitously until 1904. He was the recipient of numerous honors, at home and abroad, including the C.V.O. and a knighthood conferred on him in 1907 by King Edward VII.



SIR HUBERT VON HERKOMER

Practically a life abstainer, Herkomer on many occasions, when addressing artists, students, and others, emphasized strongly the desirability of total abstinence. Dawson Burns, in his "Temperance History" (ii. 382) records under "some interesting facts" of the year 1880:

A letter from Professor Hubert Herkomer (R. A.) stated that he had been trained by his father in the habit of abstinence, and ascribed to this, in good part, his capacity for endurance in art work.

In a letter to Sir E. W. Watkin, M.P., in 1886, Herkomer relates that his father

gave up smoking, drinking alcoholic liquors, and even eating meat, so as to reduce expenses. . . . All his emotions, all his principles, I drank in, and now it is my privilege to work out the dream of his life. . . . The blessings of temperance he has given me also.

HERMELIN, Baron *(Friherre)* **JOSEPH.** A Swedish landowner, legislator, and temperance advocate; born at Gripenberg, in Säby Parish, Jönköpings County, April 22, 1857; educated at Stockholm University. He became a landed proprietor at Gripenberg. In 1888 he joined the Swedish Blue Ribbon Association, becoming president of the Central governing board. Hermelin is a voluminous writer on temperance subjects, the "Swedish Temperance Bibliography" *(Svensk Nykterhets-bibliografi 1878-1905)* giving a list of nearly 30 of his works, many of which ran into large editions. He has been a member of the Swedish Parliament *(Rikdagsman)*.

The Baron's sister, Miss **Lydia Hermelin,** has also been active in temperance work. She endeavored to introduce the W. C. T. U. into Sweden about 1890. She has written many temperance articles for the press.

HERMITAGE. Any one of certain French wines, which take their name from an estate originally embracing 350 acres, situated in the Department of Drôme, on the left bank of the Rhone. They have a high reputation, their excellence being due to the peculiar stony soil of the vineyards and to the species of grape, Syrah. The output of the Hermitage vineyards is very small.

HERODOTUS. Greek historian, known as "the father of history"; born at Halicarnassus, Asia Minor (then dependent on Persia) about 484 B. C.; died at Thurii about 425 B. C. He received a thoroughly Greek education, embracing grammar, gymnastic training, and music. He was born a Persian subject and remained so until the age of 35, when, because of the tyranny of the ruler Lygdamis, he left Halicarnassus and settled in Samos, Greece, which was under Athenian protection. He early devoted himself to the literary life, reading extensively, gaining an intimate acquaintance with Greek literature. He also traveled extensively, between his twentieth and thirty-seventh years, both in Greece and foreign countries, visiting Asia Minor, and European Greece, Persia, Babylon, Tyre, Palestine, and Egypt. During these travels he studied closely the condition and customs of the people, gaining a complete knowledge of the various countries by personal observation. On his return he began the writing of a history of what he had seen. About eight years later, after the expulsion of Lydgamis, Herodotus returned to Halicarnassus to reside, where it is believed he spent the time in completing his history. He later went to Athens, where, it is said, his history was given to the public, winning popular approval, and he was voted a sum of ten talents ($12,000) by decree of the people. Dr. William Smith, however, in his "New Classical Dictionary" (New York, 1850) says (p. 365):

Nor is there sufficient evidence in favor of the tradition that Herodotus read his work at the Panathenaea at Athens in 446 or 445, and received from the Athenians a reward of ten talents. It is far more probable that he wrote his work at Thurii, when he was advanced in years; and it appears that he was engaged upon it, at least in the way of revision, when he was seventy-seven years of age, since he mentions the revolt of the Medes against Darius Nothus, and the death of Amyrtacus, events which belong to the years 409 and 408.

Although a resident of Athens Herodotus could not exercise the political rights and duties of a citizen, without which a Greek was not considered a man, and having lost his political status at Halicarnassus, he sought citizenship elsewhere, sailing (about 444 B. C.) with Greek colonists who founded the colony of Thurii, and becoming a citizen of the new town. Little is known of him after this time, although his writings indicate that he made other trips, including one to Athens (430 B. C.). It is probable that he spent this period elaborating his general history; and he may also have written at this time the special history of Assyria, to which he refers and which is quoted by Aristotle. His history is an account of the great Persian invasion of Greece, with a long introduction of events leading up to the war, including the previous history of the two nations. Although for many years Herodotus's statements were regarded as doubtful, inexact, or exaggerated, they have been amply corroborated by the most recent research.

The writings of Herodotus provide one of the sources of information concerning the manufacture and use of intoxicating drinks among the ancients, and of their drinking customs, with facts as to intemperance and laws relating thereto in Persia, Greece, Babylon, and Egypt. The attitude of Herodotus himself toward intoxicating drink is not known, but it is probable that he used wine, as was customary among his contemporaries. In his works, as in those of many other Greek writers, wine is mentioned frequently as an intoxicating drink, if taken to excess. Herodotus speaks of intoxicating wine as "the fruit of the vine." He represents Queen Tomyris as saying to Cyrus: "Be not elated . . . that by the fruit of the vine with which, when filled with it, ye so rave," etc. (Herodotus, i. 212). In writing of the Egyptian priests he says: "They are of all men the most scrupulously attentive to the worship of the gods." Among their rules of diet and sanitary laws is mentioned "Wine from the grape" *(idem,* ii. 37*)*. Speaking of the people "who inhabit that part of Egypt which is sown with grain" *(idem,* ii. 77*)*, he says: "They feed on bread made of spelt *(olura)*, which they call *kyllestis;* and they use wine made of barley *(krithę)*, for they have no vines in that country." This wine was probably a kind of beer.

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HEROES AND MARTYRS. See TEMPERANCE HEROES AND MARTYRS.

HERRIOT, EDOUARD. French professor and President of the French Republic; born at Fenétrange, Moselle, Nov. 28, 1854; educated in the upper normal school. He became professor of rhetoric in the Lyons *lycée* and deputy professor in the faculty of letters at Lyons. He was, also, elected mayor of that city. He married Miss Rebatel. In the National Legislature he was a member of the House of Deputies, and leader of the Socialist Party. On June 14, 1924, he was ap-

pointed Premier and Minister of Foreign Affairs in succession to M. Poincaré.

While mayor of Lyons, Herriot helped to diminish the number of public houses in that city. For two years he was president of the Ligue Nationale contre l'Alcoolisme (National Antialcoholic League) of France, and in that capacity he declared on several occasions that it ought to be the aim of Parliament to bring about gradually the total abolition of spirits. In his literary works, also, he has pointed several times to the dangers of alcoholism to the French nation.

HERTTELL, THOMAS. American jurist and temperance advocate; born in 1771; died in New York city Oct. 1, 1849. Careful inquiry has failed to secure any details of his early life, and at his death the *New York Post*, Oct. 2, 1849, contained merely the following notice:

> Thomas Herttell, an old citizen, died yesterday morning, aged 78 years. He had been for several years one of our city magistrates, and afterwards president of one of our city insurance companies.

He is known chiefly through some pamphlets which he wrote on the temperance question, and a few letters in which he suggested remedies for the drink evil. This is to be accounted for, doubtless, by the fact that any one who at that time seriously proposed total abstinence as the only preventative of drunkenness was usually regarded as a fanatic or an imbecile.

In 1819 Herttell published a pamphlet of 46 pages entitled "An Exposé of the Causes of Intemperate Drinking, and the Means by Which it May be Obviated." The author was then judge of the Marine Court in New York, daily witnessing the havoc of the drink habit among the poorer classes, and mingling also in those society functions which often bore painful and frequent witness to the tendency of moderate drinking to become immoderate and disgraceful. In this pamphlet Herttell traced the evil of drinking beyond the saloon to the senseless and inexcusable practise of fashionable society which prescribed intoxicants for every social occasion, and thus begot a habit which was as dangerous as it was unnatural. He observes:

> *Thus is the vice of intemperate drinking engrafted on the virtue of hospitality.* . . . The examples of the rich give a currency to vice, which, under the imposing influence of *fashion,* passes through every grade of society, uncensured and unrestrained. . . . If the lower classes welcome their friends by *treating them,* as it is called, with *rum,* they only imitate the example of the higher. . . . This act of the one is justly stigmatised with the epithet of *tippling;* while that of the other is unjustly honored with the title of *hospitality.*

In commenting on the evils resulting from drink Herttell notes the shocking disregard of truth:

> My situation for more than twelve years on the Bench of the Marine Court of the city of New York has given me the opportunity to know that by far the *greatest portion* of those riots and disturbances which have happened on shipboard, and which have eventuated in suits in that Court, have originated in excessive drinking; and all, or most, of that disgusting scene of perjury, which doubtless the gentlemen of the bar who attend that Court will concur in stating is greater and more common in these than in any other trials, may fairly be attributed to the same cause. . . . This disregard of truth has long been a theme of loud and bitter remonstance on the part of commercial men. But, if they continue to employ intemperate characters, and give them, as usual, intoxicating drink, their complaints . . . must ever, as heretofore, prove unavailing.

Herttell pointed out the serious evil of the saloons in connection with the holding in them of the polls at political elections.

Among the remedies suggested by Herttell were the gradual diminution of the number of saloons and the education of public sentiment toward an avoidance of excessive drinking. Although in the light of present-day knowledge and experience these remedies seem inadequate, yet Herttell was far in advance of most men of his day. It should be remembered that the first temperance society in America was not founded until 1808 (see UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND). The *New York Tribune* of Aug. 18, 1846, accorded to Herttell "the honor of first presenting this great doctrine [total abstinence] to the public."

HERVEY OF ICKWORTH, JOHN HERVEY, Baron. English statesman and writer; eldest son of the first Earl of Bristol; born Oct. 13, 1696; died Aug. 5, 1743. In 1725 he was elected Member of Parliament for Bury St. Edmunds; he became a member of the Privy Council in 1730; and in 1733 was raised to the peerage as Baron Hervey of Ickworth. In 1740 he became Lord Privy Seal in Walpole's cabinet. He was the author of "Memoirs of the Court of George II" and of verses and political pamphlets. In 1743, speaking against the bill to modify the Gin Act, he said:

> As it is the quality of this malignant liquor to corrupt the mind, it likewise destroys the body. . . . Drunkenness not only corrupts men by taking away those restraints by which they are withheld from the perpetration of villianies, but by superadding the temptations of poverty—temptations not easily resisted even by those whose eyes are open to the consequences of their actions, but which will *certainly* prevail over those whose apprehensions are laid asleep, and who never extend their views beyond the gratification of the present moment. . . . Instead, therefore, of promoting a practice *so evidently detrimental to society,* let us oppose it with the most vigorous efforts; let us begin our opposition by opposing this bill, and then consider whether the execution of the former law shall be enforced, *or whether another more efficacious can be formed.* . . . No man, unacquainted with the motives by which senatorial debates are too often influenced, would suspect that, after the pernicious qualities of this liquor, and the general inclination among the people to the immoderate use of it, it could be afterwards enquired, *"Whether this universal thirst for poison ought to be encouraged by the legislature?"* (French, "Nineteen Centuries of Drink in England," p. 289.)

HERWIG, WILLIAM JOHN. American Methodist clergyman and Prohibition advocate; born at Nokomis, Ill., July 12, 1875; educated at Central Wesleyan College, Warrenton, Mo., and Baldwin University, Berea, Ohio. Ordained to the ministry of the Methodist Episcopal Church in 1902, he held his first pastorate at Edwall, Wash.

In 1902, also, Herwig entered actively into temperance work. From 1902 to 1907 he was superintendent of the Spokane District of the Washington Anti-Saloon League, and from 1908 to 1910 he was assistant superintendent of the Washington League. He then served for six years as superintendent of the Anti-Saloon League of Idaho, which State was at that time wet and wide open (1910-16).

Herwig was successful in obtaining the passage of a county local-option law and during the 1914 session of the Legislature engineered the passage of a strong Prohibition law. In 1916 he was transferred to Texas, where he remained for two years as assistant superintendent of the Anti-Saloon League of that State, as well as business manager of its official organ *Home and State.* In 1917 he was elected superintendent of the Anti-Saloon League of Kansas, in which office he served until

Aug. 1, 1920. On that date he became superintendent of the Anti-Saloon League of Oregon and he is still actively discharging the duties of that office.

In 1920 he married Emma Augustin of Winona, Minn.

Before the advent of Prohibition Herwig was instrumental in putting out of business more than 3,000 saloons and at least a dozen breweries.

REV. WILLIAM JOHN HERWIG

HESSE (German, *Volksstaat Hessen*). A Republican State of Germany. For administrative purposes it is divided into three provinces: Starkenburg, population (1919) 598,358; Upper Hesse (Ger. *Oberhessen*), pop. 322,270; and Rhenish Hesse (Ger. *Rheinhessen*), pop. 370,621; total population 1,291,249. Their respective areas in square miles, in the order named, are 1,169; 1,269; and 530. The capital is Darmstadt (pop. 82,368), and the largest town is Mainz, or Mayence (pop. 107,930).

Following the general revolution in Germany, Hesse was proclaimed a Republic in November, 1918, and the Constitution, following in the main the principles of the Constitution of the German Republic, was adopted Dec. 20, 1919. The governing body is the *Landtag*, composed of 70 members elected for a term of three years.

Hesse was divided at the beginning of the seventeenth century into Hesse-Kassel and Hesse-Darmstadt which later (1866) formed the grand duchy of Hesse-Darmstadt, the present Republic of Hesse.

While brewing and distilling are of minor importance in Hesse, the production of wine is a leading industry. In 1923 there were under vines 35,733 acres, yielding 11,337,436 gallons of wine of the value of 4,191,858,850 marks. White wine is largely produced in Upper Hesse in Bingen, Büdesheim, Oppenheim, and Worms (here the famous Liebfraumilch is grown); red wine, in Gundersheim, Heidesheim, and Ingleheim.

HESSE, Duke of. A German nobleman who in 1600 formed a temperance society which included among its rules one to the effect that no member should drink more than seven goblets of liquor at a time, nor oftener than twice a day.

HETHERINGTON, LUTHER R(IDLEY). Canadian educator and temperance worker; born at Cody, New Brunswick, May 21, 1867; educated in the schools of his native place and at Mt. Allison University (B.A. 1893; M.A. 1899). He was an instructor in the Aberdeen high school for two years, and principal of the Bathurst high school for five years. In 1896 he married Annie Laurie Watson, of Hartland.

Throughout his life Hetherington has been identified with temperance organizations, having served for many years in an official capacity in the Sons of Temperance, Royal Templars of Temperance, and the Independent Order of Good Templars. He was secretary of the Gloucester County Prohibition League during the plebiscite campaign of 1898, and he has also taken an active part in various campaigns for the election of Prohibition candidates to Provincial offices. He has held the following offices in the New Brunswick I. O. G. T.: Grand Electoral Superintendent of New Brunswick, 1903-04; Grand Secretary, 1904-12; Grand Chief Templar, 1912-13; and Past Grand Chief Templar, 1913-23. He represented the New Brunswick Grand Lodge of the I. O. G. T. at the International Lodge meetings in Belfast, Ireland, in 1905, and at Hamburg, Germany, in 1911. He is active in the work of law enforcement and temperance education in New Brunswick, and has served as vice-president of the Dominion Temperance Alliance (1912-14). He is also a prominent member of the Independent Order of Foresters. He resides at Cody.

HEWIT, NATHANIEL. American clergyman and temperance reformer; born at New London, Conn., Aug. 28, 1788; died at Bridgeport, Conn., Feb. 3, 1867. Upon his graduation from Yale College, in 1808, he took up the study of law, but, afterward, deciding on a ministerial career, he attended Andover Theological Seminary and was licensed to preach in 1815. He first served the Presbyterian Church at Plattsburg, N. Y., and in 1818 was called to the pastorate of the Congregational Church at Fairfield, Conn.

Becoming deeply interested in the temperance cause, Hewit was employed in 1827 by the American Society for the Promotion of Temperance to visit Massachusetts, Rhode Island, Connecticut, New York, and Pennsylvania, to present the principles and aims of the Society to church associations, assemblies, synods, and conferences, and to colleges of physicians and medical societies in Philadelphia and other cities. At this time he prepared a report of the Society containing the resolutions adopted by various medical societies relative to the effects of inebriating beverages and the resolutions of different ecclesiastical bodies. At the annual meeting of the Society, Nov. 14, 1827, Hewit was reappointed an agent of the Society, and, severing his pastoral relation, he gave himself entirely to this work. In 1830 he extended the field of his labors to include the Middle and Southern States, greatly stimulating the temperance movement in these sections. He has been called the "Luther of the early temperance re-

form." Having resigned his position as agent of the American Society in September, 1830, he visited England in 1831 for the purpose of lending his assistance to the friends of temperance in that country. He addressed the first public meeting of the London Temperance Society, held in Exeter Hall June 29, and it was largely through his influence that this society resolved to enlarge its field of endeavor and changed its name to "The British and Foreign Temperance Society." Upon his return to America, Hewit became pastor of the Second Congregational Church at Bridgeport, Conn.; and later he accepted as his charge a Presbyterian church organized in the same place by his old parishioners, which he continued to serve until his retirement in 1862.

His hostility to the dogma of "Women's Rights" led him to oppose stubbornly the participation of women as delegates at temperance conferences; and thus, to a considerable degree, he alienated the sympathy and support of many of his coworkers in the cause. To this extent he showed himself, like a few others of his colleagues, out of step with the times and lacking that breadth of vision which should have enhanced the value of his work. The most notable occasion on which he was brought into conflict with the women temperance workers and their supporters, was at a meeting held at the Brick Church in New York, May 12, 1853, to make arrangements for a World's Temperance Convention. At this meeting he was one of those who protested most vigorously the admission as delegates of Miss Susan B. Anthony, Mrs. Lucy Stone, and others, with the result that after a disorderly session, which reflected no credit on those opposing the women, a minority of the delegates, including the Rev. T. W. Higginson, Wendell Phillips, William Lloyd Garrison, and some fifty others, withdrew to another meeting-place and organized a *Whole* World's Temperance Convention, which was held Sept. 1-2 of that year.

Dr. Hewit was a founder and liberal benefactor of the Hartford Theological Seminary.

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HEWIT, NATHANIEL AUGUSTUS (commonly known as **Augustine Francis**). American Roman Catholic priest and temperance advocate; born in 1821; died in July, 1897. He was the son of the Rev. NATHANIEL HEWIT. The boy was well grounded in the principles of total abstinence and opposition to the liquor traffic, and carried these convictions with him through the agitation which led him afterward into the priesthood of the Roman Catholic Church. A graduate of Amherst College, he received some years later the degree of D.D. from his alma mater. Coming under the influence of the Tractarian movement, he became a Paulist missionary in the early days of that organization, and was one of the most influential of its members in committing the Paulist Fathers to an attitude of uncompromising opposition to the liquor traffic. He was frequently heard on the platform in temperance meetings, and he wrote a number of brochures on various features of the temperance movement.

HIBBERT, HENRY. English temperance worker; born at Liverpool Aug. 29, 1839; died at Bradford, Yorkshire, July 12, 1898. During childhood he lived in a number of towns where his father's employment with the Liverpool and Manchester Railway Company took the family, and at the age of nineteen he settled in Bradford, where he thereafter made his home. He had early become affiliated with the Wesleyan Methodist Church and subsequently became active in religious work, which led him to take an interest in the temperance cause.

Realizing that intemperance was the greatest obstacle to the spread of the Gospel, in 1859 Hibbert signed the teetotal pledge and entered upon active temperance work. His first attempts to address temperance audiences were failures, due to his timidity, which was finally overcome, however, and he became a fluent extempore speaker. On the death of his father he managed for a time the business left by him, but in 1866 he was induced to give it up and devote his entire time to the temperance movement as agent for the West Riding (now Yorkshire) Band of Hope Union. He was engaged in a similar capacity a year later by the Bradford Temperance Society, and in 1872 by the United Kingdom Alliance, in whose service, as superintendent and lecturer for the Yorkshire District, he remained for many years. He was an active member of the Independent Order of Good Templars and other temperance organizations, and an able and fearless defender of the temperance cause by voice and pen.

HIBERNIAN BAND OF HOPE UNION, THE. An Irish juvenile temperance association, with headquarters at Dublin. It was founded in 1873 by Mr. William Carty, J.P., for the purpose of promoting total abstinence among the young. During the first few years its work was principally confined to the forming of local Band of Hope societies in connection with the various churches, and to assisting these societies in their work. In 1895 the school lecturing-system was inaugurated, and since that time the Union's lessons on hygiene and temperance have been an important and beneficial feature in the schools of Dublin City and County. In general, the activities of the Irish Bands of Hope have been along the same lines as the English societies (see BANDS OF HOPE). The founder of the Union, Mr. Carty, continued to be one of its most earnest supporters up to the time of his death (1912). The president is Charles E. Jacob, J.P.; the secretaries are F. T. Eason and G. W. Dench; and the headquarters of the Union are at 16 South Frederick Street, Dublin.

HIBERNIAN TEMPERANCE SOCIETY. See IRISH ASSOCIATION FOR THE PREVENTION OF INTEMPERANCE.

HICKMAN, JOHN JAMES. American physician and temperance worker; born at Lexington, Ky., May 26, 1839; died at Columbia, Mo., April 29, 1902. He received his early education in his native city, later removing with his family to southern Kentucky, where he was for a time engaged in agricultural pursuits, afterward taking up the study of medicine at Louisville, and gaining the degree of M.D. At nineteen years of age he married Lizzie Hollingworth, daughter of a leading business man of southern Kentucky.

In 1867 Hickman joined South Carrolton Lodge of the Good Templars, and at once became an active and aggressive worker in the temperance cause, developing a high order of ability, together

with a contagious enthusiasm which led his associates to place him in the highest places of responsibility.

At an early period after uniting with the Good Templars, Hickman was commissioned State deputy, with headquarters at Louisville, and in 1868 he was chosen G. W. C. T. of the State. He was very successful in building up the Order to a commanding position, the membership increasing from 3,000 to about 25,000 in the State during his service as Chief Templar, and the lodges from 60 to more than 500. At the session of the Right Worthy Grand Lodge held at Oswego, N. Y., in 1869, Dr. Hickman was chosen Right Worthy Grand Marshal. Two years later he became Right Worthy Grand Counsellor, and in 1874 he was elected Right Worthy Chief Templar of the United States.

JOHN JAMES HICKMAN

In 1880 he was elected Right Worthy Grand Templar of the World. An incessant traveler, he was welcomed on the platform and in the councils of the Order in every State and Territory of the American Union as well as in the British Isles. As a slight recognition of his services in the cause of reform he was, in 1873, commissioned, in his native Kentucky, an aide on Governor Leslie's staff with the rank of colonel.

HICKS, EDWARD LEE. English prelate; born at Oxford Dec. 18, 1843; died at Worthing, Sussex, Aug. 14, 1919. He was educated at Magdalen College School, Oxford, and subsequently was elected a scholar of Brasenose College. He graduated B.A. in 1866, and the same year was elected a fellow and tutor of Corpus Christi College, Oxford. In 1873, having taken holy orders, he became rector of Fenny Compton, near Leamington, in Warwickshire, where he remained till 1886. In 1876 he married Agnes Mary Trevelyan-Smith. In 1881 he was appointed one of the select preachers for the University of Oxford, and in 1884 honorary canon of Worcester Cathedral. In 1886 he was chosen first Principal of Hulme Hall, an institution afterward affiliated to Owens College, Manchester; and three years later he was appointed lecturer in classical archeology at that college.

In 1892 Bishop Moorhouse appointed him canon residentiary in Manchester Cathedral. Attached to the canonry was the rectory of the parish of St. Philip's, Salford, with a population of 10,000, entirely in the slums and very poorly endowed. Here it was that Canon Hicks developed those qualities of sturdy antagonism to the drink traffic which made him such a fearless advocate of Prohibition and temperance reform. His interest in temperance work had begun early in life; but it was not until 1877 that he took the pledge; and the same year he joined the United Kingdom Alliance, becoming a vice-president in 1888. He was an active member of the executive committee of that body from 1892, and honorary secretary of the organization in 1906. He addressed great meetings in all parts of the country, and his speeches were of great service to the cause. In 1910 he was consecrated Bishop of Lincoln.

His elevation to the prelacy served to increase, rather than to diminish, his active zeal in behalf of the prohibition of the liquor traffic. A voluminous author and editor of classical books, Bishop Hicks found time, also, to make valuable contributions to the literature of the temperance reform. The following paragraphs occur in the closing chapter of his "Appeal to the Christian Men and Women of Great Britain":

> The drink power is the most potent force of moral, social, and political corruption. Its agents, not only legalised by statute, but encouraged by lax administration of the law, confront us on every hand, undoing the work of self-denying benevolence, and thwarting our educational and social progress.
>
> Trifle with temperance reform and you are encouraging what is the most prolific source of disease, of poverty, of crime. Trifle with temperance reform, and you are encouraging the very focus and hotbed of prostitution, of gambling, and of every vice. Postpone the consideration of this question, and you hand over thousands of our lads and girls to be lured to ruin, you leave unnumbered homes in helpless misery, you hand over thousands and thousands of little helpless children to suffer still in their hunger, their cold, and nakedness, because forsooth, our Christian courage and principle are not equal to the task of grappling effectively with the Drink-Moloch.

Of his work in Manchester the *Times* (London) said:

> An enthusiastic Temperance advocate, he supported the Local Veto, giving expression to his views with a vehemence which sometimes excited resentment, but always impressed his hearers with the note of absolute sincerity.

In the 1919 edition of "Who's Who" Bishop Hicks gave his recreations as "music, temperance agitation, reading"; and a writer in the *Times Weekly Edition* (London) for Dec. 21, 1922, said:

> One of Bishop Hicks's keenest enthusiasms was for the temperance cause, and he was looked on, even by some of his friends, as a bit of a fanatic for teetotalism. A critic declared that he would be a decent Bishop if he could only be kept off the drink.

HIGBIE, GEORGE HERBERT. American business man and temperance advocate; born at Springfield, Long Island, N. Y., March 25, 1859; educated at the local public school, at Jamaica high school, and New York University. He was a farmer and market gardener until 1895, when he entered the real-estate and insurance business, retiring in 1919. He joined the Independent Order of Good Templars in 1882, and the Grand Lodge

in 1884; and through all the years he has retained his membership in the Springfield Lodge, where he first became a member of the Order. After serving in almost every office in the subordinate and district lodges, he was elected Grand Chief Templar of New York in 1915. He took the International Supreme Lodge degree in 1892 and was elected a representative to attend the I. S. L. sessions at Hamburg in 1911, and Christiania in 1914.

HIGGINS, EDWIN. American lawyer and Prohibition advocate; born at Rockville, Md., April 30, 1841; died in Baltimore, Md., Jan. 6, 1922. He was educated at Poolesville Academy and St. John's College, Annapolis, Md. (M. A.).

Admitted to the bar in 1864, he practised in Baltimore, where for many years he was identified not only with legal affairs, but with the political and commercial life of the city, becoming also at an early day a leading figure in the temperance reform. In 1883 on a non-partizan ticket, he was elected to the city council, where he labored to have city affairs managed on a business basis, separate from State and national politics.

Higgins was made treasurer of the Maryland State Temperance Alliance in 1880, and succeeded to the presidency of that body in 1885, canvassing the counties and participating in many local-option contests. In 1888 the Alliance presented memorials from more than 30,000 petitioners to the Legislature for the submission of a Prohibition amendment to the State constitution. The bill passed in the Senate, but failed by a few votes to pass in the House. At the request of the Woman's Christian Temperance Union, Higgins drafted the bill, which was afterward enacted into law, placing temperance text-books in the public schools of Maryland; he also took an active part in furthering the passage of that measure and securing its enforcement. In 1884, on behalf of the Prohibition party in Maryland, he nominated William Daniel for the Vice-Presidency of the United States in the National Convention of that party at Pittsburgh. Higgins was the first State chairman of the Prohibition party in Maryland, and its candidate for governor in 1891. In affiliation with other temperance bodies, notably the Anti-Saloon League, he labored to further the legislation by which the Prohibition law was secured for the Johns Hopkins University and various residential sections of Baltimore. In addition to his frequent contributions to periodicals, he was the author of several valuable legal works, among them, "Maryland Laws Relating to Intoxicating Liquors"; "Maryland Laws of Interest to Women"; and "A Sheaf From a Harvest of Years." Besides lectures on general topics, he delivered various notable public addresses.

HIGGINS, GEORGE WASHINGTON. American manufacturer and Prohibition advocate; born at Rockland, Me., March 6, 1855; died Oct. 20, 1910. He was educated in the public schools. In 1870 a business opening in Minneapolis, Minn., led him to take up his residence in that city, where the rest of his life was spent. He married Cora Farnham March 6, 1876. For 25 years he was engaged as a wholesale and retail dealer in fuel and in the manufacture of bricks.

Interested in the temperance cause from early manhood, Higgins became active in the councils and the campaigns of the Prohibition party. He was made State chairman of the party in 1896, and held that office until his death. In 1898 he was the Prohibition candidate for governor of Minnesota, and in 1902 for mayor of Minneapolis. Four years later he was elected to the State Legislature as a Prohibitionist.

HIGH, FRANK ALBERT. American clergyman and Prohibition advocate; born in Blackhawk County, Iowa, Jan. 8, 1866; educated in the public schools of his native county and at Garrett Biblical Institute, Evanston, Ill. Entering the ministry of the Methodist Episcopal Church, he served pastorates in various communities in Nebraska until 1911, when he became superintendent of the Omaha district of the Nebraska Anti-Saloon League, and in 1916 led the fight in Oma-

REV. FRANK ALBERT HIGH

ha and Douglas County in the State-wide campaign for Prohibition. Resuming ministerial work after the adoption of the Constitutional Amendment in that State, he was appointed pastor of the Methodist Episcopal Church at Randolph, Neb., On Jan. 1, 1920, he returned to the Anti-Saloon League, and was appointed State superintendent of Nebraska. He still (1926) holds that position.

HIGH-BALL. A colloquial term in the United States for a drink of whisky and mineral water, served with ice in a high or tall glass.

HIGH LICENSE. See LICENSE.

HIGH WINES. The term used by distillers for the product of the second distillation, the spirit resulting from the first distillation being known as "low wines."

HILANG. The Tagalog equivalent of the Visayan BASI.

HILL, ELIZA SESSIONS CARPENTER (TRASK), commonly known as **Eliza Trask Hill.** An American woman suffragist, journalist, and temperance reformer; born at Warren, Mass., May

10, 1840; died in Boston March 29, 1908. Miss Trask married John Lange Hill, of Boston, on June 12, 1866. She was a teacher for ten years, after which she identified herself with social reform work, especially among the unfortunate women and girls of Boston. About 1880 she began to interest herself in the woman-suffrage movement, and in 1888 she was an organizer and leader in the campaign which was waged by the women of the city to rescue the public schools from mismanagement. For many years she was president

MRS. ELIZA TRASK HILL

of the Ward and City Committee of Independent Women Voters, a recognized powerful political organization of Boston. Mrs. Hill was in great demand as a speaker for the adoption of the Australian ballot system. She founded and edited a weekly newspaper, the *Woman's Voice and Public School Champion*, which was owned by a stock company composed of women.

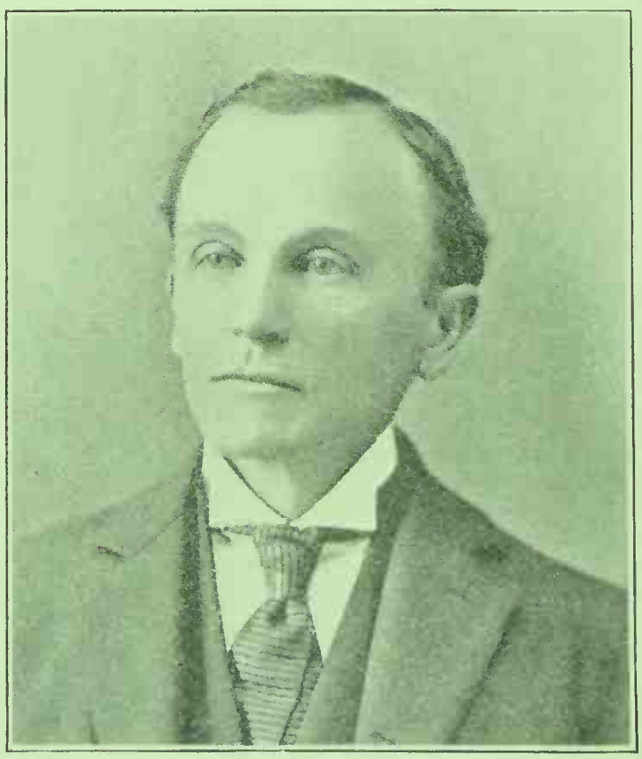
During the early days of the Woman's Christian Temperance Union, Mrs. Hill joined the movement and served for many years with the organization in an official capacity. For a number of years she was connected with the Prison and Jail Department of the Massachusetts W. C. T. U. She was a member of the Winter Hill (Boston) Union, and the Prohibition party of Massachusetts.

HILL, JOHN FRANKLIN. American clergyman and temperance advocate; born in Armstrong County, Pa., Feb. 20, 1835; died Dec. 22, 1916. He was educated at Washington and Jefferson College, Washington, Pa. (A.B., A.M.), and at Franklin College, New Athens, Ohio, from which he received the honorary degree of D.D. Ordained to the ministry of the Presbyterian Church, he held pastorates at Harrisville, Pa., Shelbyville, Tenn., Bridgeville and Canonsburg, Pa.

By the action of the General Assembly of the Presbyterian Church in 1890 Hill was made a member of the Permanent Committee of Temperance, and was, at the same time, chosen corresponding secretary of that committee. These responsibilities were placed upon him because of his well-known interest in the temperance reform. He had long been a leader of the organized resistance to the aggressions of the saloon power in the various communities in which he had resided as pastor. After being set apart to this work in 1890 his energy and organizing skill were evidenced in his addresses before the presbyteries, synods, and congregations of the churches. He printed numerous appeals to the various congregations conveying instruction for the organization of local units. Dr. Hill carried his eager interest and aggressive spirit into his closing years, and died as he had lived, a warrior for righteousness and temperance.

HILL, MARGARET PHOEBE (PECK). American public-school teacher and temperance worker; born at Buffalo, New York, Oct. 5, 1865; educated in the local public schools and at Storer College, Harper's Ferry, Va. On Jan. 1, 1890, Miss Peck married Dr. Daniel G. Hill, of Hagerstown, Md., a clergyman in the Maryland African Methodist Episcopal Church. Mrs. Hill has been actively associated with the work of the Woman's Christian Temperance Union for the past ten years. She has been president of the Maryland W. C. T. U., No. 2, since 1915, and State organizer and lecturer for that body since 1920. In 1921-22 she was a national regional organizer for the National W. C. T. U. She resides at Annapolis, Md. (1926).

HILL, WALTER BARNARD. American lawyer, educator, and Prohibition advocate; born at



WALTER BARNARD HILL

Talbotton, Ga., Sept. 9, 1851; died at Athens, Ga., Dec. 28, 1905. He was graduated (A.B.) from the University of Georgia in 1870 and from the Law Department there in 1871. In the latter year, also, he received his M.A. degree. In 1889 he received the honorary degree of LL.D. from Emory

College and from the Southwestern Presbyterian University. He was engaged in the practise of law at Macon, Ga., from 1871 to 1899, when he became chancellor of the University of Georgia, retaining that position until his death. In 1879 he married Sallie Parna Barker, for many years vice-president of the Georgia W. C. T. U.

Active in church and temperance work, he was a member of the General Conference of the Methodist Episcopal Church, South, in 1886, 1890, and 1894. Besides taking part in many local and State campaigns, Hill was for many years the chief legal adviser of the Georgia temperance workers. He was the author of the Antibarroom Bill, which formed the chief issue in the campaign of 1895. He joined the Prohibition party in 1892, and in the same year he received the endorsement of the Georgia State Convention for the Vice-Presidency of the United States. He refused, however, to allow his name to be presented to the National Convention. Among his legal works was a compilation of the laws of Georgia.

HILLSBORO. A village in Highland County, Ohio, situated about 40 miles west-southwest of Chillicothe; population (1920) 4,356. It is noteworthy as having been the place where the WOMAN'S TEMPERANCE CRUSADE originated in 1873.

HILTON, JOHN. British temperance worker; born at Brighton, Sussex, Oct. 22, 1820; died in

JOHN HILTON

London May 7, 1908. He signed the pledge in 1840, and soon afterward formed a temperance association at Brighton in connection with the Society of Friends, to which denomination he belonged. In 1853 he married Miss Marie Case, who became a valuable aid to her husband in his temperance labors.

In 1856, after having done much for the temperance cause in his native town, Hilton joined the United Kingdom Alliance and became superintendent for the counties of Surrey, Sussex, Dorset, and Hants., and for the Channel Islands. He removed to London in 1863, where he was engaged for a short time in commercial life, acting the while as honorary lecturer for the Alliance. In 1867 he became electoral agent for the Alliance, and afterward Parliamentary agent, a position which he held for about 40 years. Hilton was a Rechabite, and a member of the Sons of Temperance and the Independent Order of Good Templars. In the last-named order he held office for more than 30 years. He was one of the founders, and for over 35 years a member of the board of management of the London Temperance Hospital, and was three times president of the Friends' Temperance Union. He was, also, an honorary secretary of the National Temperance Federation.

Hilton was one of the three representatives of the Society of Friends who attended the Anti-slavery Convention of the Great Powers at Brussels in 1890, on which occasion he was received in audience by the King of the Belgians, and he was also one of the Friends chosen to present an address to the King of England on his accession to the throne.

The celebration of his diamond temperance jubilee in 1900 by the United Kingdom Alliance was the occasion of a gathering of a large number of the leading temperance advocates of the British Isles.

HINCKS, THOMAS. Irish Episcopal clergyman and temperance leader; born in Ireland in 1796; died March 28, 1882. He was one of the original group of reformers who signed the temperance pledge at Belfast, in September, 1829, at the instance of Prof. John Edgar. He was at that time curate of St. Anne's Church in that city. He had formerly been inspector of the House of Correction, where he had seen many of the sad results of the drink habit, and became convinced that it was a principal root of poverty and pauperism as well as of crime. In 1837 he became curate of Culfeightrin, and later held in succession the rural deaneries of Antrim, Derrykeighan, and Coleraine. In 1865 he became rector of Billy and archdeacon of Connor. In 1874 the jubilee of his ordination to the ministry of the Irish Episcopal Church was commemorated with appropriate exercises, including an address from the bishop and clergy of the diocese.

A consistent and ardent advocate of the temperance reform, Hincks contributed much to its advancement by public and private effort in his intercourse with both clergy and laymen.

HINDERCLAY JUG. A jug presented to the bell-ringers of Hinderclay, in Suffolk, England, by Samuel Moss, one of their number, after 1702. The jug, which is of earthenware, is 15 inches in height; and its greatest circumference is 34 inches, that of the neck being 19 inches. It bears the following inscription, which has been courteously transcribed for the ENCYCLOPEDIA by the Rev. William Bowen, Rector of Hinderclay:

By Saml. Moss this Pitcher
was given to the Noble Society
of Ringers
at Hinderclay in Suffolk (viz.)
Thos : Sturgeon.
Edwd : Lock.
Rich : Ruddock.
Ra : Chapman.
To which Society he once belonged
7 years, and left in y One
Thousand Seven Hundred & 2.

From London I was sent
As plainly does appear.
It was with this intent
To be filled with strong beer

Pray remember the pitcher
when empty.

HINDERCLAY BELL-RINGERS' JUG

The Rector states that the jug has not been used for the last 60 years.

HINDUISM. The popular religion of India. On page 392 of Volume i of the STANDARD ENCYCLOPEDIA, in the article BRAHMANISM, the following definition of it is given:

Hinduism may be called Brahmanism gone to seed. It is the faith of the millions of lower-caste Indians who could not and can not comprehend the spiritual philosophy of the Brahmans, but have modified it by mixing it with the creeds and superstitions of Buddhists and of the aboriginal population of India. It is mainly a code of social rules and local superstitions.

The name "Hindu" is derived from the Persians, who called the river Sindhu "Hindhu." In the course of time the entire tract of country between the Vindhya Mountains and the Himalayas came to be called "Hindustan," or the home of the Hindus. Native writers termed it "Aryavarta," the abode of the Aryas.

It is generally admitted that the line of demarcation between Hinduism and Brahmanism is somewhat vague, both as regards social organization and religious belief.

As regards the caste system, which by many is considered a foul blot on Hinduism, Harendranoth Maitra, a Hindu writer of much ability, says:

Like all other Hindu institutions, the caste system was also based upon the idea of spiritual culture. It grew naturally as their civilization grew, adapting itself to race and nation; it developed as they developed. This great institution, so much criticised by the unillumined, remains the wonder of the world, and has aroused keen inquiry as to its longevity. What is it that has kept the Hindu race intact? Storm after storm has swept over, but it remains. The Hindu is still the Hindu. Where are the ancient civilizations? In Europe the Roman eagle has fallen; the Byzantine Empire dwindled into pieces; ancient Greece and Carthage are no more. But India lives and renews her youth, treasuring the jewel of her ancient heritage in the stronghold of Caste.

India has caste; the West has class. Caste is internal; class is external. Caste is cultural and spiritual; its ideal, mutual obligation and service. Class is credal and material, based on arbitrary ideas of superiority and material power. Class feeling dominates everything in the West. In India, with all our caste, there was never either class feeling or race antagonism. These have come with Western influence.

Concerning the Hindu's religion Maitra says:

All religions are one. The Hindu does not care to know whether you are a Christian or Mohammedan, Jew or Gentile. If you come in contact with him, he will try to understand you and to gather from you the open secret ways in which you try to realize God. He does not care very much to know the census report of the world; whether there are five hundred millions of Christians or Buddhists, and whether the number of any people may be falling off or increasing. The chief reason for this that he has not been able to accept any book as the spiritual source of his religion. He reveres the scripture of every nation as necessary for the evolution of mankind; but his religion is an inner experience. It has no creed.

The attitude of Hinduism toward alcoholic beverages is substantially that of BRAHMANISM.

Sir Rabindranath Tagore, the Bengali poet and recipient in 1913 of the Nobel prize for literature, is reported to have stated (Calcutta, July 26, 1923) that he believed that the Mohammedans would soon gain supremacy over the Hindus, bringing India again under Mohammedan rule.

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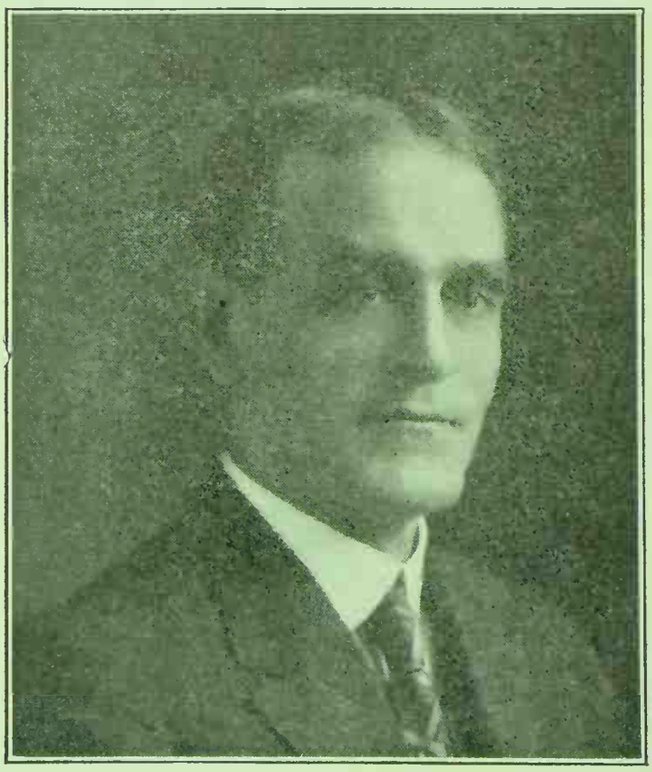
HINSHAW, VIRGIL GOODMAN. American attorney and Prohibition advocate; born at Woolson, Iowa, Jan. 15, 1876; educated in the public schools of Richland, Ia. (1894), at Penn College, Oskaloosa, Ia. (A.B. 1900), and at the Law School



VIRGIL GOODMAN HINSHAW

of the University of Minnesota (LL. B. 1908). After completing his studies at Penn College, he was appointed traveling secretary of the Intercollegiate Prohibition Association, serving in that capacity for eight years (1900-06; 1908-10). During this period while he was promoting temperance among college students he traveled constantly in a circuit which embraced more than 200 colleges. Later he served successively as treasurer, vice-president, and president of the Association.

For two years (1910-12) he practised law in Portland, Oregon, and then until 1924 he was chairman of the National Committee of the Prohibition party. In 1923 he was elected superintendent of the International Reform Federation, Incorporated, which position he still holds; and since 1916 he has been president of the Prohibition Foundation, of which organization he was the founder. In addition to these various temperance offices, Hinshaw is a member of the board of directors of the Intercollegiate Prohibition Association, and of the executive committee of the National Temperance Council. During the World War (1914-18) he was a member of the Executive Committee of the Committee of Sixty on National Prohibition and of the Council of One Hundred.

In addition to temperance work in the United States, Hinshaw has visited Europe, where he organized temperance committees in Austria and Czechoslovakia, with the presidents of those republics serving at the heads of the committees. He visited Mexico, also, in the interest of the temperance movement and has trained many temperance workers who have gone to various countries of Europe and to Australia. His home is in Pasadena, California.

Hinshaw is a member of the Society of Friends. He has been twice married: (1) to Miss Eva C. Piltz, of LaGrange, Illinois, on Sept. 6, 1911 (d. 1923); and (2) to Miss Nettella Loy, president of the Methodist Women's College in Mexico City, Mexico, in August, 1924.

HIPP, JOHN. American lawyer and Prohibition advocate; born at Seven Mile, Butler County, Ohio, Nov. 17, 1856; educated in the local public schools, at the East Denver (Col.) High School, and at the University of Denver (B.A., 1884; LL.B., 1894; M.A., 1904). In 1886 he was admitted to the Colorado bar at Denver, where he has been engaged in the practise of law up to the present time. He married Miss Carrie Turner, of that city, on Aug. 29, 1889. Since early boyhood he has been an active and devoted member of the Baptist Church. He was for several years president of the State Baptist Young People's Union, moderator of the Rocky Mountain Baptist Association, and a member of the State Board of Missions for that denomination.

Since 1875, when he settled in Denver, Hipp has taken a more or less active part in the temperance movement. In his efforts to secure for his adopted State the enactment of prohibitory legislation, he affiliated with the Anti-Saloon League, the Prohibition party, and many other organizations working for constitutional Prohibition. He was for two years (1877-79) associated with the Blue Ribbon and Murphy temperance movements in the capacity of lecturer. His greatest success has undoubtedly been in connection with the Prohibition party, with which organization he affiliated in 1880, when he became secretary of the Constitutional Prohibition Amendment Committee of Colorado. In 1884-86 he was secretary of the State committee of the Prohibition party, and for many years (1886-96; 1904-16) he was chairman of that committee. He served for a time as president of the Prohibition party of Colorado, and since 1896 has been a member of the National Prohibition party committee.

During the many campaigns waged in Colorado for the securing of prohibitory legislative reform Hipp visited every section of the State, speaking nightly for months at a time while a candidate on the Prohibition party ticket for various offices, including the governorship. At the National Convention of the Prohibition party held at Pittsburgh, Pennsylvania, in 1896, he was nominated for Vice-President of the United States, but declined the honor. During the campaign in Colorado for the ratification of the Eighteenth Amendment, he traveled throughout the State, delivering two temperance lectures ("The Boy and the Cigarette," and "Alcohol and the Brain"), illustrated with stereopticon slides. Since the advent of National Prohibition he has been laboring just as strenuously to ensure the proper and efficient enforcement of the Eighteenth Amendment, and to arouse the people to the necessity of electing officers in sympathy with the law. He is a well-known Prohibition lecturer in the West, where the largest churches are thrown open to him for his addresses.

Hipp has been a member of the State Board of Directors of the Colorado Anti-Saloon League since 1916, and is also the western agent of the National Temperance Society and Publication House. He resides in Denver, Colorado.

HIPPOCRAS (spelled, also, **Ipocras** and **Ypocrase**). A variety of PIMENT, a cordial common in early England. It was compounded of spiced wine and sugar, or sometimes honey. Pegge's "Form of Cury" gives this curious recipe for it:

> Ypocrasse for lords with gynger, synamon, and graynes, sugour, and turesoll; and for comyn pepull, gynger, canell, longe peper, and claryffyed hony.

The word "hippocras" is derived from the medieval Latin *Vinum Hippocraticum* ("Wine of Hippocrates"), not, however, because it was a recipe of the Greek physician, but from "Hippocrates' sleeve," an apothecary's name for a strainer or sieve.

The Normans gave a new impetus to the drinking of hippocras in England, and its popularity remained unabated during the period of the Plantagenets and Stuarts.

In "The Squire of Low Degree," written probably in the fourteenth century, the *King of Hungary* mentions it among the wines he offers to provide for his daughter:

> Ye shall have Rumney and Malmesyne
> Both Hippocras and Vernage wine.

It was compounded in so many ways that some thought it to be non-intoxicating. Thus Pepys, writing in his Diary under date of Oct. 9, 1663, says he met some friends at Guildhall where wine was offered,

> and they drunk, I only drinking some hypocras, which do not break my vow, it being, to the best of my present judgment, only a mixed compound drink, and not any wine. If I am mistaken, God forgive me! But I hope and do think I am not.

Chaucer in his "Merchant's Tale," has:

> He drinketh Ipocras, clarrie, and Vernage
> Of spices hote, to encrease his corage.

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HIPPOCRENE. In Greek mythology the "Fountain of the Horse," sacred to the Muses which flowed from the side of Mount Helicon in Boeotia, and which was said to have been produced by a stroke of the foot of the winged horse Pegasus. Its waters were supposed to produce poetic inspiration. The term is sometimes applied to wine:

> O for a beaker full of the warm South,
> Full of the true, the blushful Hippocrene
> —Keats, "Ode to a Nightingale."

HIPSY. According to the "New Standard Dictionary of the English Language," a drink composed of wine, water, and brandy.

HITCHCOCK-WAKELIN, MARY ANTOINETTE (BARNES). American temperance leader; born in Jefferson County, New York, April 28,

MRS. MARY HITCHCOCK-WAKELIN

1834; died at Fremont, Neb., Feb. 25, 1900. Miss Barnes was educated in the public schools of Greenleaf, Wis., whither her family had removed in her childhood, and afterward became a teacher. In 1852 she married the Rev. Alfred Hitchcock, and with him moved to Kansas in 1859. In 1872 she moved to Fremont, Neb., and when the crusade started she took a leading part in spreading the movement through her locality. She assisted in organizing the State W. C. T. U. of Nebraska. She subsequently removed to California, where Mr. Hitchcock died in 1878. Returning to Nebraska, she filled several positions in the W. C. T. U., becoming State president in 1888, and holding that office for six years. She assisted in the great Prohibition campaign in Kansas. In 1894 Mrs. Hitchcock married Mr. Wilson Wakelin. At the time of her death she held the position of State superintendent of Mothers' Meetings.

HITOYOZAKE or **KUCHI-GAMI-ZAKE.** The ancient kind of Japanese saké, now no longer drunk. See SAKÉ.

HITTITES. An ancient people occupying Syria, mentioned frequently in the Old Testament (Gen. xxiii. 3; Num. xxiii. 29; Josh. i. 4; I Kings ix. 20-21, and elsewhere). They are referred to also in records of the Eighteenth, Nineteenth, and Twentieth Dynasties in Egypt, under the name "Kheta." Thus there is in existence an Egyptian copy of a treaty concluded in the twenty-first years of Rameses, between Pharaoh and Kheta-Sar ("Kheta-King").

In Assyrian records, also, the people called "Khatti," referred to on an inscription of Tiglath Pileser I (about 1100 B. C.), appear to be identical with the "Kheta" mentioned above. The "Encyclopaedia Britannica" (11th ed., xiii. 535) says:

> From all these various sources we should gather that the Hittites were among the more important racial elements in N. Syria and S. E. Asia Minor for at least a thousand years. The limits at each end, however, are very ill defined, the superior falling not later than 2000 B. C. This people was militant, aggressive and unsettled in the earlier part of that time; commercial, wealthy and enervated in the latter. A memorial of its trading long remained in Asia in the shape of the weight-measure called in cuneiform records the *maneh* "of Carchemish." These Hittites had close relations with other Asia Minor peoples, and at times headed a confederacy.

The so-called Hittite monuments bear inscriptions in peculiar pictographic characters, the correct translations of which have yet to be agreed upon by archeologists.

Dr. Leopold Messerschmidt is of opinion that the Hittite peoples advanced toward Syria and Mesopotamia about 2000 B. C. One branch, the Mitani, under their king, Tushratta, became, he says, so powerful that they were equal to Egypt and Babylonia.

The Hittites were pictured by the Egyptians as a yellow race, with very prominent noses and large nostrils, retreating foreheads and chins, thick lips, high cheek-bones, and black hair and eyes. They were usually, but not always, beardless, and wore their hair in a queue. Their civilization evidently covered a period down to about 1100 B. C., and

HITTITE DRINKING SCENE

HITTITE DRINK GOD

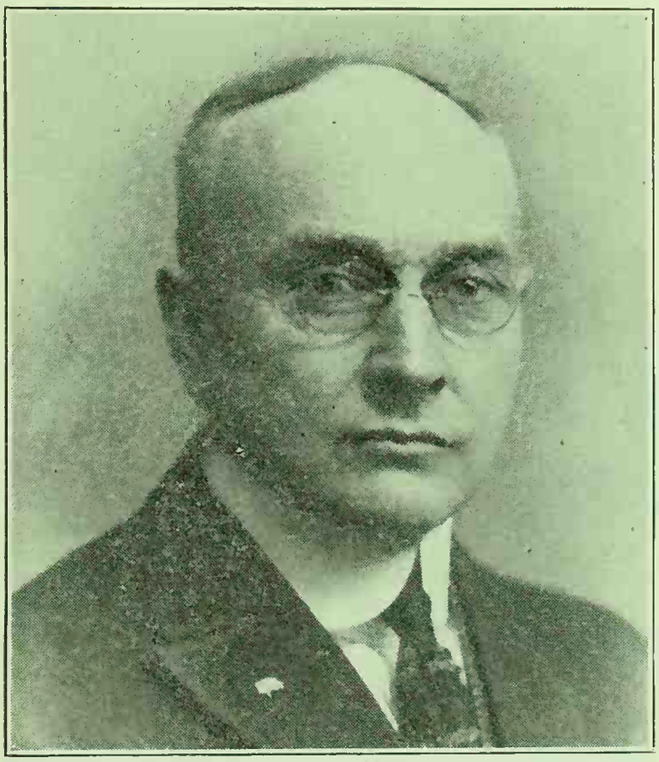
—*After Brown, "Hittite Rock Carvings" and "Inebriety Among the Ancients"*

their centers were Carchemish, Hamath, Kadesh, Senjirli, Boghaz Keni, and Hebron. It seems well established that the Hittites were partly subdued and partly assimilated by the Israelites.

Brown, in his "Inebriety among the Ancients" and "Hittite Rock Carvings," gives representations of a Hittite drinking scene and a drink god, which are reproduced here.

BIBLIOGRAPHY.—L. Messerschmidt, *The Hittites*, in *Ancient East* series, vol. vi., 1903; W. Max Müller, *Asien und Europa*, chap. xxv., 1893; W. Wright, *Empire of the Hittites*, 1884.

HOAGLAND, JOHN SHANNON. American Methodist Episcopal clergyman and temperance worker; born at Mt. Vernon, New Jersey, Sept. 10, 1865; educated in the local public schools, at the State Normal School (Trenton, N.J.), DePauw



REV. JOHN SHANNON HOAGLAND

University, Greencastle, Ind. (A.B., B.D., D.D.). On Sept. 1, 1893, he was ordained a minister of the Methodist Episcopal denomination, after which he held the following pastorates: Terre Haute, Ind. (1893-99); Greencastle, Ind. (1899-1909); Mitchell, S. D. (1909-20); Minneapolis, Minn. (1920-24); and Milwaukee, Wis. (1924-). On Sept 30, 1919, he married Miss Nina Jayne, of Central City, Iowa. He is a Thirty-second-degree freemason.

Since the beginning of his ministerial career Hoagland has been actively identified with the cause of Prohibition in the United States. For more than a quarter of a century his efforts in behalf of the temperance movement have rendered valuable aid in securing local-option legislation. While pastor of College Church, Greencastle, he came to the front in a campaign to secure State local option. Although saloons had existed in Greencastle for 60 years, Hoagland succeeded during the administration of Governor Hanly (1905-09) in making that city permanently "dry."

While pastor at Mitchell he became interested in the work of the Anti-Saloon League, and served for a period of eight years (1911-19) as president of the A.-S. L. of South Dakota. During these years he saw Mitchell, seat of Dakota Wesleyan University and one of the most important cities

in the State, made permanently dry, and later the entire State followed its example, while the South Dakota Legislature enacted one of the most stringent bone-dry laws known. From 1914 to 1920 he was a member of the National Executive Committee of the Anti-Saloon League of America, as the accredited representative of the Sixteenth District. During his residence in South Dakota he was appointed by the Governor an official delegate to several conventions held in the interest of temperance and good citizenship. When he was transferred from Mitchell to Minneapolis, Minn., in 1920, he was chosen a member of the headquarters committee of the Anti-Saloon League of Minnesota, in which capacity he served for about two years.

Hoagland served on the Committee on Temperance, Prohibition, and Public Morals in two General Conferences of the Methodist Episcopal Church as delegate from the Northwest Indiana Conference and the Dakota Conference. At the 1916 General Conference he was appointed chairman of the subcommittee that wrote the Statement of Principles, which was later adopted by the General Conference and printed in the Discipline of the Methodist Episcopal Church. He has written many articles on temperance topics for religious publications.

HOANG-TSIU. A Chinese term meaning "yellow liquor," a popular Chinese distilled spirit, usually made from millet. It takes its name from its color.

HOAR, GEORGE FRISBIE. American lawyer, statesman, and temperance advocate; born at Concord, Mass., Aug. 29, 1826; died at Worcester,

GEORGE FRISBIE HOAR

Mass., Sept. 30, 1904. He was educated at a public school in Concord, at a private preparatory school in Waltham (Mass.), at Harvard University (1846), and at Harvard Law School (1849). After leaving college, he studied for a year in his

brother's law office in Concord, and later spent four months in the office of Judge Benjamin F. Thomas, in Worcester. He was interested in the new Anti-Slavery Party, the headquarters of which organization were in Worcester at that time, so he decided to locate there permanently. In December, 1849, he was admitted to the Worcester County Bar, and in a short time had built up a large clientage in that county.

In 1852, although he was only 25 years old, he was elected to a seat in the Massachusetts House of Representatives. During his single term of service in the House he became the leader of his party, and at the same time he grew in power in the Republican party in the State. Declining reelection, he devoted himself to his law practise until 1857, when he was elected to the Massachusetts Senate, where he served as chairman of the Judiciary Committee. He was twice nominated for mayor by the Republicans of Worcester, but on both occasions he declined the proffered honor.

In June, 1852, he became the law partner of Judge Emory Washburn, who at that time had the largest practise in the State. Excessive work overtaxed Hoar's eyes, and he went to Europe for a year's rest and recuperation.

In 1869 he was elected to Congress as a Republican representative of Massachusetts, and he was reelected until 1877. During the time that Hoar was in the House he took high rank as a debater. He conducted the examination of the Crèdit Mobilier case scandal, and was one of the managers selected by the House to investigate the bribery charges in the Belknap impeachment trial, which were presented in 1876. In 1877 he was elected to the United States Senate, of which he remained a member until his death.

Hoar had strong convictions on the subject of temperance, and throughout his lifetime he expressed them freely. In his "Autobiography of Seventy Years," he remarks:

> The sound of the toddy stick was hardly interrupted in the barroom inside from morning till night. The temperance reform had not made great headway in my youthful days. It was not uncommon to see farmers, bearing names highly respected in the town, lying drunk by the roadside on a summer afternoon, or staggering along the streets. The unpainted farmhouses and barns had their broken windows stuffed with old hats or garments.

The Senator was much in demand as a public speaker, and in a number of his public utterances he strongly expressed his opinion of the benefits of Prohibition.

Hoar possessed the highest esteem of Americans in general, and of his townsmen at Worcester in particular, by whom a memorial statue of him has been erected. He was a Unitarian and from 1894 to 1902 was president of the National Unitarian Conference. He received the honorary degree of LL.D. from Harvard, Yale, Amherst, and William and Mary. He was twice married: (1) to Mary Louisa Spurr in 1853 (d. 1859); (2) to Ruth A. Miller in 1862 (d. 1903).

HOBART TOWN TOTAL ABSTINENCE SOCIETY. Tasmanian temperance organization; founded in Hobart Town about 1842 by Mr. George Washington Walker. Despite great opposition the society soon gained adherents and a site was acquired for headquarters in Bathurst Street. The society was not, however, long-lived.

HOBBS, JAMES BARTLETT. American merchant and temperance worker; born at Sabatis, Me., in 1830; died in Chicago Aug. 13, 1914. His limited education in childhood was supplemented by several terms in the Litchfield Institute as he approached manhood. In 1850 he went to Bangor, where he worked for some years as a stone-mason. In 1856 he went to Chicago and entered the produce and commission business, in which he continued for the rest of his life. Uniting with the Methodist Episcopal Church in that city in 1865, he became a class-leader and Sunday-school superintendent. He was a delegate to the Ecumenical Methodist Conference held in Washington, D. C., in 1891.

Interested in the temperance cause in his youth, Hobbs cast his first vote in Maine in 1851 for men who made up the Legislature which passed the famous Maine Law. He joined the Prohibition party in Chicago on its first organiation in that city, and became one of its most efficient workers. He was the party candidate for governor of Illinois in 1884, and in 1888-89 he served as secretary of the Prohibition National Committee. For many years a member of the Chicago Board of Trade, he served one year as its president, and was widely recognized as a public-spirited citizen, deeply interested in the moral and material welfare of his fellow men.

HOBNAILED LIVER. See CIRRHOSIS HEPATITIS.

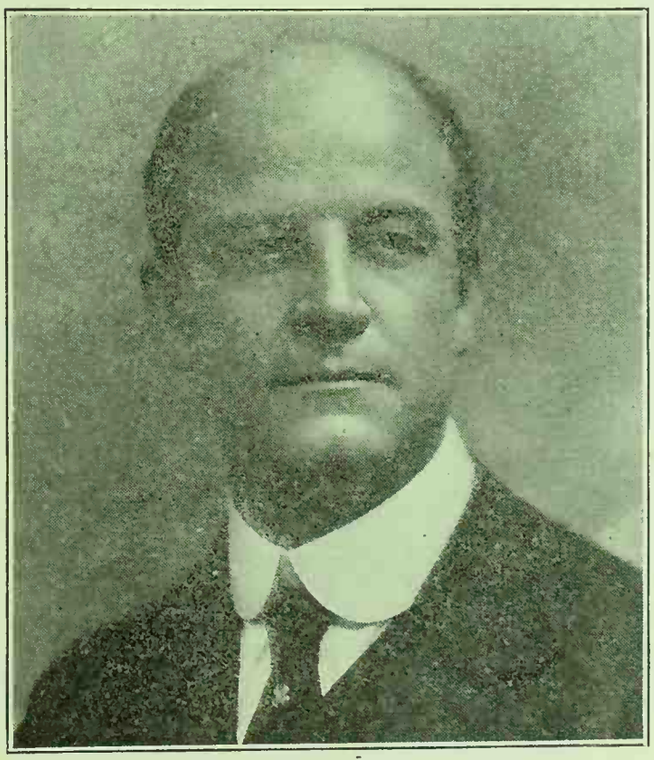
HOBNOB. Originally a colloquial expression, meaning "take it or leave it," used when offering a drink. In recent times it has signified to talk familiarly with any one. The term is derived from the Anglo-Saxon *habban*, to have, and *nabban*, not to have.

HOBSON, RICHMOND PEARSON. American Congressman, lecturer, and Prohibition advocate; born at Greensboro, Ala., Aug. 17, 1870; educated in a private school, at the University of the South (Sewanee, Tennessee), at the United States Naval Academy (Annapolis, Md.), and in France at the École National Superieur de Mines, and at the École d'Application du Genie Maritime. He received the honorary degree of LL.D. from the University of the South in 1906. In 1889-90 he served as a midshipman on a cruise of the White Squadron in Mediterranean and South-Atlantic waters, and in 1891 he was appointed assistant naval constructor for the United States Navy. He was with the North-Atlantic Squadron, on the flagship "New York," during the summer of 1895. From 1895 to 1898 he was engaged in various duties connected with the Navy Department, and in the latter year he was promoted to the rank of constructor. In the Spanish-American War (1898) he was on the flagship, "New York." He rendered efficient service at the bombardment of Matanzas and in the expedition against San Juan, Porto Rico. He had charge of the sinking of the "Merrimac" (June 2, 1898) in Santiago harbor, where he was captured by the Spanish. He was imprisoned in a fortress from June 3 to July 6. To Hobson was assigned the task of raising some of the sunken Spanish vessels, and he was successful with the "Maria Theresa." In 1890-1900 he was on duty in the Far East and for a brief period was Superintendent of Naval Construction at the Crescent Shipyards, Elizabeth, N. J. On Feb. 6, 1903, he resigned from the United States Navy, and devoted himself to lecturing and writing. In 1904 Hobson was elected

Democratic Presidential elector-at-large for Alabama, and from 1907 to 1915 he represented the Sixth Alabama District in Congress. On May 25, 1905, he married Miss Grizelda Houston Hull, of Tuxedo Park, N. Y.

In December, 1913, Hobson introduced in the House of Representatives a resolution calling for the submission to the various State Legislatures of a Prohibition amendment to the Constitution of the United States, which, after some vicissitudes, came to a vote a year later (Dec. 22, 1914). It received 197 votes to 189 against it. Since the resolution required a two-thirds majority, it failed of passage.

From 1914 to 1922 Hobson was a speaker for the Anti-Saloon League of America, lecturing from 40 to 50 weeks in each year. In 1921 he organized the American Alcohol Educational Association for ascertaining and disseminating the truth about alcohol, of which he is the secretary. He is the author of "The Great Destroyer (Alcohol)" (1911);



RICHMOND PEARSON HOBSON

"Destroying the Great Destroyer" (1915); and "Alcohol and the Human Race," etc. (1919). Since 1923 he has been president of the International Narcotic Educational Association, of which society he was the founder, and in connection with which he issued a pamphlet "Milestones in the War Against the Narcotic Peril" (1925). He resides in Los Angeles, Calif.

HOCKDAY. See HOCKTIDE.

HÖCKERT, BRUNO KARL EMIL. Swedish-American pharmaeist and temperance advocate; born in Stockholm, Sweden, Jan. 16, 1861; educated in the Latin School of Malmo and at the Royal College of Pharmacy, Stockholm (B.Ph. 1881). He joined the Independent Order of Good Templars in 1886. Before that time, however, he had been active in the Blue Ribbon Temperance Society. In 1889 he represented Sweden at the session of the International Supreme Lodge held in Chicago; and some time later he emigrated to the United States, locating in Hartford, Conn. In 1898 he was appointed pharmacist and hospital steward at the Hartford Almshouse.

Höckert gave himself to the temperance cause in America with the same enthusiasm that had characterized his work in Sweden, and after serving in various positions in the I. O. G. T., including those of District Secretary for the Scandinavian District Lodge, and Chancellor of the Course of Study for Connecticut, he was elected Grand Chief Templar of the Connecticut Grand Lodge in 1906. During 1910-12 he was acting Past Grand Chief Templar in the National Grand Lodge. He has written much both in Swedish and in English on temperance and Good Templary. In 1894 he married Esther Rylander, herself an active member of the I. O. G. T. She died Dec. 31, 1917.

HOCKEY or **HORKEY.** In the eastern counties of England the old name for the feast at harvest-home. In Norfolk the last load of the harvest was called the "horkey load" and was decorated with streamers and flags. A considerable quantity of liquor was consumed at these feasts. In Hone's "Every-day Book" (ii. 1168), occurs: "The health-drinking . . . finishes the horkey."

HOCKINGS, JOHN. English blacksmith and temperance worker; born at Birmingham; died in Wisconsin, U. S. A., about 1865. He learned the blacksmith's trade, at which he worked for many years, and became an expert. While a young man he became a teetotaler and an ardent advocate of total abstinence and, having a gift for public speaking, in his spare time he went out to the neighboring villages to make temperance addresses. In 1835 Birmingham became a center of temperance influence and Hockings aided the local work, carrying the new teaching to many places, both near and distant, and becoming famous throughout the country as the "Birmingham blacksmith." His success as a speaker led him in 1836 to give up his trade and devote his time almost entirely to temperance work for the British and Foreign Temperance Society. In that year he was sent by the Travelling Temperance Agency to visit Derbyshire and Oxfordshire, and as a result of his labors total-abstinence organizations were formed at Leicester, Market Harborough, Derby, Belper, and other towns, and existing societies were assisted, with the result of a large increase in membership.

While lecturing in London in 1836 a working blacksmith heard Hockings and, disputing his claim to be a practical blacksmith, challenged him to forge a horse-shoe. Accepting the challenge on condition that both men should exhibit their skill at the same time and place, Hockings entered the contest. Crowds gathered to watch the contest, which resulted in the complete defeat of the challenger, Hockings having completed three shoes while his opponent had made only two. Thus the teetotaler won an easy victory and secured the esteem and admiration of the working men of the district. At that time it was thought impossible for iron-workers to stand the burden and the heat of the day without alcoholic liquors, and Hockings was one of the first to show the fallacy of this, proving that men could "live and labour without beer."

Hockings continued his work for temperance for many years, lecturing throughout England in

1837, the results of his efforts being shown in the formation of many new societies. In the following year he visited Ireland and gave great assistance to the total-abstinence cause, especially in Belfast. In 1838 he was appointed an agent of the British Temperance Association of Birmingham, and in 1841 he visited the North of England on a special lecture-tour, giving 278 lectures which resulted in nearly 5,000 pledges. His success at this time was, in his opinion, partly due to the system of charging admission to the lectures which he had adopted. In 1844 he again visited Ireland, at the instance of John Cadbury and Joseph Sturge, of Birmingham, to defend the total-abstinence principle against attacks made by members of the old temperance movement; and it was through his efforts that total abstinence gained an early foothold in the island. At that time he originated the plan of selling temperance medals, which yielded a substantial revenue to the temperance organizations. He was one of the speakers at the great Temperance Exhibition held in London in 1851, and few men of his time were more useful to the cause.

In 1860 Hockings emigrated to America and settled in Wisconsin, where he continued his temperance activities until his death.

HOCK MONDAY and **HOCK TUESDAY.** See HOCKTIDE.

HOCKTIDE or **HOKETIDE.** In England, a holiday formerly observed on the second Monday and Tuesday following Easter Day. It was celebrated with a number of rough sports the chief of which was known as "binding." On Hock Monday the women seized the men, bound them with ropes, and exacted a small fee for their release. On Hock Tuesday, or Hockday, the men similarly bound the women. The fees so collected were applied to parish expenses. Brand says ("Popular Antiquities," i. 187):

> On both days the men and women, alternately with great merryment, obstructed the public road with ropes, and pulled passengers to them from which they exacted money to be laid out in pious uses.

Landlords received an annual tribute, called "hock-money," for allowing their serfs and tenants to commemorate Hockday. On this day, also, rents were payable. "The old Coventry Play of Hock Tuesday" was performed before Queen Elizabeth on her visit to Kenilworth Castle in July, 1575. The celebration of Hocktide became obsolete about the beginning of the eighteenth century.

HOCUS. (1) To add drugs to liquor for the purpose of inducing stupefaction; as, to hocus wine.

(2) To offer a drugged drink, as for the purpose of robbing.

(3) A drugged drink.

HODGES, GEORGE HARTSHORN. American lumber-merchant and Governor of Kansas; born at Orion, Wis., Feb. 6, 1866. Removing in early childhood with his parents to Olathe, Kan., he was educated in the public schools of that place, and was first employed as a day-laborer in a lumber-yard there. Three years later, in 1889, he engaged in the same business on his own account; and he is still a member of the firm of Hodges Brothers, lumber-dealers, Olathe. In March, 1899, he married Ora May Murray, of that town. He is a director of the first National Bank of Olathe, and was for a time adjutant of the First Regiment Kansas National Guard. He was a member of the Kansas State Senate from 1904 to 1912, and in the latter year was elected Governor of Kansas, enjoying the distinction of being the only Democratic candidate elected on the State ticket in that campaign.

Hodges' open and urgent advocacy of Prohibition and equal suffrage during his two terms in the State Senate figured somewhat prominently in the gubernatorial contest, and served to show that Kansas has for many years put Prohibition above party politics. Under the title "How Prohibition Ruined Kansas," Hodges delivered a remarkable address at the National Convention of the Anti-Saloon League held in Columbus, Ohio, in November, 1913. This speech has been either quoted or circulated entire in every State in the Union. It is estimated that a million and a half

GEORGE HARTSHORN HODGES

copies of it have been distributed. Its title is, of course, an ironical one. Hodges showed in the address what thirty years of Prohibition had done for Kansas, as evidenced in the low death-rate, increase of taxable property, reduction of illiteracy and insanity, and a remarkable augmentation of the general well-being and prosperity of the inhabitants.

As a lecturer Hodges was greatly in demand, both in his own State and elsewhere. He campaigned and lectured on temperance in twenty States, returning to some communities again and again.

HODGIN, EMILY CAROLINE CHANDLER. American temperance advocate; born at Williamsport, Ind., April 12, 1838; died at Lafayette Sanitarium, Indiana, Nov. 13, 1907.

Miss Chandler was educated in the public schools of Williamsport and, after teaching for a time to earn her way, at the Illinois Normal University, graduating in 1867 with honors in mathematics. In the same year she married Cyrus W. Hodgin and removed to Richmond, Ind. In 1872

she again removed to Terre Haute, where her husband was a teacher in the State Normal School. She entered temperance work as a leader in the Woman's Crusade in that city, and she was a delegate to the convention at Cleveland, Ohio, at which the Woman's Christian Temperance Union was organized. She later took an active part in the organization of local Unions throughout the State until ill health compelled her to retire (1878), after which she spent some time resting at a sanitarium in Dansville, N. Y. In 1883 she returned to Richmond, where she again took up active work in the W. C. T. U., serving as president of the county branch of that organization. In addition to her other activities, she in 1886 received the Chautauqua diploma for a four-year's course of study, and she later completed a course in Biblical and theological study at Earlham College, Richmond. She was, also, secretary of the State Suffrage Association and a trustee of the Hadley Industrial Home for the education of poor girls. She was a member of the Society of Friends.

HODGSON, CHRISTOPHER. English temperance advocate; born in the county of Westmorland March 20, 1817; died in Manchester Nov. 8, 1898. When a young man he removed to Manchester, where he engaged in business for many years. In early life he became a teetotaler and, joining the Rechabite Order, took an active part thereafter in the work of that organization. In 1851 he was made a member of the board of directors and in 1863 treasurer of the Order, and he served efficiently for years in the two positions. He was a good speaker and also talented as a singer and reciter, and frequently entertained his audiences with temperance songs and recitations. He was intensely interested in every phase of temperance and did heroic work for the cause in England. When over 70 years of age he undertook, as an agent of the Rechabites, a tour of the Australian Colonies, where he took part in over 100 temperance meetings. He was the author of the book, "Shots at Random," which contains an interesting account of his temperance experiences.

HOFF, EMIL MADSEN. Danish physician and temperance leader; born in Copenhagen Sept. 18, 1844. He began the practise of medicine in 1870. In 1872 he was made a councilor of State and was appointed head physician of the Faroe Islands. He held the latter position till 1883. In 1879 he was elected a member of the local legislature *(Lagthing)* of the Islands, and the same year he was made president of the Danish Board of Health.

Hoff began his public temperance work at the Faroe Islands in 1878, and in 1885 he was one of the founders of the Society for the Promotion of Temperance *(Samfundet til Aedrueligheds Fremme)*. From 1889 to 1894 he was a member of its executive. He was a member of the International Phthisis Bureau at Berlin in 1902, and honorary fellow of the Sanitary Institute at London in 1903. He was honored by the King of Denmark with the gold and the silver cross of the Dannebrog.

HOFFMAN, CLARA (CLEGHORN). American educator and temperance advocate; born near DeKalb, N. Y., Jan. 18, 1831; died in Kansas City, Mo., Feb. 13, 1908. She was educated in the public schools and at Gouverneur Wesleyan Seminary, later pursuing a course of study for two years in Springfield, Mass. In 1861 Miss Cleghorn, who was teaching at Columbia, Ill., was married to Dr. Goswin Hoffman, of that city. A few years later the couple, with two small sons, removed to Warrensburg, Mo., and afterward to Kansas City, Mo., where, after the death of her husband, Mrs. Hoffman continued to make her home for many years. For twelve years she was principal of a large public school there, resigning her position in 1882, when called to be leader of the Missouri Woman's Christian Temperance Union. This responsibility came to her by appointment of the officers of the National W. C. T. U., and was confirmed by election at the State Convention following, and she was continuously reelected for nineteen years.

Mrs. Hoffman developed great ability on the platform, as well as rare skill and tact in organization. The White Ribbon work was at a low ebb in Missouri when she began her work, but under

MRS. CLARA (CLEGHORN) HOFFMAN

her supervision new energy was infused into every department of the Union. The State organization became efficient and powerful, and its president held the rank of a national leader to the end of her life. A frequent writer on reform topics for the newspapers and magazines, her style was notable for pungency and wit. Prohibition platitudes took on the force and compelling power of new discoveries, and the sophistries of the pro-liquor people were driven into hiding. Boston papers called her "the Western Wendell Phillips." Elected recording secretary of the National W. C. T. U. in 1904, she became a familiar figure in every section of the country, and her lovable personality contributed to deepen the impression made by her striking gifts and unceasing toil.

Mrs. Hoffman had the advantage and privilege of intimate friendship with Miss Frances E. Willard, Lady Henry Somerset, Miss Susan B. Anthony, Mrs. Mary T. Lathrap, and other great women. A biography of Mrs. Hoffman, together

with several memorial tributes, was compiled by Carrie Lee Carter-Stokes, under the title "Clara C. Hoffman, Prophet and Pioneer" (Kansas City, n. d.).

HOFFMANN, ALINE. Swiss temperance worker; born at Amiens, France, March 15, 1858; died at Geneva, Switzerland, Nov. 9, 1920. She was educated in the schools of Amiens, Lucerne (Switzerland), and Winterthur (Switzerland). On May 3, 1878, she was married to Adolphe Hoffmann, of Geneva, and from 1882 until her death she made that city her home. She was one of the foundresses of the Swiss Women's League Against Alcoholism *(Ligue de Femmes Suisses contre l'Alcoolisme)* at Geneva, and devoted much of her time to temperance work as well as to various other branches of humanitarian endeavor. Through her temperance lectures and her books for young girls she became well known throughout German Switzerland as well as in the French-speaking cantons. In an address to the Swiss Women's League she said:

> It is the mission of the members of our League to observe the evils of alcoholism at close range, and to seize the many opportunities of combating the scourge, by direct or indirect methods, looking ahead to the harvest which, while we may not, perhaps, reap it ourselves, will surely come to maturity if we . . . have sown faithfully and courageously.

The precepts which Madame Hoffmann laid down for others were faithfully followed by herself. She was ever ready to undertake the most difficult problems which arose in connection with her work, or to stoop to the humblest tasks. Such qualities as these added to her warm-hearted personality and her motherly sympathy toward the afflicted and the sinful, made her an object of love and reverence among the many whom she helped to rise to higher levels.

HOFFMANN, OTTILIE FRANZISCA. German temperance worker; born in Bremen July 14, 1835; died in Bremen Dec. 20, 1925. She was educated in a private school for the higher education of girls. The daughter of wealthy parents, she took the unusual step, for girls in her position, of qualifying as a teacher; and at the age of seventeen she secured a position on the Isle of Wight, England, which enabled her to pursue her studies. On her return to Germany, five years later, she became interested in the Women's Movement, the first aim of which was to open new possibilities of education. She founded in her native town the Society for the Training of Working Women.

After the death of her parents she went for a second time to England, where she was entrusted with the education of the daughters of Lord and Lady Carlisle; and it was as a result of witnessing Lady Carlisle's temperance work on her estates that Miss Hoffmann herself began active work. In 1882 she became a total abstainer. In 1891 she founded the Temperance Society *(Mässigkeit Verein)* in Bremen, and set up a coffee-room for working men who were removing the buildings after a great exhibition. While the buildings were in course of erection (March 28 to May 31, 1890) canteens were opened for the sale of alcoholic drinks to the workmen, and the work was attended with 40 accidents, 15 of which were serious ones. During the removal of the buildings, in place of the canteens Miss Hoffmann caused a coffee-pavilion to be erected, and, assisted by other ladies of the Women's Society of the Fatherland, sold coffee, milk, broth, etc. She also gave the men books to read, rendered first-aid service in dressing light wounds, opened a savings-bank, conducted "people's evenings" with lectures, music, and theatricals, administered the total-abstinence pledge, and distributed temperance literature. As a result of this work, during the removal of the buildings, there were only eleven accidents with but one of them serious.

In 1892 Miss Hoffmann became acquainted with the famous temperance leaders Frances E. Willard and Lady Henry Somerset, and in 1895 she was invited to join the World's Woman's Christian Temperance Union. The next year she was elected to the Berlin Temperance Society Committee, being the first woman to serve on that body.

The temperance movement spread, but in the direction of "moderationism" rather than total abstinence. In 1900, however, Miss Hoffmann organized the German Society of Abstaining Women *(Deutscher Abstinenter Frauen Bund)*, affiliated

MISS OTTILIE HOFFMANN

with the German W. C. T. U., which with its branches has developed throughout Germany. She also organized fourteen people's kitchens, a soldiers' rest, and two middle-class restaurants. Her efforts were ever directed to winning the people for the prohibition of alcoholic beverages. She became honorary president of the Deutscher Abstinenter Frauen Bund. She was, also, a delegate to a number of the meetings of the International Congress Against Alcoholism. The holding of the Ninth Congress at Bremen, in 1903, was due to her initiative.

In 1912 Miss Hoffmann, then being 77 years old, resigned her presidential office and limited her activity to her native town of Bremen. At this time the W. C. T. U. comprised 29 groups with 1,100 members.

Germany owes no small debt to Miss Hoffmann

who, even in her ninety-first year, maintained her interest in all matters relating to temperance.

HOGAN-MOGAN. Same as HOGEN-MOGEN.

HOGARTH, WILLIAM. English painter and pictorial satirist; born at Bartholomew Close, London, Nov. 10, 1697; died in Leicester Square, London, Oct. 26, 1764. His talent for drawing and his keen pereeption of the dramatie, which later combined not only to secure for him a position of eminence in the world of art, but to distinguish him, also, for the originality and the moral influence of his works, were manifested during his boyhood. "Shows of all sorts," he says, "gave me uncommon pleasure when an infant, and mimicry, common to all ehildren, was remarkable in me. . . . My exercises when at school were more remarkable for the ornaments which adorned them than for the exercise itself."

At his own request, some time prior to 1720 he was apprenticed to a silver-plate engraver, and in April of the latter year he appears to have set up in this business on his own account, oceupying himself at first with the engraving of arms and shop bills, and later designing plates for booksellers. The first plate which he published on his own aceount was "Masquerades and Operas" (1724), a clever satire on the follies of the time. Twelve large engravings whieh he prepared for Butler's "Hudibras" in 1726 are considered the best of his book illustrations. A year or two later, not content to be classed merely as an engraver, he began to produce small oil-paintings, groups which he styled "conversation-pieces."

On March 23, 1729, he married Jane Thornhill, daughter of Sir James Thornhill. About that time he began the first of his series of great moral works whieh brought him recognition as a genius, namely, "A Harlot's Progress." In these story-pictures the artist sought, with remarkable success, to connect several groups or scenes so as to form a sequent narrative. "I wished," he says, "to eompose pictures on canvas, similar to representations on the stage." Again he remarks, "I have endeavoured to treat my subject as a dramatic writer; my pieture is my stage, and men and women my players, who by means of certain actions and gestures are to exhibit *a dumb show*."

By these eloquent "dumb shows" the artist probably did more than any one of his time to expose viee of every kind, and particularly the vice of intemperance. Always keenly observant of what went on about him, he found material for his work in every walk of life. Going out to Highgate one Sunday, he ehanced to witness a tavern brawl in whieh one of the partieipants struck the other on the head with a quart pot, causing him to bleed freely. The aet itself and the painful grimaees of the injured man so impressed Hogarth that he took out his pencil and sketehed the scene.

The most famous of Hogarth's paintings in which drink plays a part are his "Marriage à la Mode" and "A Rake's Progress." Aleoholism and its evils in their most repulsive form are depicted, also, in the striking plates "Beer Street" and "Gin Lane," which are reproduced in the present work (see pp. 301, 925). In "Marriage à la Mode" *Counsellor Silvertongue* insidiously begins his work of beguiling the *Viscountess* by offering her a glass of light wine during an intermission between dances. Plate II shows the *Viscount* returning home the day after the entertainment, his appearanee indicating that he has been involved in some drunken brawl. Plate VI depicts "sin when it is finished," the suieide of the ensnared *Viscountess* by means of laudanum.

Plate III of "A Rake's Progress" represents the "orgie at the Rose Tavern," where young *Rakewell* lavishly dispenses liquor to the eourtezans who fawn upon him. He himself beeomes inebriated, and is pilfered of his watch and jewelry; and one of the degraded women, in a tantrum, sets fire to a map of the world, vowing that she will burn the entire globe and herself with it.

A drinking seene is cleverly portrayed in "A Modern Midnight Conversation" (1733).

HOGE, SARA HAINES (SMITH). American temperance worker; born near Lincoln, Loudoun County, Virginia, Mareh 22, 1864; educated in the local schools and at Darlington Seminary, West Chester, Pa., and Swarthmore College, Swarthmore, Pa. After four years spent in teaching, Miss Smith was married in 1886 to the Rev. Howard M. Hoge, a minister of the Friends' Church at Lincoln, and with him took up her residence near the place of her birth.

MRS. SARA HAINES HOGE

Mrs. Hoge joined the Woman's Christian Temperance Union in 1887, on its first organization in Virginia, and was made recording secretary and, later, president of the Lincoln branch. A few years later she was sent as a delegate to the State W. C. T. U. eonvention, where she was elected recording secretary of the Virginia W. C. T. U., serving until 1898, when she was elected State president of that body. She has been annually reeleeted to that position until the present time (1925). During her term of service as State recording secretary she introduced medal-contest work, and was for several years superintendent of that department in connection with her other duties. The membership of the W. C. T. U. has greatly in-

creased during Mrs. Hoge's term of office, and its efficiency was strikingly manifested in the successful campaign for a dry Virginia in September, 1914. In 1906, in addition to her responsible duties as State president, Mrs. Hoge was elected assistant recording secretary of the National W. C. T. U., and has been retained in that position ever since.

HOGEN-MOGEN or **HOGAN-MOGAN.** (1) A term applied contemptuously to Holland and the Dutch. Brewer ("Dictionary of Phrase and Fable," *s. v.)* says it is derived from *Hoogë en Mogendé* ("High and Mighty"), the Dutch style of addressing the States-General; and he quotes the following lines from Butler's "Hudibras":

> But I have sent him for a token
> To your Low-country Hogen-Mogen.

(2) A certain strong liquor of former days. Gay, in his "Molly Mog," writes:

> Those who toast all the family royal
> In bumpers of Hogan and Nog
> Have hearts not more true or more loyal
> Than mine to my sweet Molly Mog.

HOGSHEAD. (1) A liquid measure varying (in the United States and Great Britain) from 46 to 63 gallons.

(2) Any cask of the above capacity.

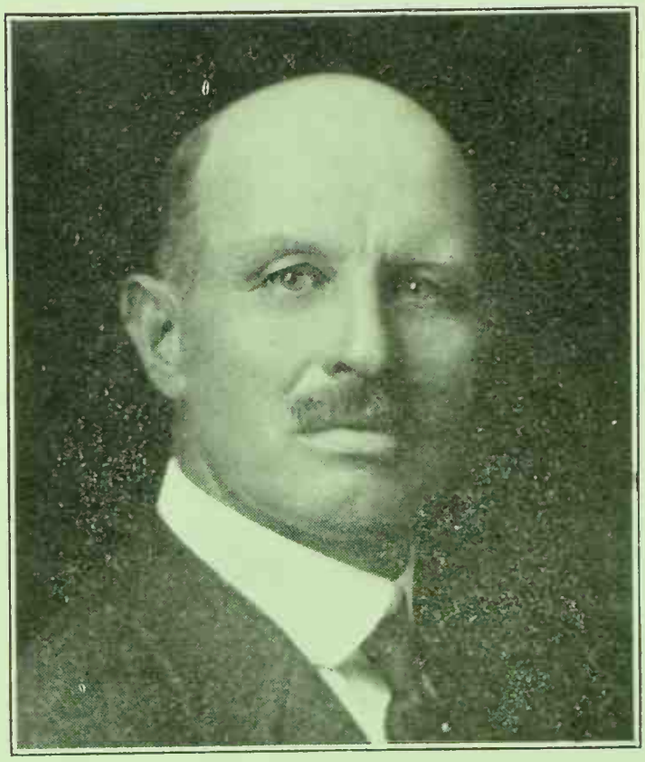
Some etymologists derive the word "hogshead" from "hog's hide," indicating the capacity of the hide of a hog—a survival of the days when skins of animals were used for the conveyance of liquids. Others refer it to "ox hide," a similar kind of cask being known as an "ox's head" in Holland and the Scandinavian countries.

HOHENTHAL, EMIL LOUIS GEORGE. An American building-contractor and Prohibition worker; born in New York city Oct. 15, 1864; educated in the local schools. When he was eleven years of age his father died, leaving the family in straitened circumstances, and two years later the boy was obliged to quit school, to support his mother and five sisters. He began work in a tailoring-shop, remaining there until he was eighteen years old when he was apprenticed to a carpenter. After serving his full apprenticeship he followed his trade for twenty-two years. In 1913, at the solicitation of the Prohibition party leaders, he gave up his business in order to devote his entire time to the cause of total abstinence and Prohibition. In 1886 he removed to South Manchester, Conn., where he has ever since resided. In 1897 he entered business for himself as a builder and contractor, and followed this line successfully for more than sixteen years. He has been twice married: (1) In 1888, to Eleonore Nipper, of New York (d. 1917); (2) in 1922, to Almena E. Carpenter, of Hartford, Conn.

Hohenthal became a total abstainer from alcohol and tobacco at the age of eighteen. He attended his first Prohibition meeting in October, 1886, and soon after joined the Prohibition party, with which he has ever since been affiliated. He has taken an active part in all the temperance and political work in his home city and in his State.

In January, 1887, Hohenthal joined the Sons of Temperance in South Manchester, and served in the local branch as Recording Scribe, Financial Scribe, Treasurer, Chaplain, Worthy Patriarch, and Trustee. He still (1925) holds office as Financial Scribe and Trustee. He was initiated into

the Grand Division of Connecticut in October, 1887, and served as Grand Sentinel, Grand Scribe, Grand Worthy Patriarch (1892-94; 1910-19; 1924-25), Grand Treasurer (1919-24), and Grand Trustee (1915-25). In 1892 he was initiated into the National Division of North America, at its Golden Jubilee Session in New York city. He served as Most Worthy Patriarch (1916-22), being the only person ever elected to that office for a third term. While holding that office he traveled thousands of miles and visited every Grand Division in his jurisdiction. In 1920 and 1922 he paid fraternal visits to the National Division of Great Britain and Ireland and at its sessions held in Derby and Preston, England. In 1924 he was elected Most Worthy Trustee for a term of six years.



EMIL L. G. HOHENTHAL

Hohenthal has been an active Prohibition party worker, serving as member, and for many years chairman, of the Manchester Town Prohibition Committee, secretary of the Connecticut State Prohibition Committee, and, since 1901, chairman of the State Committee. He has been for many years a member of the Prohibition National Committee from his State, and at the present time (1925) is secretary of that Committee and a member of the National Executive Committee. He has been elected on the Prohibition ticket to several municipal offices at Manchester, and he has been, also, the party candidate for Congressman, U. S. Senator, and Governor. He is associated with a number of important temperance and Prohibition associations, and is International Secretary for Europe for the International Reform Federation of the United States.

Hohenthal attended several of the International Congresses Against Alcoholism as a delegate, either by appointment of the Governor of Connecticut or as representative of the Sons of Temperance. President Harding appointed him as a delegate from the United States to the Congresses

held at Lausanne, Switzerland, in 1921. In 1922, 1923, and 1925 he spent five months in each year visiting about a dozen Central European countries and delivering hundreds of addresses, as representative of the International Reform Bureau, promoting Prohibition and organizing the temperance workers for an aggressive campaign. During the World War Hohenthal was chairman of the Selective Service Board for the Fourth Senatorial District of Connecticut, which had a total registration of 10,624 men. He served for five years in the Connecticut National Guard, retiring with the rank of sergeant. He has been for many years an active worker in the Center Congregational Church, Manchester, although his earlier affiliations in New York city and Manchester were with German and English Methodist Episcopal Churches.

Hohenthal has been identified with the life of his home town, and has been president of the local Chamber of Commerce.

HOKETIDE. See HOCKTIDE OR HOKETIDE.

HOKUSAI, TAMEICHI NAKAGAWA. Japanese artist; born at Honjo Yedo (Tokyo) in October or November, 1760; died May 10, 1849. The son of a mirror-maker, he, at the age of eighteen, began to study under Katsugawa Shunstro, a painter of some note, but on account of his non-acceptance of certain artistic principles insisted on by his master he was expelled from the studio. He, however, was content to retain his independence even at the cost of poverty. He was always proud in describing himself as a peasant.

Hokusai was a remarkable painter and draftsman. Although not considered by many Japanese as being in the first rank, Europeans regard him as one of the great artists of the world. Between 1823 and 1829 he produced his famous color-prints ("Thirty-six Views of Mont Fuji" (46 prints); and between 1812 and 1875 he illustrated the Japanese pictorial encyclopedia "Mangwa" (15 vols.). Some of his small prints *(surinomo)*, made when he was more than 80 years old, are unexcelled for beauty and delicacy of touch.

Hokusai was a fine example of a lifelong total abstainer from alcoholic beverages. He neither drank nor smoked, and his great technical skill, rare good humor, and unflagging industry neither needed nor received the adventitious aid of stimulants.

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HOLDER, Sir FREDERICK WILLIAM. Australian statesman and temperance leader; born at Happy Valley, near Adelaide, South Australia, May 12, 1850; died July 23, 1909. He attended the State schools and completed his education at St. Peter's College. For a time he was a school-teacher, but in early manhood he adopted journalism as a profession, becoming proprietor and editor of the *Burra Record*. In 1877 he married Miss Julia Maria Stephens (see HOLDER, Lady JULIA MARIA).

Desirous to enter public life, he became town clerk and afterward mayor of Burra. In 1887 he offered himself as a candidate for the Legislative Assembly and was elected at the head of the poll. He retained his position at every subsequent election until he entered the Commonwealth Parliament. When a change of ministry took place, in June, 1889, he was included in the new cabinet as Treasurer. From that time he held office almost continuously, either as Treasurer or Commissioner of Public Works. He was Premier and Treasurer from June to October, 1892; Commissioner of Public Works, June, 1893, to April, 1894; again Treasurer from 1894 to 1899; and again Premier and Treasurer 1899 to 1901, in which year he was elected to represent South Australia in the first Federal House of Representatives and was appointed Speaker of that body, retaining that office till his death. He received the honor of knighthood (K.C.M.G.) from King Edward VII in 1901.

Always a stanch teetotaler, Sir Frederick took much interest in temperance reform. Regardless of opposition from partizans of the liquor traffic, he was fearless and outspoken both on public platforms and in Parliament. Besides supporting measures introduced by other temperance workers, he was successful as a member of the Government in securing local-option and Sunday-closing laws. He was president of the South Australian Temperance Alliance from 1901 to 1905, his familiarity with the legal aspects of the liquor problem proving most valuable in the Council of the Alliance. He was a member of the Independent Order of Rechabites and an associate member of the Woman's Christian Temperance Union.

HOLDER, Lady JULIA MARIA. Australian temperance worker; born on the estate of "Precolumb," One Tree Hill, South Australia, July 6, 1856; educated in the State schools and at a college for women. On March 29, 1877, she became the wife of FREDERICK WILLIAM HOLDER, who in 1901 was knighted by King Edward VII.

Lady Holder has throughout her life been prominently connected with many branches of Christian and philanthropic work, having been especially active in the woman suffrage and temperance movements. For some years, beginning in 1902, she was president of the W. C. T. U. of South Australia, and later she served the same organization as Evangelistic Superintendent and member of the executive. In 1912 she was elected Australasian president of the W. C. T. U., which position (1925) she still occupies. From 1916 she served as vice-president of the Australian Alliance Prohibition Council. Lady Holder is an honorary member of the Independent Order of Rechabites. Her home is at 3 Walsall St., Kensington Park, Adelaide, South Australia.

HOLITSCHER, ARNOLD. Austrian physician and temperance advocate; born in Vienna Aug. 7, 1859; educated at the Academic Gymnasium and at the Medical University in Vienna (M.D. 1882). He began the practise of medicine and became city physician and Workmen's Sick Fund physician, first in Schlaggenwald, and from 1898 in Pirkenhammer, near Carlsbad. He married Marie Kienberger, of Vienna, in 1901.

Holitscher became interested in temperance through his work as a physician, and has been an active member of various temperance organizations. He was secretary of the Association of Abstaining Physicians in German-speaking Districts *(Verein Abstinenter Ärzte des deutschen Sprachgebietes)* from 1905 to 1922; Military Grand Templar of the Austrian Grand Lodge of the I. O. G.

T. N., 1916-18; and secretary of the International Society of Abstaining Physicians 1907-15. He is a member of the Permanent Committee of the International Congress Against Alcoholism, most of the meetings of which since 1905 he has attended; member of the Executive Committee of the International Bureau Against Alcoholism, in Lausanne; president of the Abstaining Workmen's Society in the Czechoslovakian Republic; and member of the General Council of the World League Against Alcoholism.

Holitscher is a member of the House of Deputies of the Czechoslovakian National Assembly, and also of the National Board of Health of the Czechoslovakian Republic.

He was the author of the bill to prohibit the sale of alcoholic drinks to youths under sixteen years of age, and of distilled drinks to persons under eighteen, which under the name of the Holitscher Law was passed in 1922 by the National Assembly in Prague and is now a law of the Czechoslovakian Republic.

Holitscher has for a score of years been a vigorous writer in behalf of temperance. His articles and books include: "Alcohol in the Treatment of Fevers" *(Der Alkohol bei der Behandlung fieberhafter Krankheiten)*; "The Battle Against Alcohol as a Moral and National Duty" *(Der Kampf gegen den Alkohol als sittliche und nationale Pflicht)*; "The Drink Habit and Abstinence" *(Alkoholsitte und Abstinenz)*; and "The Drink Habit and the Opium Habit" *(Alkoholsitte und Opiumsitte)*.

HOLLAND. See NETHERLANDS.

HOLLAND GIN or **HOLLANDS.** Dutch gin.

HOLLAND, HENRY. English temperance advocate; born at Buckingham in 1819; died there Oct. 23, 1886. He was one of the first persons to sign the teetotal pledge in his home town, he having been converted to total abstinence through a lecture by John Cassell in 1836. Thereafter he remained a stanch advocate of temperance, and his house was always open for the entertainment of friends of the cause. He was a member of the Buckingham town council, school board, and board of guardians. For many years he carried on mission work in neighboring towns, taking pledges and forming societies, although in many places he was opposed and persecuted. At one time he suffered an attack of typhus fever, when his doctor ordered him to take some wine to save his life. He refused to take any liquor and recovered without it, living many years thereafter to preach the virtues of abstinence. He was a strong Prohibitionist, one of the early members of the Rechabite Order, and a subscriber to the United Kingdom Alliance from the time of its formation.

Jane Holland, his wife, signed the pledge on the same day as her husband. They brought up twelve children as teetotalers and active temperance workers. Six of their daughters also married abstainers. The seventh, Miss **M. Holland,** was for several years secretary of the British Women's Temperance Association, and afterward of the Woman's Total Abstinence Union. She was a member of the Buckingham school board and board of guardians, and in the latter capacity instituted an inquiry into the excessive liquor bill for the workhouse, with the result that it was reduced to almost nothing. She was a member of the Congregational Church, but consistently refused to partake of the Communion until her church adopted unfermented wine for use in that service.

HOLLINGS, JOSEPH WILLIAM. English Primitive Methodist preacher and temperance advocate; born at Farsley, near Leeds, Yorkshire, Oct. 26, 1860; educated at a church school. For a time he was in the Engineer's Department of the Great Northern Railway at Stanningley. In December, 1876, he became a local preacher of the Primitive Methodist denomination. In 1924 he was chosen a representative to the Leeds District Synod. In 1884 he married Miss Halliday, of Farsley. He is a member of the Pudsey town council, and vice-chairman of the Education Committee.

Throughout his life Hollings has been an energetic champion of temperance, having been an abstainer since he was eight years of age. On Jan. 1, 1890, he became affiliated with the United Kingdom Railway Temperance Union, and in 1921 was appointed its secretary. *On the Line* (London) of June, 1921, said of him that his "record of public service demonstrates that the new secretary is a 'live' man and a 'sticker,' possessing just the qualities needed to fight and win."

HOLLINGSHEAD, ELWOOD. American Prohibition advocate; born at Moorestown, Burlington County, N. J., Sept. 5, 1867; educated in the local public schools and at the Friends' School, Philadelphia. From 1886 to 1894 he was engaged in farming, and since then he has been in business at Moorestown as a flour-, feed-, and coal-merchant. In 1895 he married Lydia Rogers, of Moorestown.

A member of the Society of Friends and active in the philanthropic work of that denomination, he learned at an early day that its Philanthropic Committee must needs be concerned chiefly with the victims of the drink traffic. He was for some years chairman of the Burlington County Prohibition Committee. Later he gave much time and service to the Anti-Saloon League of New Jersey, being a member of the State Headquarters Committee and of the National Board of Directors. When, after many years of effort, a municipal local-option law was finally passed by the Legislature of 1917-18, Hollingshead took an active part in the local campaigns by which a number of saloons and hotel bars were put out of business. His home is at Moorestown, N. J.

HOLLINGSHEAD, HARRIET ELIZA (BROWN). American temperance worker; born at Cheshire, Mass., Nov. 15, 1836; educated at Chautauqua, New York. After teaching for four years in various schools Miss Brown was married, in 1855, to the Rev. J. B. Hammond, of New York. Removing with him to Ashtabula County, Ohio, she enthusiastically took up the work that usually fell to the lot of the Methodist preachers' wife in the days when there was less of organization than now, and perhaps more demand for initiative. She was ready when the time came to take hold of the tasks brought to her by the Woman's Christian Temperance Union, of which she had become a member at its organization in Cleveland, Ohio, in 1874. She served for many years in the offices of county secretary, county president, and president of the first district. Later she

became State organizer, State trustee, and editor of the *Ohio Messenger*. In 1894 Mr. Hammond died, but in her loneliness the widow gave herself more unsparingly to the work than ever before. In 1899 she was elected national superintendent of the Department of Unfermented Wine at the Sacrament. In 1901 Mrs. Hammond was married to the Rev. J. H. Hollingshead, D.D., of the First M. E. Church in Cleveland, Ohio. Although nearly 90 years old she still (1925) teaches a large Bible class at her husband's church. The passing years have naturally lessened Mrs. Hollingshead's activities, but her interest in the cause of temperance continues unabated.

HOLLISTER, LILLIAN M. (BAITS). American temperance advocate; born at Milford, Oakland County, Mich., Sept. 8, 1853; died at Lilley, Mich., Aug. 5, 1911. Miss Baits was educated in the public schools and at a normal school, from which she graduated at the age of fifteen. She then engaged for several years in teaching, and in 1872 she married Daniel W. Hollister and settled on a Michigan farm.

In 1881 she and her husband removed to Detroit, where she has since resided. In that city she became associated with the Simpson Methodist Episcopal Church and the Woman's Christian Temperance Union, and engaged in active church, mission, and temperance work. She was a member of the Deaconess Board of the Methodist Church and of various philanthropic and charity societies. She served for two years as secretary of the Detroit W. C. T. U. after which she was elected successively as vice-president and president of the organization, serving in the latter office for six years. In addition to her work in Detroit she also served as State superintendent of the Young Woman's Christian Temperance Union and took an active part in the organization of new unions throughout the State.

At the time of her death Mrs. Hollister was president of the National Council of Women and was affiliated with a number of women's clubs and societies. Among the latter was the Order of the Ladies of the Maccabees of the World, of which she had been Supreme Commander for many years. She was a woman of commanding presence and possessed a vivacity of manner that won an audience instantly. She published several text-books of Parliamentary procedure and legal decisions.

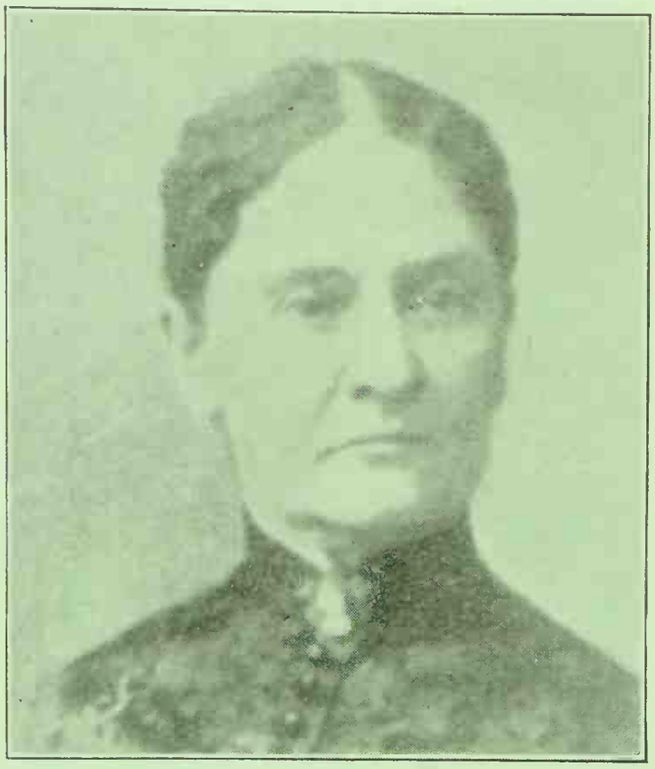
HOLLOWAY, GUY ARTHUR. American lawyer and Prohibition advocate; born at Vermilion, Edgar County, Ill., May 23, 1887; educated in the local public schools, University of Illinois, and Lincoln College of Law, Springfield, Ill. (LL.B. 1913). He served for a time as reporter on the *Ilinois State Journal*. In 1909, while secretary of the State Board of Prison Industries of Illinois, Holloway took an active part in an anti-saloon campaign in Springfield, the State capital; and this led to his employment by the State Anti-Saloon League as a Sunday speaker and lecturer for the "dry" cause. In 1913 he was transferred to Colorado and made assistant State Superintendent of the Colorado Anti-Saloon League, which position he held till 1920. He entered on the work in that State in time to take part in the great campaign of 1914 for Constitutional Prohibition. In addition to his platform and organizing duties, he was given charge of publicity, in which field he did excellent work. The amendment to the Constitution, adopted by the popular vote in November, 1914, became effective Jan. 1, 1916, closing 17 breweries and 1,800 saloons. On Nov. 1, 1915, Holloway married Miss Frances Louise Milarr, daughter of the Rev. William G. Milarr, of the Bond Street Congregational Church, Toronto, Ontario.

GUY ARTHUR HOLLOWAY

HOLMAN, SILENA MOORE. American temperance worker; born near Decherd, Franklin County, Tenn., July 9, 1850; died Sept. 18, 1915. Her father, a Confederate soldier, was killed in battle, and the family was reduced to poverty in the general ruin wrought by the Civil War. At the age of fourteen Miss Moore began to contribute to the family support by teaching in a nearby country school. She was soon promoted to a larger school. In 1875 she was married to Dr. T. P. Holman, a physician of Lincoln County. In 1883 they moved to Fayetteville, Tenn., where, in 1887, Mrs. Holman joined the Woman's Christian Temperance Union, and during that year was made a department superintendent in the State work. She developed no little ability as a writer, and served for ten years as State reporter for the *Union Signal*. In 1897 she became State corresponding secretary, and in 1899 was elected president of the Tennessee W. C. T. U. Under her leadership the membership grew largely in numbers, and it has ever since taken an active part in the stirring events of temperance history in Tennessee.

HOLMES, JENNIE FLORELLA (HURD). An American temperance worker; born in Jersey County, Ill., Feb. 26, 1842; died at Tecumseh, Neb., March 20, 1892. She received her early education in her native place. In 1859 she entered Lombard University, Galesburg, Ill., where she continued her studies until 1861, when the pressing demand for teachers, created by the Civil War,

led her to take up that calling. At the same time she undertook her full share of the war activities devolving upon the women of that period. In 1866 she was married to Captain Charles A. Holmes, of Jefferson, Wis., a soldier of the Union army, and in 1871 removed with him to Tecumseh, Neb.,



MRS. JENNIE FLORELLA HOLMES

where she continued to reside until her death. Earnest in her advocacy of the temperance cause and also of woman suffrage, she became a member of the first woman's suffrage convention held in that State. She was chairman of the Executive Committee of the State Suffrage Society from 1881 to 1884. In the latter year she was elected president of the State Woman's Christian Temperance Union, which office she held for three years. She took a prominent part in the Constitutional Amendment campaign in Nebraska in 1890. In the following year she was elected a member of the Tecumseh school board.

HOLSAPLE, ROLAND NEAL. American clergyman and Prohibition worker; born at Monroeville, Indiana, April 11, 1876; educated in the common schools and at Northwestern College, Napierville, Ill. He entered the ministry of the Evangelical Association in 1896, and served pastorates in Litchfield, Mich., 1897, Petoskey, Mich. (assistant pastor) 1898, Jamestown, N. Y., 1899-1900, Ogden, Mich., 1902-1903, and Traverse City, Mich., 1904-1906. He married Gertrude Anna Perry, of Jamestown, N. Y., in 1899. While pastor at Traverse City he led a campaign for the election of a mayor on a law-enforcement platform. The contest was successful, the result being that a group of whisky politicians were thrown out of office. Holsaple led a second successful campaign in the same city, and then was called into the service of the State Anti-Saloon League, being made assistant superintendent in 1907. He opened an office in Grand Rapids, and was assigned to the management of the western part of the State, where he was kept busy with various local and county campaigns, which were in nearly every case successful.

In August, 1911, Holsaple was made superintendent of the South Dakota Anti-Saloon League, and, after various campaigns and a remarkable example of organization, the State voted for constitutional Prohibition in November, 1916. Then, to give effect to this expression of the popular will, Holsaple and League Attorney Lauritz Miller drafted a "bone-dry" law which the Legislature passed without a single change.

From 1917 to 1923 Holsaple was superintendent of the Anti-Saloon League of Iowa. In that State he secured the ratification of the Eighteenth Amendment and other dry legislation. He also inaugurated an extensive educational campaign through the public schools and other agencies. In July, 1923, he was appointed to the superintendency of the Michigan Anti-Saloon League, which position he still holds (1926).

REV. ROLAND NEAL HOLSAPLE

HOLSOPPLE, FRANK FERRY. American clergyman, educator, and Prohibition advocate; born at Indiana, Pa., Jan. 13, 1866; educated at Juniata College (B.E. 1891; A. M. 1910), Lebanon Valley College (M.S. 1900), McPherson College (L.H.D. 1917), and Blue Ridge College (D.D. 1922). He also took post graduate courses at the universities of Pennsylvania and Harvard. In 1892 he married Grace Quinter, of Huntingdon, Pa. He became a teacher in the public schools of Indiana County, Pa. (1883-89), and later entering the ministry of the Church of the Brethren (1891) he served pastorates in New Jersey and Pennsylvania, resigning his charge in the latter State in 1901 to become professor of English at Juniata College. After thirteen years in that position he entered the service of the Pennsylvania Anti-Saloon League, becoming superintendent of the Harrisburg district. After the passage of the Eighteenth Amendment was assured he resigned his po-

sition with the League and became president of Blue Ridge College, New Windsor, Md., where he remained for two years. In 1919 he returned to the ministry, since which time he has been pastor of the Church of the Brethren at Hagerstown, Md.

Holsopple was active in local and State campaigns for Prohibition while serving as pastor and teacher, and he was on the firing line in almost all of the fierce battles by which Maryland and Pennsylvania were transformed from among the wettest of the wet States to the ranks of those which early ratified the Prohibition Amendment to the Federal Constitution.

REV. FRANK FERRY HOLSOPPLE

HOLT, CHARLES JAMES. American temperance evangelist and lecturer; born in Pike County, Missouri, June 28, 1841; educated in the public schools of his native county. At the beginning of the Civil War he enlisted in the Twenty-sixth Missouri Infantry. He was several times promoted, ultimately reaching the rank of colonel. In 1868 he married Olive Robinson, at Decatur, Ill. Becoming interested in the temperance cause, more particularly in the evangelistic features of the work, he was engaged in 1878 by the Woman's Christian Temperance Union as temperance evangelist and lecturer. Later, under the auspices of the Independent Order of Good Templars and other temperance organizations, he was employed in local and State campaigns in almost every section of the United States, until failing health compelled his retirement. For some years past he has been an inmate of the James C. King Home for Old Men, in Chicago.

HOLY ALE. A term sometimes applied in medieval England to church-ales and Whitsun-ales. Shakespeare, in "Pericles," makes *Gower* say of a song:

> It hath been sung, at festivals
> On ember-eves, and holy-ales.

HOLY GRAIL (called, also, **Sangreal** and **Sangraal**). According to medieval legends, the cup or chalice from which Christ drank at the Last Supper. Several of these legends are based upon the story that Joseph of Arimathea, a soldier, received the cup and carried it to England. In a translation by Dr. Sebastian Evans from M.S. 11, 145 in the library of the Dukes of Burgundy at Brussels, the following account of the Grail occurs:

> Good knight was he of right, for he was of the lineage of Joseph of Abarimacie [Arimathea]. And this Joseph was his mother's uncle, that had been a soldier of Pilate's seven years, nor asked he of him none other guerdon of his service but only to take down the body of Our Saviour from hanging on the cross. This boon him seemed full great when it was granted him, and full little to Pilate seemed the guerdon; for right well had Joseph served him, and had he asked to have gold or land thereof, willingly would he have given it to him. And for this did Pilate make him a gift of the Saviour's body, for he supposed that Joseph should have dragged the same shamefully through the city of Jerusalem. . . . But the Good Soldier had no mind thereto, but rather honored the body the most he might, rather laid it along in the Holy Sepulchre, and kept safe the lance whereof He was smitten in the side, and the most Holy Vessel wherein they that believed on Him received with awe the blood that ran down from His wounds when he was set upon the rood.

The characteristic of the Grail as "the phantom of a cup that comes and goes" (Tennyson in "Idylls of the King") is borne out by the legends. A French version of the story, written toward the end of the twelfth century, describes the cup as having a lid; but in some of the legends the vessel is said to have been fashioned from a single emerald, one of the narrators adding that it was among the presents brought to Solomon by the Queen of Sheba.

The Holy Grail became the object of search on the part of the Knights of the Round Table. Sir Thomas Malory translated several of the stories from the French in 1469, and Caxton published them as the "Morte d'Arthur," in England, in 1485. It is there recorded that while King Arthur and his knights were supping at Camelote loud peals of thunder were heard; the roof seemed to be splitting, and

> there entered into the hall the Holy Grail, covered with samite; and then all the hall filled with good odours, and every knight had such meat and drink as he loved best; and when the Holy Grail had been borne through the hall, the sacred vessel departed suddenly, they wist not where.

King Arthur is said to have wished his knights to undertake a search for the holy vessel, and most of them made a vow to do so; but of all who set out on the quest Sir Galahad alone succeeded, discovering the lost cup in the "realm of Logris," and bringing it away. He, however, died on the way home, and was borne to heaven by a great multitude of angels in the sight of his two companions. The legend says further:

> And they saw come from heaven a hand but they saw no body, and it came to the vessel and took it, and bare it up to heaven. Since then was never no man so hardy for to say he had seen the Holy Grail.

Since the days of Caxton the theme has attracted the attention of several poets. Spenser in his "Faerie Queen," referring to Glastonbury, says:

> Hither came Joseph of Arimathy, who brought with him the Holy Grayle, they say, and preached the truth.

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed., xii. 320-321 (has an excellent account of the diverse legends); Sebastian Evans, *The High History of the Holy Grail*, in the *Temple Classics*, 2 vols., 1898; A. Nutt, *Studies on the Legend of the Holy Grail*, 1888.

HOLYWOOD (CO. DOWN) TOTAL ABSTINENCE SOCIETY. A society founded in January, 1842, by the Rev. Charles James McAlester, minister of the First Presbyterian (Unitarian) Church, Holywood, County Down, Ireland. McAlester's adoption and zealous advocacy of total abstinence were inspired largely by the influence and arguments of a Scotch merchant, Charles Pelling, who settled in Belfast about that time. The Society was strictly undenominational, and its membership was gathered from all of the Protestant churches. For many years it was the only total-abstinence society in the community. The rules drawn up for the organization in 1842 were substantially as follows:

> That a Society shall be established in this Parish to be called "The Holywood Total Abstinence Society," and that its object shall be to discontinue the use of every intoxicating drink as a beverage; that the following shall be the pledge to be signed by every member of the Society, namely: I do resolve to abstain from intoxicating drinks as beverages, and in all suitable ways to discountenance their use in the community; that the meetings and all the proceedings of the Society shall be conducted in such a manner as to give no offence to any religious or political party.

The Society still preserves its undenominational character. The meetings are addressed by clergymen and laymen of different churches. The Rev. C. J. McAlester was a vice-president of the Irish Temperance League until his death, which occured in 1891.

HÖLZL, ANTON. Austrian printer, statesman, and temperance advocate; born in Vienna, Austria, Nov. 19, 1874; educated in the primary and

ANTON HÖLZL

secondary schools of Vienna, at a trade school for printers, and at the National High School. On April 17, 1906, he married Anna Marie Sladky, also of Vienna. Since 1919 he has been a member of the National Council in the legislative body of Austria *(Nationalrat)*.

Hölzl has been prominent in the Austrian temperance movement since 1904, at which time he was chosen a member of the board of directors of the newly organized League of Abstaining Workmen. *(Arbeiterabstinentenbund in Deutschösterreich)*. For fifteen years he served as chairman of the League, and at the present time is its president. He has traveled extensively in the interest of the antialcoholic movement, covering Austria, Germany, Russia, Scandinavia, France, England, Belgium, and Holland, has spoken at hundreds of temperance meetings, and has written numerous articles for newspapers on the various phases of the problem. In the National Council he has actively denounced the liquor traffic, and has repeatedly introduced measures advocating the restriction of the use of alcohol, one of which was for the introduction of local-option laws in Austria. He has often been a delegate to the International Congresses Against Alcoholism held throughout Europe during the past quarter of a century.

HOMA or **HAOMA.** The sacred plant of the Parsees. Compare SOMA.

HOME PROTECTION. A term applied in 1876 to the temperance movement by Miss Frances E. Willard in an address before the Woman's Congress in St. George's Hall, Philadelphia, as indicating woman's ballot to be the most powerful weapon for Prohibitionists. This address was published in a "Home Protection Manual," of which Miss Willard distributed 12,000 copies. Miss Willard's address was the outcome of a speech made by Captain Lothrop of Champaign, Ill., who, at the Temperance Convocation held at Lake Bluff, Aug. 20-29, 1881, made a touching plea for better protection of the home from legalized liquor. The *Liberator* of Chicago was enlisted in the movement, and, in 1882, published a call for a national convention to meet in Chicago on Aug. 23, of that year. This was a joint convention of the Home Protection party and the National Prohibition Reform party, and was attended by 341 delegates from 22 States. The name adopted for the united organization was the "Prohibition and Home Protection party." In 1884, at Pittsburgh, the words "and Home Protection" were dropped from the party's name, much to the regret of many women, but the principle represented by the movement was not repudiated.

For a detailed account of the Home Protection movement, see Frances E. Willard, "Glimpses of Fifty Years," Chicago, etc., 1889.

HOMER. Epic poet of Greece; reputed author of the "Odyssey" and "Iliad," which have immortalized his name. Some authorities deny him more than a mythical existence, but seven cities of Greece claim to be his birthplace. The date of his birth is so uncertain that it can only be approximated. Historians generally agree that it was somewhere between 2000 and 850 B. C. The "Odyssey" and "Iliad" are realities; and it is only a reasonable assumption that such a man as Homer really existed, and that he actually wrote these two masterpieces of literature, even if denied the authorship of a number of minor highly creditable compositions. As late as the third century B. C. the list of Homer's works was restricted to the "Odyssey" and "Iliad."

In the "Odyssey" (book iv.) the invention of drugged wines is referred to Egypt:

> But Helen now on new device did stand,
> Infusing straight a medicine to their wine,

That, drowning cares and angers, did decline
All thought of ill. Who drank her cup could shed
All that day not a tear, no not if dead
That day his father and his mother were,
Not if his brother, child, or chiefest dear,
He should see murder'd then before his face.
. . . . . .
And this juice to her Polydama gave,
The wife of Thoon, an Egyptian born.

In the same work (book ix.) it is related that *Ulysses*, when visiting *Polyphemus*, took twelve of his friends and went ashore, carrying as a present "a goat-skin flagon of wine, black and strong," which he had purchased "in Thracian Ismaus."

The Cyclop received them barbarously, and devoured six of the crew, but was made drunk by the wine, thus enabling *Ulysses* and his remaining comrades to escape.

In book xxi Homer makes *Agamemnon* say:

Disastrous folly led me thus astray,
Or wine's excess, or madness sent from Jove.

Aehilles reproaches *Agamemnon* thus:

Tyrant, with sense and courage quelled by wine.

HONDURAS. A country of Central America, bounded on the north by the Caribbean Sea, on the east by Nicaragua, on the south by Nicaragua, the Pacific Ocean, and Salvador, and on the west by Guatemala; area about 44,275 square miles; population (Jan. 1, 1923) 773,408. The inhabitants are chiefly Indians with an admixture of Spanish blood, and the European element is very small, although it is an important factor in the political, social, and economic life of the country. In the region bordering the Carribean there is a considerable proportion of negroes, and the practically unexplored Mosquito Coast is inhabited by aboriginal races which speak no Spanish. The seat of government is Tegucigalpa, a city of about 40,000. The principal ports are Amapala, on the Pacific, and Puerto Cortez, Omoa, La Ceiba, Trujillo, Puerto Castilla, Roatan, and Tela on the Atlantic. The chief products of the country are mahogany, fruit, cattle, cotton, sugar, rubber, rice, tobacco, coffee, and indigo. The foreign commerce of Honduras is almost entirely with the United States.

Columbus landed at Cape Honduras in 1502, and in 1524 the country was settled by the Spaniards. From 1539 to 1821 Honduras was included in the Captaincy-general of Guatemala, and from 1821 to 1839 it belonged to the Confederation of Central America. Under the present republican form of government, the legislative power is vested in a Congress of Deputies consisting of 43 members, chosen for four years directly by popular vote. The executive power rests with the President, nominated and elected by popular vote for four years. The present president is Dr. Miguel Paz Barahona, elected Dec. 30, 1924.

The principal intoxicant manufactured in Honduras is *aguardiente blaneo*, a kind of rum made from sugar-cane. The same liquor with the addition of anise-seeds, known as ANISADO, is used to a considerable extent. The liquor business is a Government monopoly, the Government contracting for the country's entire supply of liquor and distributing it at a fixed price to agencies known as *estaneos*. The *estaneos*, being under the direct supervision of the Government, pay no license fees. Other places where liquor can be bought are called *cantinas:* these are subject to municipal license. In Tegucigalpa a license costs 20 pesos a month for *cantinas* of the first class, and 10 pesos for those of the second class. In other municipalities the usual license is 10 pesos. The peso is at present worth 50 cents gold. It is necessary to have a government license to manufacture aguardiente. This costs nothing, and as the manufacturer has no market except the government, the latter executes an agreement to purchase a definite quantity. It pays at the rate of 25 cents a bottle (about 1/5 gallon), with an allowance or deduction of 4 per cent for leakage and waste. The liquor is sold at $2 a bottle, the retailer being allowed 5 per cent by the Government for handling and selling.

The revenue obtained from the sale of liquor is one of the Government's principal sources of income. The net revenue from aguardiente in 1915-16 was $1,395,694 (pesos). The gross income from liquors of all kinds and from alcohol was $1,819,507 (pesos). There is no wine manufactured, but there are a number of breweries in different parts of the country. *Revista Eeonomiea* states that in 1915-16 the importations amounted to $54,388 (in gold) for liquors, and $26,352 for wines. Owing to the unsettled condition of the country, later data are not obtainable.

Mr. Francis J. Dyer, American Consul at Tegucigalpa, who has courteously supplied the above information, states that the sale of liquors has fallen off on account of the general business and industrial depression that exists throughout Honduras.

There is no record of any organized temperance work in the country, but there is evidence that Prohibition may soon become a live issue. *Everybody's Monthly* for Jan. 1, 1921, quotes the following remarkable and highly significant statement of Mr. E. P. Dutu, of La Ceiba, manager and main stockholder in the Honduras Refining & Distilling Company, as well as director of two banks:

I am firmly and persistently for Prohibition, not by appeal or suasion or argument, but by law, because it has been proved time and again that absolute abstinence from all alcoholics of any kind works tremendously to the advantage of the man or the nation. . . . I am constantly advocating Prohibition by "bone-dry" law in Honduras, and I have urged it on every Government official I have met, from President Gutierrez down to the Captain of Police. My company now manufactures liquors as beverages as well as alcohol for medicinal and industrial purposes, but we would be greatly pleased if the Government would ban for ever all alcoholic drinks, and confine our operations to the production of ethyl alcohol for perfumes, extracts, and industrial uses.

HONEY BEER. See MEAD.

HONEYMAN, TOM. Scottish railway engineer and temperance editor; born at Dunfermline, Fifeshire, July 28, 1858; educated in the public school at Ladybank, to which village his parents had removed while he was quite young. As a youth he entered the employment of the North British Railway Company as an engine-fitter's apprentice, and after serving his apprenticeship was transferred to the running department of the Company, where for many years he was a locomotive engineer.

According to the *Temperanee Leader and League Journal* (the official organ of the Scottish Temperance League) for Aug. 15, 1916, Honeyman has been the foremost and best-known exponent of Good Templary in Scotland. Six years after the introduction of the I. O. G. T. into that country Honeyman became affiliated with the "Strathleden" Lodge, at Kingskettle, Ladybank (Aug. 16, 1875). The institution at Ladybank of the "Pride

of Eden" Lodge, I. O. G. T., in 1876, was largely due to his untiring efforts, and he was rewarded for his pains by being selected as its first Chief Templar. From that time onward his spare time was almost entirely devoted to furthering the interests of the Good Templar Order. He was instrumental in spreading the influence of the organization throughout Fifeshire; and, after holding a number of subordinate offices in the "Pride of Eden" Lodge, he was appointed in 1878 District Deputy Grand Chief Templar for East Fife.

Honeyman devoted himself to the duties of his new office with his accustomed enthusiasm and earnestness, and labored unceasingly to consolidate and extend the Order throughout his territory. At the Grand Lodge Session at Glasgow, in 1879, he was appointed Assistant Grand Secretary. Three years later he was chosen Grand Marshal, and was made a member of the executive, where he rendered invaluable assistance. When a

TOM HONEYMAN

vacancy occurred on the lecturing staff of the Order, in 1883, Honeyman was appointed agent and lecturer for the Grand Lodge. The enthusiasm and earnestness which characterized his activities in the East Fife District were now evidenced throughout Scotland. Good Templary was carried to the remote sections of the country, and lodges were organized everywhere. In 1885 he married Miss Elsie Smith, who was at that time Assistant Grand Secretary. Early in 1891 Honeyman accepted an appointment as inspector of agencies for the Scottish Temperance Life Assurance Company, Ltd.; but he did not remain long in this position, as the resignation of W. W. Turnbull from the office of Grand Secretary of Scotland, later in that same year, offered him the opportunity for which he had been waiting. At the Grand Lodge Session of 1891 he was elected Turnbull's successor; and during his term of office he had the satisfaction of seeing the membership of the Order in Scotland reach its high-water mark, and of knowing that finally the Good Templars were making their power felt in a very marked degree in favor of the enactment of liquor reform legislation. In 1908 he was elected International Secretary at the Washington, D. C., Session, which post he holds at the present time (1925). The same year he was appointed Honorary Grand Secretary of the Scottish Grand Lodge. The highest honor in Scotch Good Templary was conferred upon him by his colleagues in 1911, when he was chosen Grand Chief Templar of Scotland, to which responsible office he was annually re-elected until the London session of 1923.

Honeyman has been equally active with his pen. With the exception of a four-year period he has edited the *Good Templar*, the official organ of Scotch Good Templary, since 1891; from 1899 to 1919 he compiled and edited the *Scottish Temperance Annual;* and since January, 1909, he has been the editor of the *International Good Templar*. In addition to these publications, he has edited and compiled "Temperance (Scotland Act), A Handbook for Workers," "No License—The New Campaign," and a church magazine, the *Sphere*. In 1894 he published an extremely interesting volume entitled "Good Templary in Scotland: Its Worth and Workers," which was illustrated with numerous portraits. He has written, also, hundreds of tracts and articles to further the temperance movement.

Much in demand in the general councils of the temperance party, Honeyman is a member of many active temperance organizations. During the past quarter of a century he has acted as treasurer of the National Temperance Council of Scotland, member of the United Free Church Assembly's Temperance Committee, honorary secretary of the Prohibition party, then honorary secretary of the National Temperance Federation (for more than twenty years), joint secretary of the National Citizens' Council (1920-24), and joint secretary of the Scottish Temperance Alliance since its formation in April, 1924. He attended the Fourteenth International Congress Against Alcoholism, held in Milan, Italy, in 1913.

On Dec. 10, 1925, at a public demonstration in Glasgow, in recognition of his Good Templar jubilee, Honeyman was presented with a filing cabinet and a check for £200 ($1,000). At the same time Mrs. Honeyman was the recipient of a valuable diamond ring. Presentations were also made to them by the "Cowcaddens" Lodge, of which they are members.

HONGKONG. An island, under British rule, off the southeast coast of China. It is about 11 miles long and 2 to 5 miles wide and has an area of about 32 square miles. It is separated from the mainland of China by Lyeemun Pass, a strait about a half-mile wide. The island was ceded to Great Britain in 1841, and it is the great commercial center for British trade with China and Japan as well as an important naval and military station. The opposite peninsula of Kowloon was ceded to Great Britain in 1861, and now forms part of Hongkong. In 1898 Great Britain leased for 99 years 356 square miles of Chinese territory, making the total area of the Crown Colony of Hongkong 391 sq. mi. In 1923 it had an estimated population of 625,166, of whom 612,310 were Chinese. The principal city of the Colony is

Victoria, which extends for five miles along the southern shore of the harbor. Hongkong is a free port, except as regards the importation of tobacco and intoxicating liquors. The administration is in the hands of a Governor and Executive Council who are appointed by the Crown. The present Governor is His Excellency Cecil Clementi, C.M.G.

Before the advent of British rule there was no restriction on the liquor traffic in Hongkong, the territory being an integral part of China and under Chinese laws (see CHINA). After 1841, however, the British began to apply restrictions on the sale of liquor, the first general liquor law, Ordinance 24, having been enacted in 1898. It contained the following provisions:

No person shall make, distil, or rectify spirits or possess any distilling apparatus without a license (Art. 3). The Colonial Secretary may issue free licenses to apothecaries, chemists, and druggists, to have stills of eight gallons contents (Art. 4). Any person who shall distil, make, import, sell, or deal in any adulterated intoxicating liquor may, on a second conviction, be sentenced to imprisonment for a period of six months (Art. 5). No intoxicants may be sold without a license (Art. 6). The licensee must not permit disorder on the premises, or supply liquor to a drunken person, allow games of chance, or abandon the occupation of his house (Art. 20). No pledge shall be taken for liquor supplied (Art. 23). No workman shall be paid on retail licensed premises (Art. 27). Wholesale and grocers' licenses may be granted by the Colonial Secretary (Art. 28), as well as licenses to sell Chinese wines and spirits (Art. 30). For offences against this ordinance the maximum fine is placed at $300 for a first, and $600 for a second offence (Art. 37).

In the course of the next thirteen years the Ordinance of 1898 was amended and extended by various enactments.

The sale of intoxicating liquor to the public is now controlled by the Liquors Consolidation Ordinance (No. 9) of 1911, of which the following sections show the principal regulations in force to prevent excessive drinking:

Art 6. (1) No person shall sell or dispose of, or advertise or expose for sale, any intoxicating liquor, either by wholesale or retail, within the Colony, or shall permit or suffer any such intoxicating liquor to be sold or disposed of, or advertised or exposed for sale, in his house or other place within the Colony, without the appropriate license under this Ordinance.

(2) The delivery of any intoxicating liquor shall be taken, in any proceeding under this Ordinance, to be *prima facie* evidence of sale and that money or other consideration was given for the same.

Art. 22. (1) The business of every licensed publican or adjunct licensee shall be carried on subject to the following conditions:

(a.) No liquor shall be sold or drunk upon any licensed premises except between the hours of eight o'clock in the morning and twelve o'clock midnight. . . .

(b.) No disorder shall be permitted on the premises;

(c.) No person shall be allowed to become drunk on the premises, nor shall liquor be supplied to any person who is drunk;

(g.) The licensee shall not employ any person to sell or dispose of any liquors outside of his licensed premises, nor shall he allow or suffer any liquors to be so disposed of on his account.

Art. 22. (2.) (h.) The licensee excepted, no woman or girl whether belonging to the licensee's family or not, shall be permitted to serve or act in any capacity in the bar-room or in any room opening out of the bar-room.

(i.) The standard of quality of spirits as fixed by the Governor-in-Council shall be declared on the label of each bottle.

Art. 95. The Governor-in-Council shall have power from time to time to make regulations for any of the following purposes—

(a.) to regulate the standard of quality or to determine the quality of any intoxicating liquors or wines or spirits to be manufactured and sold under the provisions of this Ordinance and to regulate the material to be used therein and for the branding or labelling of such liquors and such wines and spirits.

The latter regulation resulted in the elimination of the cheap spirit, made in Germany and sold in Hongkong at about $3 a case of 12 quart bottles, which was retailed in the Colony.

All licenses to sell alcoholic liquor, whether by wholesale or retail, are for a period of one year only, and they are liable to revocation or to non-renewal in the event of the non-observance of the conditions under which they are held, or if the licensee conducts his business in an unsatisfactory manner.

Licenses are no longer issued in respect of premises which are simply bars or drinking-saloons. A publican's license is now granted only to hotelkeepers who sell liquors in conjunction with a bona-fide hotel business.

Special canteens are provided for soldiers and sailors of the garrison, where beer can be obtained in reasonable quantities, though the sale of non-intoxicants is pushed as far as possible. These canteens are designed to keep the men away from the public house. There are, also, institutions, such as the Seamen's Institute and the Sailors' and Soldiers' Home, which provide generally for the well-being of sailors and soldiers. At these no intoxicants are sold, but they provide a strong counter-attraction to the public house, in that good meals are served at moderate cost, while various games, such as billiards and chess, and newspapers and literature are provided.

The Young Men's Christian Association does much to promote temperance among the civil population, and various temperance societies carry on their work among members of the garrison, with the support of the naval and military authorities. The Chinese population do not ordinarily indulge to any considerable extent in intoxicants.

The first temperance society, the Hongkong Temperance Union, was formed in 1843. In 1864 a temperance society was formed by Mr. J. Pearson, of which Sergeant Andrews of the 90th Regiment was made secretary; in 1873 a Good Templar lodge was founded in the Colony, and Mr. E. Wheatley was among the most active of the temperance workers in the Chinese ports. A branch of the Royal Naval Temperance Society was established on the island in 1877; and in 1887 Mrs. Mary Clement Leavitt, of Boston, who as representative of the World's W. C. T. U. visited China, addressed large audiences on temperance in Hongkong and established a branch of the Union there.

In spite of the strict regulation of the sale of alcoholic liquor and the work of the temperance societies, the consumption of alcohol is steadily increasing in Hongkong, as is shown by the following figures taken from the "Report of the Superintendent of Imports and Exports of Hongkong":

In 1918 the net revenue collected from liquor duties and licensed warehouses was $714,993.52, of which $198,562.36 was paid on European liquor and $510,-225.33 on Chinese liquor; Chinese distilleries manufactured 998,765 gallons of liquor during the year; and 233,041 gallons of European liquor and 738,995 gallons of Chinese liquor were consumed in the Colony. In 1922 the net revenue from liquor duties and licensed warehouses was $1,196,799.01, of which $458,374.69 was paid on European liquor and $730,868.15 on Chinese liquor; Chinese distilleries manufactured a total of 834,129 gallons while 323,632 gallons of European liquor and 1,274,987 gallons of Chinese liquor were consumed in the Colony.

HOOCHINOO or **HOOCH.** A drink made by natives of Alaska from flour and molasses fermented

and then distilled. Other names given to the liquor are "tangah," "tongah" and "tonik." See ALASKA.

HOOD, EDWIN PAXTON. English clergyman, and temperance lecturer and singer; born in London Oct. 24, 1820; died in Paris June 12, 1885. At the age of seven he was left an orphan, and at fifteen he became a Congregationalist. He later became a prolific writer of both prose and verse and he was the author of several volumes of "Temperance Melodies." He enlisted early in the temperance cause, and traveled through the country giving temperance lectures and singing his temperance songs, becoming known in temperance circles as "the sweet singer of temperance melodies." He subsequently became an agent for the Liverpool Temperance Society and again toured the country, speaking and singing in behalf of that organization. He finally settled down as a Congregational minister and held pastorates at North Nibley, Gloucestershire; Offord Road, Barnsbury, London; Queen's Square, Brighton; again at Barnsbury; Cavendish Chapel, Manchester; and Hulme Town Hall. He then made a tour of America and on his return, in 1882, became pastor of Falcon Square Congregational Church, London. During the latter pastorate he became interested in the Royal Hospital for Incurables, at Putney Heath, and he frequently visited the institution and occasionally preached to the inmates. His interest in the hospital was shared by his wife, who, after his death, gave 500 guineas to endow a ward in his memory. In 1885 Hood's health gave way, and he undertook a trip to Switzerland for recuperation, but died on the way, in France, three days after leaving his home.

HOOD, JOSEPH. British merchant and temperance advocate; born at Tamworth, Warwickshire, England, Sept. 5, 1846; died in Birmingham July 12, 1922. After an attendance of three years at a village school, he started to work, being then only nine years of age. From a very insignificant beginning, he became quite successful in business, passing through the stages of blacksmith, steel-toy-maker, warehouseman, clerk, and proprietor. By attending a night-school, and by applying himself diligently to the study of shorthand and Spanish, he was promoted to the office of managing clerk of a large exporting firm. Then, deciding to go into business for himself, he opened a shop in Birmingham, and later acquired a connection which proved so successful that he devoted his entire business to wholesale trade only, the turnover for the year 1920 being about £1,000,000 ($5,000,000).

On Aug. 8, 1868, he married Miss Sarah Emma Allen, of Gloucester. Sometime later, while a resident of Birmingham, he was made a justice of the peace.

As a youth Hood was an ardent supporter of the temperance movement, and, at a time when all efforts put forth in behalf of the cause seemed most hopeless, he was not afraid to take a stand for its defense. Early in life he became affiliated with the United Kingdom Alliance, and for a number of years he served on the executive committee of the Birmingham branch, of which he was for a term president. He was, also, for some time a member of the National Executive committee and vice-president of the Alliance. Besides holding these offices he was twice president of the Birmingham branch of the National Commercial Temperance League, and at the time of his death was one of its vice-presidents.

Hood was a generous supporter of every branch of temperance endeavor located in the city of Birmingham, and he gave much earnest thought to the cause. It was due largely to his efforts that the Flood-gate Street inquiry was inaugurated about twenty years ago, which revealed to the citizens of that city for the first time the local menace of the liquor traffic. He was the donor of the Hood Challenge Shield, which is offered annually to the branch of the League having the highest annual increase in membership and leading in original propaganda work.

During the time he was running for Parliament he came out strongly for local-veto principles, earnestly advocating them in whatever political and social circles he found himself. In addition to the assistance he gave the temperance forces, he was more than a generous friend to every movement for social reform for a period of more than sixty years. At the time of his death he was president of the Birmingham Band of Hope Union.

HOOFSTITLER, JACOB HOSTETTER. American lawyer, soldier, and Prohibition lecturer; born at Salunga, Lancaster County, Pa., Jan. 9, 1846; educated at an academy in Lititz, a village of his native county. In 1861 he enlisted in the Union army as a drummer, and he served until the close of the Civil War, attaining the rank of second lieutenant. He had employed his leisure in the study of law, and was admitted to the Pennsylvania bar in 1865. He began the practise of his profession at Sterling, Ill., later removing to Nebraska, where the disturbed conditions following the Civil War led him to accept the position of Government scout, with headquarters at Fort Omaha. His experience as a soldier stood him in good stead in hunting down the various guerrilla bands, Quantrell's among them, which for several years had terrorized the western plains and the mountain country of Colorado.

Locating later at Julesburg in the latter State, Hoofstitler was appointed Clerk of the United States District Court. The region had long been overrun by desperadoes, and successive court officials and mayors had been killed in the attempt to reestablish law and order. In 1867 a determined effort was made to bring several of the most notorious outlaws to justice. They were arrested and brought into court; but on the day of their trial several hundred armed men filled the courtroom, and the United States marshal refused to execute the sentence of the court. In that emergency Judge Bartlett himself took the prisoners to jail, while Clerk Hoofstitler covered the astonished crowd with a revolver in each hand. This was the beginning of the end of the long reign of lawlessness in that region.

Hoofstitler's experience in the army and in dealing with outlaws after the close of the Civil War served to open his eyes to the great part played by drink in all these scenes of violence. Meanwhile he had developed the qualities of an orator. He returned to Sterling, Ill., where, in 1870, he married Mary E. Myers Kauffman, and began his extraordinary career as a temperance lecturer. He moved to Lancaster County, Pa., in the fall of that year, and united with the Prohibition party,

by which he was repeatedly nominated for the Legislature, for Congress, for governor, and for various other offices. In 1873 he went back to Sterling, Ill., and on Feb. 19, 1875, entered the lecture-field for the cause of Prohibition, woman suffrage, and other reforms. He spent 47 consecutive years on the platform, speaking in every State of the Union and in many parts of Canada.

When the World War (1914-18) broke out Hoofstitler turned aside from his temperance propaganda and employed his gifts of persuasive oratory in urging support of the Government. He was especially effective in dealing with pro-German sentiment in its principal centers, though often in danger from mob violence. Since the advent of Prohibition he has lectured on law enforcement. He was one of the vice-presidents of the International Temperance Alliance in Philadelphia in 1876, and in 1877 he was elected president of the State Christian Temperance Union of Illinois. He has been a delegate to every national Prohibition convention since 1872.

HOOPED POT. An early English measuring-pot. In the days of heavy drinking during the Anglo-Saxon period beer- and wine-pots were ordered to be used as a restriction on the consumption of intoxicants, the measures being marked after the manner of medicine-bottles at the present day, but with hoops encircling the measure.

Compare DRINKING TO PINS OR TO PEGS.

HOOTCHENOO. Same as HOOCHINOO OR HOOCH.

HOP. A twining moraceous vine *(Humulus lupulus)* with 3-lobed or 5-lobed leaves and small greenish diclinous flowers, the pistillate growing in cones or strobiles known as "hops," for which the plant is commonly cultivated. It is a beautiful climbing plant native to America and the Old World. It is cultivated for the sake of the catkins, which contain a bitter principle (lupulin), and are used in brewing for imparting an agreeable flavor to beer. The cultivated hop has developed a very large number of varieties adapted for different soils. Hops require deep cultivation and generous manuring. The life of the plant varies from fifteen years to an indefinite length of time, some of the finest gardens having been in existence for 100 years. No crop is more affected by weather conditions nor more subject to blight, attacks of aphis, and other insects.

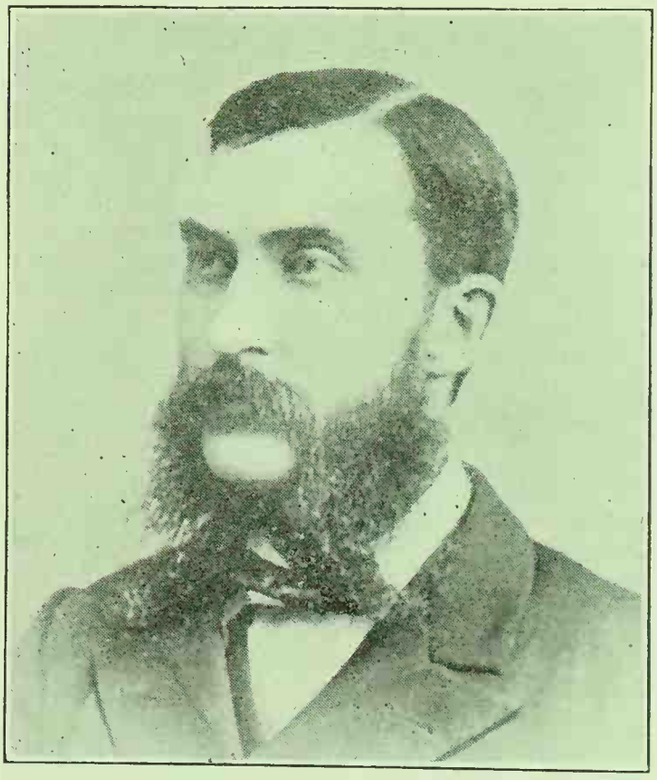
Preparation for planting is made by the digging of trenches or deep sub-soil plowing. The hills are commonly set 6 feet 6 inches each way apart, giving usually 1,030 stacks to an acre, but in some instances as many as 1,200 or 1,400 are planted. Originally the hop-vine was trained upward on a pole, about 20 feet in length and set 2 feet in the ground. This method, however, has been displaced by the twine and wire trellis system which carries the vines overhead like a grape-arbor. The hop-vine grows, in good soil, 15 to 20 feet in length. It is often found growing wild in both Europe and America. It is a dioecious plant, that is, the pistillate (female) and staminate (male) inflorescence are borne by different plants. Only the female plant is encouraged commercially. By far the largest portion of the hops produced is used in the manufacture of various beers. For a thousand years hops have been added to beer or wort to give it its characteristic flavor and aroma; and their culture progressed as the manufacture of beer became wide-spread.

The world's production of hops in 1913 (the latest normal figures available) amounted to 173,936,914 lbs., or about 21,000,000 lbs. less than the average. The production (in pounds) by countries in 1913 was as follows: United States, 62,898,718; United Kingdom, 28,631,792; Germany, 23,408,272; Austria, 23,314,733; Russia, 16,973,016; France, 8,028,492; Belgium, 7,395,231; Australia, 2,078,100; Canada 1,438,459. Hops generally, though not always, acquire a yellowish hue when ripe.

HOPANA. A liquor made for the native communities by the Chinese storekeepers in the Witwatersrand, South Africa. The ingredients are supposed to be quassi chips, gentian powder, cream of tartar, bicarbonate of soda, sugar, extract of hops, cinnamon, yeast, and extract of Indian hemp. Hopana is highly intoxicating, and its ill effects upon the natives were such as to call for rigorous police action against the storekeepers a few years ago. The preparation of the drink has since been reduced to the minimum. At various times this beverage has been called "hop beer" and "raspberry."

HOP-BACK. A wooden or metal vessel used in brewing for receiving the wort after boiling. It has a false bottom of perforated plates through which the wort strains itself from the hops as it passes into the coolers.

HOPKINS, ALPHONSO ALVA. American editor, author, lecturer, and Prohibition advocate;



ALPHONSO ALVA HOPKINS

born at Burlington Flats, Otsego County, N. Y., March 27, 1843; died Sept. 25, 1918, at Cliffside, N. J. His public-school and academic education was supplemented by private study under various teachers through whom he acquired a knowledge of Latin and Greek. After several years spent in teaching and as correspondent of the

daily press he became literary editor of *Moore's Rural New-Yorker*, published in Rochester, N. Y. In the latter city he married Adelia R. Allyn in 1867. Later he established and edited the *American Rural Home*. In 1882 he became editor and publisher of the *American Reformer*, a fortnightly journal which, while standing for all reforms, placed Prohibition at the front. Two years later this periodical was merged with the *Voice*, and he then became associated with various other periodicals either as editor or as editorial writer.

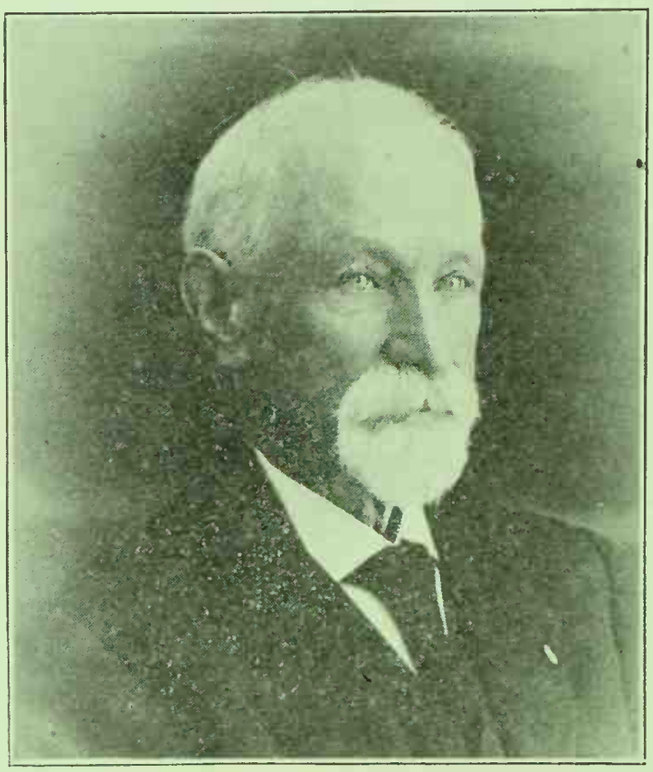
Hopkins had joined the Prohibition party in 1872, and was selected as the candidate of that party for various offices, including those of governor, Secretary of State, and Congressman. He was also associated with John B. Finch, St. John, and General Clinton B. Fisk in their speaking-tours, filling dates in various sections of the country. He assisted in founding the American Temperance University at Harriman, Tenn., and was its first vice-chancellor, holding also the chair of political economy. While filling that position he published his book entitled "Wealth and Waste," for use in the classroom. He published, besides, a considerable number of volumes of both prose and verse. He appeared regularly on Chautauqua platforms, lecturing on temperance and Prohibition; and in a number of communities he was engaged for courses of lectures on political economy. After the death of his first wife he married (1877) Emma M. Santee, of Hornersville, N. Y. From 1913 he edited the *National Advocate*, organ of the National Temperance Society and Publication House. At the time of his death he was a member of the editorial staff of Funk and Wagnalls Company, New York.

HOPKINS, JOSEPH WILLIAM. English educator and temperance advocate; born at Wotton-under-Edge, Gloucestershire, Dec. 7, 1847; educated at the local British School and at Borough Road College, London. He studied music at the Tonic Sol-Fa College, London, becoming a licentiate of that institution in 1906. For 45 years he was engaged in educational work, holding successively the headmasterships of schools at Blakeney (1867-72); Warminster (1872-74); Moreton-in-Marsh (1874-81); and Gloucester (1881-1912). He retired from active work in December, 1912. For fifteen years he was a member of the Gloucestershire Education Committee. In 1893 he married Alice Maude Glover of Gloucester.

Hopkins has been a life-long advocate of temperance. He joined the Band of Hope when he was seven years old, and united with the Independent Order of Good Templars in 1873. During 52 years' membership in this Order he has filled a number of important offices in the local and district lodges, in the Grand Lodge of England, and in the International Grand Lodge. From 1898 to 1914 he was National Grand Superintendent of Juvenile Work, and from the latter year until 1920 he was Grand Chief Templar of England. From 1908 to the present time he has been International Superintendent of Juvenile Work. He has attended sessions of the International Lodge at Belfast, Boston, Christiania (Oslo), Hamburg, Stockholm, and Washington, and has delivered platform addresses on temperance in all the counties of the British Isles and in most of the countries of Europe.

Hopkins compiled the "Templar Hymn and Tune Book," and wrote the manuals which for many years have been used as text-books for the course of temperance instruction by the Juvenile Templars of England and other countries. He is a member of the committee of the World Prohibition Federation, and of the executive of the United Kingdom Alliance, vice-president of the Western Temperance League, and chairman of the Gloucestershire Band of Hope Union.

In 1918 he was made a justice of the peace for Gloucestershire. His home is in the city of Gloucester.



JOSEPH WILLIAM HOPKINS

HOPKINS, MARK. American clergyman, educationist, and temperance advocate; born at Stockbridge, Mass., Feb. 4, 1802; died at Williamstown, Mass., June 17, 1887. He graduated from Williams College in 1824, and became a tutor in that college in the following year. His early inclination was toward the medical profession, and he pursued his medical studies while serving the college as a tutor. Graduated at the Berkshire medical school in 1829, he began practise in New York city. During the following year he was called to the chair of moral philosophy and rhetoric in Williams College, and in 1832 he was licensed to preach by the Congregational Church. He was elected president of Williams College in 1836, and held that position until 1872, when he resigned the presidency, though retaining the chair of moral and intellectual philosophy. During the 36 years of his presidency he placed that institution in the forefront of American institutions of learning, at the same time giving it a distinctive character as a center of evangelistic and missionary enterprise. On assuming the presidency he became pastor of the College church and regularly preached to the students until 1883. In 1857 he was chosen president of the American Board of Commissioners for Foreign Missions. He was hon-

ored with various degrees from Dartmouth, Harvard, and the University of the State of New York.

Besides several volumes of sermons and lectures which enjoyed a wide reading, Hopkins published several text-books and a number of works dealing with religious problems. He took a genuine interest in the temperance reform, and his personal influence and public addresses contributed largely to the sustention of the movement in several critical periods when it seemed on the verge of collapse. One of those periods was during the Civil War, when the liquor power took advantage of the absence of so many soldiers at the front to repeal the prohibitory laws in several States and to discourage further temperance effort—a condition which continued for some years after the War. In that emergency the National Temperance Society and Publication House was organized to conduct a nation-wide educational campaign. Dr. Hopkins was one of the active workers in that movement and became president of the organization, succeeding William E. Dodge.

REV. MARK HOPKINS

HOPPE, HUGO. German nerve specialist and writer on the alcohol question; born in Creuzburg, East Silesia, in 1860; died in 1917. He obtained his medical degree in 1888 and became assistant physician in the Allenstein Hospital for the Insane. In 1902 he took up private practise in Königsberg. At the outbreak of the World War (1914-18) he was appointed director of the department of nervous disorders of one of the hospitals, where he remained until the institution was closed (1916).

As a student and for a time during his hospital service Hoppe was a moderate drinker; but after studying the works of Baer he began to give attention to the dangers of alcoholism. An article by A. Smith in one of the medical journals, appealing to physicians to set an example against the prevalent drinking customs, led him in 1894 to declare for total abstinence, and he joined the

Union of German-speaking Abstaining Physicians at its organization in 1896.

Hoppe took little part in the meetings or in public speaking in the interest of the movement, but he worked in his library. He had scarcely his equal in knowledge of alcohol literature. With untiring industry he gathered everything upon the alcohol question, and for many years his reviews were published in the *Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten*. His great work was his "Tatsachen über den Alkohol" (1899; 2d ed., 1901; 3d, 1904; 4th, 1912, a volume of 746 pages). It covered the international field of physiological, social, and economic facts about alcohol. His "Alkohol und Kriminality" appeared in 1906.

HORACE (QUINTUS HORATIUS FLACCUS). Roman poet and satirist; born Dec. 8, 65 B. C., at Venusia, Italy; died Nov. 17, 8 B. C. His father, a collector of taxes *(coactor)*, though not rich, devoted the whole of his means to the education of the future poet. To the practical teaching he received from his father Horace attributes his tendency to observe character and to moralize —a tendency which has earned for him the designation of "the most truthful painter of social life and manners which the ancient world produced." About his twelfth year Horace was taken to Rome, where he attended the best schools. The flogging propensities of one of his masters, Orbilius, have been immortalized by the pupil ("Epistolae," ii, I, 71). When eighteen he went from Rome to Athens, to continue his studies in that city. When, after the death of Caesar, Brutus came to Athens, Horace joined his army, and was given command of a legion. He was present at the battle of Philippi. About three years later he was introduced by Vergil and Varius to Maecenas, with whom he became on intimate terms. About a year after Horace had published his first book of "Satires" Maecenas presented him with a farm near the modern Tivoli. Here, amidst the Sabine hills, he wrote many of his works. His chief books are the "Satires" (2 books, 35-33 B. C.); the "Epodes" (31); the "Odes" (24-13); "Epistles" (1st book published about 20 B. C.).

Horace appears as the friend and connoisseur of wine. He writes odes to Bacchus; and in many of his odes to friends he urges them to invoke that god in order to dissipate their cares. Thus in "Ode" xi he writes:

> Why do we not, thus carelessly reclining under a lofty plane-tree, or this pine, with our hoary locks made fragrant by roses, and anointed with Syrian perfumes, rather indulge ourselves with generous wine? Bacchus dissipates preying cares. What slave is here, instantly to cool some cups of ardent Falernian in the passing stream?

Sometimes he mildly defends the habit of drinking, as in "Ode" xxi:

> Corvinus bids me draw the mellowest wine. He, though imbued in the Socratic teachings, will not morosely reject thee. The virtue of even old Cato is recorded to have been frequently warmed with wine. Thou appliest a gentle violence to that disposition which is in general of the rougher cast. Thou revealest the cares and secret designs of the wise, by the assistance of merry Bacchus.

Quite often he praises the effects of wine. Thus in "Epistolae" I, 517 *et seq.* he says:

> I will begin to drink and scatter flowers, and I will endure even to be accounted foolish. What does not wine freely drunk enterprise? It discloses secrets; commands our hopes to be ratified; pushes the dastard on to the fight; removes the pressure from troubled minds;

teaches the arts. Whom have plentiful cups not made eloquent? Whom have they not made free and easy under pinching poverty?

Such is the general tone of most of Horace's comments upon the effects of wine. In only one or two places does he warn against abuse of the gift of Bacchus. In "Ode" xviii, in the midst of his praise of wine, he gives the following warning against intemperance:

Oh Varus, you can plant no tree preferable to the sacred vine about the mellow soil of Tibur and the walls of Catilus. For God hath rendered everything cross to the sober; nor do biting cares disperse in any other way [than by the use of wine]. Who, after wine complains of the hardships of war or of poverty? Who does not rather celebrate thee, Father Bacchus, and thee, comely Venus? Nevertheless, the battle of the Centaurs with the Lapithae, which was fought in their cups, admonishes us not to exceed a moderate use of the gifts of Bacchus. And Bacchus himself admonishes us in his severity to the Thracians; when greedy to satisfy their lusts, they make little distinction between right and wrong.

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HORAKY. See RAKI OR ARAKI.

HORKEY. See HOCKEY.

HORNADAY, WILLIAM TEMPLE. American zoologist; born at Plainfield, Ind., Dec. 1, 1854; educated at Iowa State College. He studied zoology and museology both in the United States and in Europe, and received the following degrees: Sc.D. from the University of Pittsburgh, 1906; A.M. from Yale University, 1917; and Ph.D. from Iowa State College, 1923. He married Josephine Chamberlain of Battle Creek, Mich., in 1879.

As collecting zoologist Hornaday visited the West Indies, South America, India, Ceylon, the Malay Peninsula, and Borneo, 1875-79, and from 1882 to 1890 he was chief taxidermist in the United States National Museum. He then spent seven years in the real-estate business, and in 1896 became director of the New York Zoological Park, which position he still holds.

Hornaday has always been an active worker in promoting game preserves and laws for the protection of wild life generally, and has been the recipient of several medals and other honors for his efforts. He is the author of a number of works on natural history, a list of which will be found in "Who's Who in America."

About 1886 Hornaday called public attention to the distribution of rum to the natives of Equatorial Africa, and in 1887 he published a book entitled "Free Rum on the Congo, and What It Is Doing There" (Chicago), in the introduction of which he said:

It cannot be possible that the Christian nations of the nineteenth century, which have washed from their robes all stains of slavery and serfdom, will calmly countenance the deliberate, systematic debauchment of fifty millions of ignorant savages by the agencies of our sadly imperfect civilization. . . .

We have seen many great wrongs inflicted upon helpless people in the name of commerce, but none excepting slavery equal to the flooding of Africa with a tidal wave of cheap and deadly rum.

In this book he took several civilized nations severely to task for conveying to the Congo great quantities of New England, West Indian, and other rum to be consumed by the natives. The publication aroused great interest in the subject and undoubtedly led to remedial efforts.

In justice to Dr. Hornaday it must be said that, while a strong advocate of temperance, he is not in favor of national Prohibition.

HORSE'S-NECK. A slang term used in America for a drink compounded of ginger-ale and lemon-peel either with or without whisky, the peel being usually served hanging over the side of the glass.

HORSLEY, J. W. English clergyman and temperance advocate; born at Dunkirk, Kent, June 14, 1845; died Nov. 25, 1921. He was educated at King's School, Canterbury, and at Pembroke College, Oxford (M.A.). He entered the ministry of the Church of England, becoming curate at Witney, Oxford (1870), and at St. Michael's, Shoreditch. He was subsequently chaplain of Clerkenwell Prison (1876-86); vicar of Holy Trinity, Woolwich; rector of St. Peter's, Walworth (1894-1911); vicar of Detling, Kent (1911-21); and honorary canon of Southwark.

Horsley was always deeply interested in questions of social reform, especially temperance and sanitation, and he was an active member of various societies for social betterment. He was honorary secretary of the Southwark Diocesan Temperance Society; borough councilor and chairman of the Health Society of Southwark; chairman of the Clergy Friendly Society; clerical secretary of the Waifs and Strays Society; and member of the Royal Commission on Venereal Disease (1914). He also served as mayor of Southwark during 1910. He married Mary Sophia Codd, of Clerkenwell.

HORSLEY, Sir VICTOR ALEXANDER HADEN. English surgeon; born at Kensington, London, April 14, 1857; died at Amara, Mesopotamia, in army medical service, July 16, 1916. He was educated at Cranbrook School, and studied medicine at University College Hospital, London, receiving a gold medal in surgery in 1881. He became a Fellow of the Royal College of Surgeons (1883), and of the Royal Society. In 1887 he married Miss Eldred Bramwell, daughter of Sir

SIR VICTOR HORSLEY

Frederick Bramwell. In 1902 he was knighted by King Edward VII.

Horsley quickly gained a reputation as a skilful surgeon, some of his operations on the brain being extraordinarily brilliant. In 1884 he proved that myxedema was caused by the absence of the thyroid gland, and was awarded the Cameron and Fothergill gold medals. He held a number of hospital positions, and from 1891 to 1893 was Fullerian Professor at the Royal Institution. He was a member of many learned societies, both at home and abroad, and was the recipient of numerous honors.

Horsley devoted himself energetically to the temperance movement, writing and lecturing frequently on the scientific aspects of the subject. He was a total abstainer. Mr. Paget, his biographer, says:

> Horsley made up his mind, in boyhood, by observation of himself, which may be the best way of all. He . . . found that he could read better of an evening if he took neither beer nor wine at dinner.

His earliest lecture on temperance, so far as known, appears to have been delivered before the St. John Baptist Total Abstinence Society in 1882, on the subject "Is Alcohol a Food?" In 1892 he became vice-president of the National Temperance League. He was a regular attendant at the Breakfast Conferences held for many years at the annual meetings of the British Medical Association. At one of these (1892) he made an effective protest concerning the pernicious effects of the secret remedies of alcoholism, which were then being exploited by financially interested parties.

In the latest months of his life he protested strongly, both from the physiological point of view and from his own army experience, against the administering of rum to the British soldiers in the trenches. In 1900 he delivered the Lees and Raper Memorial Lecture, taking for his subject "The Effect of Alcohol upon the Human Brain." In the course of this he said:

> From a scientific standpoint, therefore, the contention which we have so often had put before us by our friends, that small doses of alcohol, such as people take at meals, have practically no deleterious effect, cannot be maintained . . . we can only come to one conclusion, that from a scientific standpoint total abstinence must be our course if we are to follow the plain teaching of truth and common sense.

Horsley was interested in many subjects allied to the alcohol question, and after his death the British Medical Association passed a resolution to the effect "that the nation owed him a debt of gratitude." He was the author of many papers, principally on the nervous system, and (with Dr. Mary Sturge) of the book "Alcohol and the Human Body." This was a popular presentation of the scientific facts concerning alcohol, and ran through five editions between 1907 and 1915. A biography of Sir Victor was published by Stephen Paget in 1920.

HORTON, ALBERT HOWELL. American lawyer, jurist, and temperance advocate; born near Brookfield, Orange County, New York, March 13, 1837; died at Topeka, Kansas, in 1902. He was educated in the local schools, at the Farmer's Hall Academy, Goshen, N. Y., and at the University of Michigan (1856-57; LL.D. 1889). On account of an affection of his eyes, he was obliged to leave the University during his second year; but he kept up his law studies and was admitted to the bar in Brooklyn, N. Y., in 1860. In April of that year he removed from Goshen to Atchison, Kansas, where he quickly built up such a successful practise that in 1861 he was elected city attorney of Atchison on the Republican ticket. In the following September Governor Charles Robinson appointed him District Judge of the Second Judicial District of Kansas, to which position he was twice reelected without opposition. From 1861 to 1864 he was one of the editors of the *Weekly Champion*, a newspaper published at Atchison, and in 1868 he was a Republican Presidential elector. In May, 1869, President Grant appointed him United States Attorney for Kansas. In November, 1872, he was elected a member of the House of Representatives for Atchison, and in November, 1876, he was chosen State Senator for Atchison County, which position he resigned on Jan. 1, 1877, to accept an appointment by Governor Osborn as Chief Justice of the Supreme Court of Kansas. He held this position by reelection until 1895, when he resigned in order to resume his law practise at Topeka, Kansas, where he became a member of the firm of Wagoner, Horton, and Orr.

Horton was twice married: (1) to Miss Anna Amelia Robertson, of Middletown, N. Y., on May 26, 1864; and (2) to Mrs. Mary A. Prescott, of Topeka, Kan.

Because of his high position in the legal world Judge Horton greatly aided the temperance cause by his spirited defense of Prohibition. The following extract from an address delivered by him at Lincoln, Nebraska, on Sept. 9, 1890, is typical of his utterances:

> All classes in Kansas have been benefited by Prohibition. Its beneficent influence has reached rich and poor, but most of all it has helped the laboring man. . . . Prohibition drove out the robber and despoiler of the poor. The effect of the passage of the law in our manufacturing towns was immediate. The hand of the liquor-seller, before stretched out between the employer and the employee, disappeared from the pay-table. Grocers, bakers, dealers in clothing noticed a change. The money came to them, for the necessaries of life, that before had been expended for its bane and curse. . . . The traps before set at every step for the feet of the laboring man disappeared. The father is no longer allured, with the consent of the State, to squander the money of his wife and little children. He no longer takes the furniture or the scanty clothing from his little house, and, exchanging it for money at the pawn-shop, spends the proceeds at the nearest saloon. Employers have repeatedly testified to the benefits which came with the change. However numerous may be that class, which the enemies of Prohibition gleefully assert exists, who send hundreds of miles for liquor to be consumed secretly within the State, it may safely be assumed that the laboring men, the men who earn daily wages by the toil that consumes the day, do not go to the trouble and expense of sending out of the State that they may start a home saloon of which their children are to be the customers. These thousands of working men, the bone and sinew, are worth to the State all that Prohibition may have cost; and the State will most certainly continue to maintain that law, which, whatever it may be to the rich, is the salvation of the poor.

BIBLIOGRAPHY.—*Cyclopædia of Temperance and Prohibition*, pp. 554-555; *National Cyclopedia of American Biography*, vi. 131-132.

HORTON, LEWIS RAY. American lecturer and Prohibition campaigner; born at Littleton, Ill., Feb. 24, 1879; educated in the public schools and at Northwestern University (B.S. 1906). In 1910 he married Adelaide Morgan, of Elberton, Wash.

The fact that Horton had been given to temperance oratory not a little during his college course led to his engagement for Anti-Saloon League work immediately after his graduation. After spending a year in the office of the State su-

perintendent at Springfield, Ill., under the immediate supervision of the veteran James K. Shields, he was plaeed in eharge of the Peoria district, and, later, was transferred to Spokane, Wash., where for nine years he had eharge of the East Washington division. Statutory Prohibition was earried in that State, after a most strenuous eampaign, at the November general eleetion in 1914. and went into effeet Jan. 1, 1916. From 1916 to April, 1925, Horton was a leeturer for the Anti-Saloon League of Ameriea. During his engagement with the League, in various eapacities, he has partieipated in 172 eampaigns in 27 States. As a pamphleteer and poster-writer, also, he has aehieved distinetion: 80,000 eopies of his "222 Shots at the Liquor Traffie" have been sold, and of his poster "The Drunk Faetory" several millions have been circulated.

LEWIS RAY HORTON

HÖRVEN, LARS. Norwegian teacher, journalist, and temperance advocate; born at Skjaak, Gudbrandsdalen, Norway, Nov. 30, 1874; eduеated at a teacher's seminary (1899) and at the University of Christiania (Oslo). In 1903 he married Stina Fórland. Sinee 1906 he has been prineipal of the publie sehools at Sandeherred, Norway. Hörven has been engaged in journalistie pursuits for a number of years, and has published several books among which are "Songs and Poems," "A Few Words on Reading," and "Idar Handagard."

A lifelong temperance advocate, he affiliated with the Norwegian Independent Order of Good Templars on Sept. 9, 1897, and has worked actively for that body ever since. He organized the system of temperance study now in use among the I. O. G. T. lodges in Norway, and is still the leader of that work. As the offieial representative of the Norwegian I. O. G. T., Hörven has attended several international sessions of the Order. For many years he has been editor of *Studie-Cirkeln,* a temperanee monthly whieh is allied with *Goodtemplarbladet,* the offieial organ of the Norwegian Grand Lodge. Some of his temperanee works are: "In the Fight of the Day," "Handbook of I. O. G. T. Studies of the Aleohol Problem," and "A Year Book of Studies." He resides at Sandefjord, Norway.

HOSI-KUEN. A variety of spirit made from riee in the Kiangnan region, China; so named from a fountain of the district.

HOSKEN, WILLIAM. South-African legislator and temperanee worker; born at Hayle, Cornwall, England, July 6, 1851; died June 7, 1925. He was edueated in the Wesleyan sehool of his native town. Emigrating to South Afriea, he beeame a merehant at Maritzburg, Natal, where he resided from 1874 to 1889. He then removed to Johannesburg, Transvaal, where for the rest of his life he made his home. He married Miss Clara James, of Maritzburg, Oet. 7, 1877.

Hosken was prominent alike in business, polities, and temperance, having labored for more than 40 years in the latter field. Prior to the Boer War he was president of the Outlanders' Political Assoeiation, in the Transvaal. Under the British Administration he was a member of the Legislative Counеil and of the Inter-Colonial Counеil, and a Transvaal representative at all the prineipal Inter-Colonial Conferences in South Africa and London. At all times he zealously advocated Prohibition. Hosken was the first president of the Transvaal Temperanee Allianee, and was for some time one of the most active members of the South African Temperance Allianee Counеil. He was, also, president of the Johannesburg Chamber of Commerce and of the Assoeiated Chambers of Commeree of South Afriea.

HOSPITALER. (1) An offieial of early English monasteries. He was provided with a lantern by the ehamberlain and with a candle by the sacrist. He had the privilege of drinking with "any orderly person" for the "sake of sociability" and without permission (see Fosbrooke, "British Monaehism," p. 201).

(2) A member of one of the charitable brotherhoods of the middle ages, who eared for poor pilgrims and for the siek in hospitals. From the Hospitalers came several orders of military monks, the best-known of whieh are the Knights Hospitalers of St. John of Jerusalem.

HOSS, ELIJAH EMBREE. American Methodist bishop and temperance leader; born in Washington County, Tenn., April 14, 1849; died April 23, 1919, at Muskogee, Okla. He was educated at Emory and Henry College, Virginia (A.B. 1869; D.D. 1885; LL.D. 1890). The honorary degree of LL.D. was conferred, also, by Emory College, Georgia, in 1898 and by Ohio Wesleyan University in 1906. He married Abbie Clark, of Knoxville, Tenn., in 1872. Hoss entered the ministry of the Methodist Episcopal Church, South, in 1870, and served pastorates at Knoxville, Tenn., San Franciseo, Cal., and Ashville, N. C. In 1878 he was eleeted president of Martha Washington College, Abingdon, Va., serving until 1881, when he was ehosen president of Emory and Henry College, his alma mater. He continued in that position until 1885, when he was appointed professor of eeclesiastical history in Vanderbilt University, serving until 1890. In that year he beeame editor of the *Nash-*

ville Christian Advocate, and two years later (May, 1902) was elected a bishop of the Methodist Episcopal Church, South.

It was while serving as editor of the *Nashville Christian Advocate* that Hoss became president of the Anti-Saloon League of Tennessee, and he served, also, for some years as treasurer of that body. It was his active interest in the temperance question, his open and pronounced hostility to the licensed liquor traffic, and his clear vision of the necessity for nation-wide organization against the evil that led him to take a leading part in establishing the Anti-Saloon League in Tennessee. His eloquent and forceful presentation of the Prohibition issue on the platform and in the pulpit was reinforced by a masterful ability in the toilsome task of raising money and perfecting the work of organization. The history of the State of Tennessee could not be written without giving large space to the temperance movement in the present generation; and in the center of that movement Bishop Hoss is found as a leading spirit and a perpetual source of inspiration.

HOTCHPOT. A drink compounded of warm beer and rum. It is the *hått pått*, mentioned by Aerelius in his "History of New Sweden."

HOT COPPERS. A slang term for the parched condition of the throat on awakening from sleep after a drinking-bout; so called from the coppery taste at the back of the mouth.

HÔTELLERIE. A French term denoting an inn where travelers are lodged as well as boarded; a hotel.

HOTRI, SATTA JANAND AGRI. East-Indian pundit and temperance advocate; born at Lahore, Punjab, Dec. 20, 1850; educated in the native schools and at the Thomson College of Civil Engineering, Roorki, from which he received the full overseer's certificate with honor. He was first engaged as overseer on the Indus Valley Railway, later serving as head master of surveying at Thomson College and as drawing-master at the Government School at Lahore. Although descended from a long line of Brahmans he abandoned the ancestral faith while teaching in Lahore, and became a follower of KESHUB CHUNDER SEN, founder of the Brahmo Church in India; and in 1879 he became a missionary of the Sadharan Brahmo Somaj. He was one of the founders of the Punjab Indian Association and a delegate from Lahore to the First National Congress of the organization, held at Bombay, and to many subsequent ones. In 1882 he publicly renounced all worldly appointments and interests and devoted the rest of his life to the service of God and humanity. He subsequently left the Brahmo Somaj and founded the Dev Somaj, a quasi-religious movement in the Punjab, with headquarters at Lahore, of which he became president. One of the objects of this Somaj is the promotion of total abstinence from intoxicating liquors and drugs. The Somaj issues a monthly journal entitled the *Science-grounded Religion*.

Hotri is a vegetarian and teetotaler, and throughout his life has been a stanch advocate of total abstinence. He had been active in the cause of temperance in India before the foundation of the Anglo-Indian Temperance Association, and after its organization he became one of its strong supporters. He was one of the founders of the Punjab Total Abstinence Association and served as its secretary from its formation. He has also been an able writer and speaker in the temperance cause. Since his foundation of the Dev Somaj he has become known as "Shri Dev Guru Bhagwan."

HOT RUM. A beverage common in New Sweden and other early colonies in America. It was made by heating rum and adding sugar and allspice. Hot rum was the usual drink served at colonial funerals.

HOT WINE. A drink in use in colonial times in America. It consisted of warm wine to which sugar, cardamoms, and cinnamon had been added.

HOUSE OF BEER. A beer-feast of ancient Egypt. See EGYPT.

HOUSH, ESTHER TAYLOR (STEWART). American editor and temperance worker; born in Ross County, Ohio, Oct. 27, 1840; died in Boston in 1898. Miss Stewart was educated by her father, a Congregational minister, and was married at an early age. In 1877 she removed to Louisville, Ky., where she became editor of the *Woman's Magazine*, founded and published by her son Frank. Later the publication was removed to Brattleboro, Vt., where she took up her residence and continued her work as editor until 1890.

From her childhood Mrs. Housh had been interested in temperance, her parents and grandparents having been members of the Washingtonian Society; and after her removal to Vermont she began to take an active part in the work of the Woman's Christian Temperance Union. In 1883 she represented the Brattleboro branch at the State W. C. T. U. convention, held at West Randolph. During that year she attended the national convention of the Union at Detroit, Mich., where she was elected National Press Superintendent. She held this office for five years. She founded the *National Bulletin*, which published an average of 80,000 copies a year, and wrote temperance leaflets, some of which had an enormous sale. She reported the activities of the national conventions at Nashville and New York for about a thousand selected newspapers. In 1885 she was made corresponding secretary of the Vermont Union and editor of *Our Home Guards*, the State organ. In 1887 she was elected president of the Vermont W. C. T. U., and held office till 1890, when she removed to Boston, where she was engaged as editor of the *Household*, a periodical whose offices had been transferred thither from Brattleboro. In 1891 she returned to Brattleboro, where she thereafter resided.

HOUSTON, SAMUEL. American general and statesman; President of the Republic of Texas; born in Rockbridge County, Va., March 2, 1793; died in Huntsville, Tex., July 25, 1863. His early education was limited, the death of his father compelling the removal of the family to the vicinity of the Cherokee country in Tennessee. The boy's chief associates were Indians, and he was adopted by one of the Indian families. In 1813 he enlisted in the Seventh United States Infantry, and was promoted for bravery against the Creek Indians at the Battle of Horseshoe Bend, where he attracted the attention of General Jackson. With the rank of second lieutenant, he acted for some time as subagent for the Cherokees at Jackson's request. After being promoted first lieutenant he resigned his commission (May, 1818) owing to unfavorable criticism at the War Depart-

ment relating to the smuggling of negroes into the United States. Later Houston was fully exonerated.

In June, 1818, Houston began the study of law at Nashville, Tenn., and in a few months obtained his license to practise, becoming District Attorney and later Adjutant-general of the State. He was made Major-general in 1821. In 1823 he was elected to Congress and was reelected in 1825. In January, 1829, he married a Miss Allen of Tennessee, but separated from her, without any explanation, a few weeks after the marriage. In 1832 he made a trip to Texas, and was induced to remain there, becoming a member of the convention called to meet April 1, 1833, at San Felipe de Austin, where a constitution was adopted. Shortly afterward he was elected general of Texas

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east of Trinity River. At the "General Consultation" that met in October, 1835, for the purpose of establishing a provisional government he successfully opposed a declaration of independence. Here Houston was elected commander-in-chief of the army of Texas, and he at once proceeded to the difficult task of securing a military establishment. In March, 1836, he was again elected commander-in-chief. The fall of the Alamo and the indiscriminate slaughter of the defenseless Texans by Santa Anna and his Mexican hordes led all the factions to accept Houston's leadership; and on April 21, at San Jacinto, with 750 men Houston met the main body of the Mexicans and defeated them with considerable loss. Santa Anna himself was found among the wounded and captured.

In October, 1835, Houston was elected President of the Republic of Texas, and was reelected in 1841. In 1840, having been divorced from his first wife, he married Margaret Moffette, from Alabama. Largely through his influence Texas was admitted as a State of the American Union

in 1845, and Houston was elected one of its first two United States Senators.

It was during this period of his life that Houston became a total abstainer and began to take an active part in public meetings to promote the cause of temperance. In 1849, when Father Mathew, the "Irish apostle of temperance," visited Washington, a motion was made in the Senate to invite the distinguished guest to a seat within the bar of the House. Objection was made and debate followed. Houston defended the motion in a noble speech, part of which ran as follows:

> Father Mathew goes not with a touch of discord, but with a bond of peace, reformation, and redemption to an unfortunate class in the community. I, Sir, am a disciple; I needed the discipline of reformation, and I embraced it; and would that I could enforce the example upon every American heart that influences or is influenced by filial affection, conjugal love, or parental tenderness. Yes, Sir, there is a love, purity, and fidelity inscribed upon the banner that he bears. . . . Away with your paltry objections to men who come bearing the binnacle above the turbid waters, which unfortunately roll at the foot of this mighty Republic.

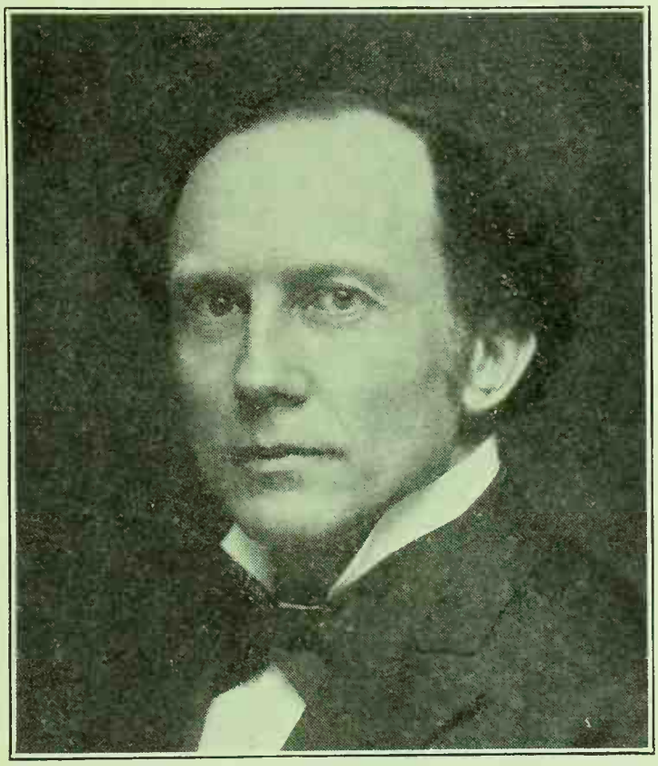
In 1851 Houston was one of the speakers at a great temperance gathering in New York city, the occasion being the Second Quarterly Meeting of the National Temperance Society. In the course of his speech, as reported in the New York *Daily Tribune* of Feb. 25, 1851, the following passage occurred:

> He would be expected to speak somewhat of himself —of his earlier life—of the scenes through which he had passed. If he did so, it would not be to claim for himself any credit, but to show that man could be reformed; and he could freely say, that, before he had left off the practice of taking an "occasional spree," he had never felt that consciousness of rectitude that he felt now. Temperance leads to action—intemperance to inaction: temperance will keep a man in the paths of virtue and rectitude—intemperance will lead him down to the depths of vice and degradation. . . . But how is the inebriate to be reclaimed and the vice of drunkenness banished from our midst? By such associations as I see before me tonight, and every good citizen should enrol himself under its banner. There was a class of men, however, who refused to join a temperance society, because of the pledge which it required of its members. They wished to be free, and they would be free—that is free in the use of the bottle. It was not because the pledge took away their so-called freedom that they detested it, but because it deprived them, if they adhered to it, of their freedom to drink rum.

HOWARD, CLINTON NORMAN. American lecturer, world peace advocate, and temperance reformer; born at Pottsville, Pa., July 28, 1868; educated under private tutors. In 1888 he married Angeline M. Keller, of Lock Haven, Pa. He came from a long line of English reformers, statesmen, and preachers, among whom were John Howard, the prison reformer, and Sir John Howard, Lord Treasurer, who commanded the British army at Flodden Field. His American forefathers were preachers for five generations in the Baptist Church. He himself was trained for the ministerial calling, but, enlisting early in reform and lyceum work, he never held a pastorate.

Revolted by what he saw in his earliest lecture-tours of seeming collusion between municipal authorities and the baser elements of the population in many places, Howard came to realize that the only hope of preserving democratic institutions lay in a great awakening of the public conscience. Civic righteousness, no less than personal and private rectitude, became the burden, the dominant note of his public addresses; and to bring about the needed wide-spread reform, he gave himself to the task of organizing no less diligently than to that of public appeal. Local-

ing at the age of 21 in Rochester, N. Y., where he has lived ever since, he established a Sunday-afternoon forum, where he lectured for ten years to record-breaking audiences, and became known as "The Little Giant" of the reform platform. He there organized (1890) and became president of the Prohibition Union of Christian Men, in which nearly 3,000 members were enrolled. The effect of all this alarmed the liquor interests: they raised a fund of $10,000 and set out to destroy him by a campaign of false accusation and counter-movements, which he exposed and defeated. Rarely indeed has a temperance reformer been taken so seriously by his foes in his home community, or maintained an ever-growing popularity for so long a period among the better classes associated in the work of human uplift. Howard sustained official relations with the New York Civic League, American Civic Reform Union, International Reform



CLINTON NORMAN HOWARD

Bureau, and other similar bodies, and with the United Committee (national) for Prohibition Enforcement, of which he is chairman. Seldom have there been combined in any one man so many of the qualities that go to make the great orator, the great entertainer, and the great reformer; nor has any American ever enjoyed in larger measure the hearty appreciation of his brother orators. Perhaps the most amazing feature in his make-up is his fertility; he continues to be as fresh and interesting to his own people in Rochester and vicinity as he was when he first made that city his home. He has delivered more than 1,500 lectures in his home city during the past quarter-century, and still attracts capacity audiences.

After ratification of the Eighteenth Amendment had become a fact, Howard delivered (April 6, 1919) in Rochester, in fulfilment of a prophecy which he had made 25 years before, a great lecture which he announced as "the funeral sermon" of John Barleycorn, and gave as his subject "A Joy Ride to the Grave." The redemption of his pledge attracted an audience of 5,000 "mourners," and the lecture was afterward delivered from Boston to San Francisco.

Nineteen days later (April 25, 1919) Howard sustained a heart-breaking bereavement. His son, John Gough Howard, an ensign in the World War, with two brother officers, was lost when, in one of the fiercest storms of the season, their aeroplane fell into the sea off Cape Cod, Mass. Parts of the wrecked plane were washed up on the beach, but no trace of the men was ever found. Young Howard was in his twenty-second year.

In 1919 Howard completed 30 years of platform work, having lectured throughout the whole of the United States. In one year he lectured in every State in the Union. He has held office in, or been associated with, the leading temperance organizations of America. He is also chairman of the World Peace Commission, in whose behalf he addressed the International Conference for the Limitation of Armaments at Washington, D. C., and has now transferred his platform activities to the interests of world peace. To promote this cause and in the interests of orthodox Christianity, he and William Jennings Bryan had planned a world tour, to begin on Feb. 1, 1926.

Howard has published many of his lectures. Of "The World on Fire," delivered during the World War, more than 200,000 copies were sold.

HOWARD, LEO. American minister and Anti-Saloon League official; born in Randolph County, Illinois, Aug. 20, 1869; educated in the public schools of Wayne County, Missouri, and at Carlton College, Farmington, Mo. Entering the Methodist Episcopal ministry in 1894, he held pastorates at Fruitland, Mo. (1894-96), Perryville, Mo. (1897), Mountainview, Mo. (1898-1900), Hannibal, Mo. (1901-04), Camp Point, Ill. (1905-07) Paris, Ill. (1909-11), and St. Joseph, Ill. (1912-15). He married Ida Mable Westcoat, of De Lassus, Mo., April 12, 1904. He has taken a deep interest in temperance work and other reform movements since early manhood, working with the Prohibition party until the Anti-Saloon League was organized, then giving his earnest support to the latter organization. He was appointed superintendent of the Southern Illinois District of the A.-S. L. in 1920, which position he still (1925) holds.

HOWARD, OLIVER OTIS. American soldier, humanitarian, and temperance advocate; born at Leeds, Maine, Nov. 8, 1830; died at Burlington, Vt., Oct. 26, 1909. He was educated at Bowdoin College and the United States Military Academy, graduating from the former institution in 1850, and from the latter in 1854. He served in Florida against the Seminole Indians in 1857, and during that year was appointed assistant professor of mathematics at West Point. At the outbreak of the Civil War (1861) he resigned his position and was appointed colonel of the Third Regiment Maine Volunteer Infantry. At the first battle of Bull Run he commanded a brigade. From that time to the end of the War he saw much severe fighting. He served in the Peninsular campaign, and in the Battle of Fair Oaks he was twice wounded, losing his right arm. He was again wounded at Pickett's Mills, Ga., during the Atlanta campaign. He held a number of important

commands and attained the rank of major-general. He received the thanks of Congress in January, 1864, for his ability displayed in the Battle of Gettysburg. He was also awarded the medal of honor for distinguished bravery in the battle of Fair Oaks.

Following the war Howard was appointed Commissioner of the Freedmen's Bureau, and during ten years of unceasing toil he did much to secure

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for the negroes their newly acquired rights, as well as to prepare them for their new responsibilities. In the furtherance of these objects he promoted the founding of Howard University in Washington, D. C., which was named in his honor, and of which he was president during 1869-73. He was instrumental, also, in securing the creetion of the Lincoln Memorial University at Cumberland Gap, Tenn. This was an institution with special normal and industrial schools for the benefit of the "Mountain whites."

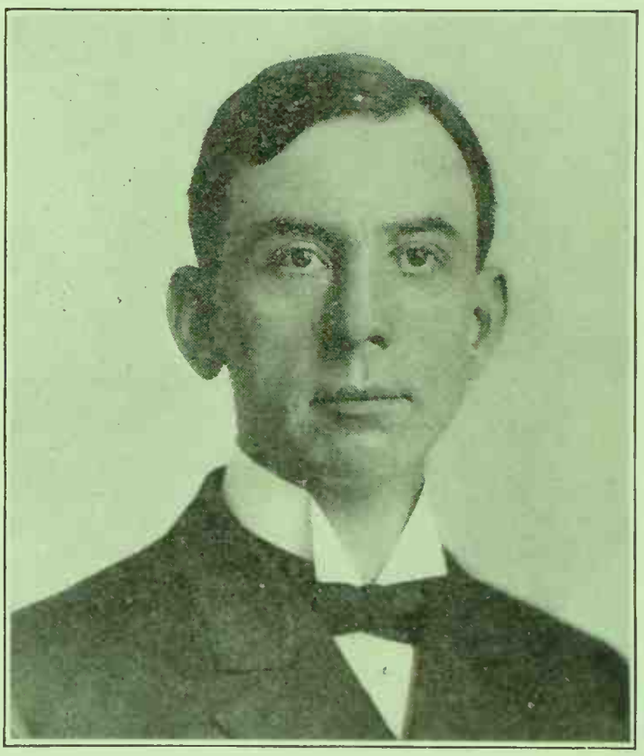
Howard's interest in temperance was one of the outstanding features of his military record, as well known as his personal courage and strategic ability. Observing, after the War was over, that many of the colored people were inclined to abuse their newly acquired liberty by indulgence in strong drink, he inaugurated a movement for the founding of Lincoln Temperance Societies, delivered a great many addresses in various States, and otherwise aided in furthering the total-abstinence propaganda. In 1888 he was placed in command of the Department of the East. During this period he strongly protested to the Secretary of War against the appointment of soldiers to sell liquor in the canteen.

HOWE, CALLIE (HOOVLER). American temperance worker; born at Utica, Pa., Dec. 19, 1861; died in Omaha, Neb., Feb. 18, 1920. She was educated in the public schools, the McElwain Institute, and Edinboro State Normal School. After teaching for three years in the public schools of Pennsylvania and Nebraska, Miss Hoovler was married (1886) to Cassius E. Howe, of St. Joseph, Mo., and has made her home in that city ever since. In 1887 Mrs. Howe joined the St. Joseph

W. C. T. U. and became corresponding secretary of the local Union. Later she was made district treasurer and then president of the Buchanan County Union. In 1891 she was elected district president, and after two years of service became State organizer and lecturer. At the St. Louis National Convention in 1896 she was appointed national organizer and lecturer, and in 1901 she was unanimously chosen chairman of the board of organizers. After the Missouri Anti-Saloon League was organized Mrs. Howe served as special campaign lecturer under the direction of that body, and was the first woman in the State to be so appointed, serving very effectively in the various counties where local-option contests were pending. During the eight years that she held the position of national lecturer for the W. C. T. U. she was a familiar figure on the platform in various sections of the country, a throat affection ultimately compelling her retirement.

HOWE, WILLIAM KNOWLES. American clergyman and Prohibition advocate; born at Albion, Ill., July 10, 1870; educated at Owensville, Ind., Cumberland University (A.B. 1899), Lebanon, Tenn., and Lebanon Theological Seminary (B.D. 1901). In 1902 he married Gertrude Cooley, of Erin, Tenn.

Ordained to the ministry of the Presbyterian Church in 1900, he has continued therein ever since; taking time and opportunity, however, to



REV. WILLIAM KNOWLES HOWE

do much service of an active sort on behalf of temperance and kindred reforms. He held pastorates at: Aurora, Mo., 1902-05; Kansas City, 1905-10; San Francisco, 1910-15. In the State Prohibition election in 1914 he was chairman of the Mission District in San Francisco. From 1915 to 1921 he was pastor of the First Presbyterian Church of Reno, Nevada, a State which, by its hospitality toward the saloon and kindred evils, imposed heavy burdens on pastors and others concerned for the

public welfare. Although Reno was the commercial and educational center of the State, its many saloons, "divorce colony," race-track, card-table and pool-room gambling combined to provide a formidable task for pastors and Prohibition advocates.

Howe was chairman of the Headquarters Committee of the Nevada Anti-Saloon League from 1917 to 1921, and was also chairman of the Nevada State Prohibition Committee which originated the "Initiative" petition and secured the signatures of more than the required 25 per cent of the voters asking for a vote on Prohibition at the November election, 1918. Submitted to popular vote, State-wide Prohibition was carried before the advent of National Prohibition. Since 1921 he has held a pastorate at Sacramento, Calif.

HOWELL, HENRY BAKER. American merchant and temperance advocate; born at Trenton, N. J., Sept. 7, 1817; died in that city May 13, 1909. He was educated at the Trenton Academy. His early years were passed as a clerk in the Trenton post-office, and afterward he established a wholesale and retail toy-store and was engaged in business for half a century.

On the advice of his schoolmaster, Howell signed the total-abstinence pledge, which he continued to observe throughout his life. In 1844 he joined the Sons of Temperance, and was an active member in that organization up to the time of his death. He was elected Grand Scribe in 1846, and held that office until 1893. He assisted in the formation of divisions of the Order throughout New Jersey. For many years, when the Order was financially at a low ebb, he refused to accept any salary whatever. In April, 1866, on the occasion of the first session of the Grand Division in Trenton, he was presented with a gold watch in recognition of his services.

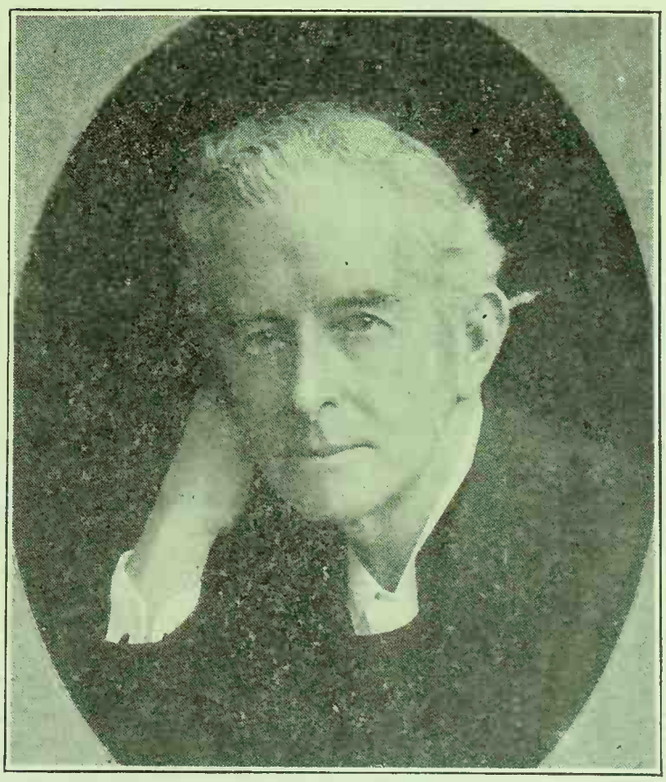
Howell became a member of the National Division, in Charleston, S. C., in 1855. In 1904 he was said to be the oldest member of the Division and probably the oldest member of the Order in North America. For nearly 50 years he held membership in Excelsior Division, No. 4, of Trenton. He was a member, and afterward secretary, of the first temperance society in New Jersey, the State Temperance Society, being associated with Peter D. Vroom, who afterward became governor, and other well-known public men. He assisted in forming the Washingtonian Society in 1840. During 1851-56 he was editor and publisher of the *Reformer and New Jersey Temperance Advocate*, printed at Trenton in the interest of Prohibition. On the collapse of the Prohibition movement in New Jersey in 1856, after the Prohibition Law had passed the House of Assembly and had been defeated in the Senate, he suspended the publication of the *Reformer*, and began the publication of the *New Jersey Republican*, the first paper in the State to champion the election of Fremont and Dayton, candidates for the Presidency and Vice-Presidency respectively.

Howell claimed to be one of the "original" Republicans in the State of New Jersey, being one of a small band of men who assembled in Howell's home and organized the Republican party at Trenton. For a quarter of a century he was identified with the Prohibition party of the State, attending all of the conventions, taking an active part in the deliberations, and for several years serving as treasurer. He was one of the incorporators of Temperance Hall Association of Trenton, in whose auditorium the first State Republican Convention was held. Among the offices held by Howell were those of secretary of the State Temperance Alliance (1851-56), treasurer of the Alliance (1861), and treasurer of the State Central Committee of New Jersey (1884-89). He once was an unsuccessful candidate for Congress on the Prohibition ticket. He was a member of the Society of Friends.

HOWLEY, JAMES DUDLEY. American Roman Catholic temperance leader; born in Cork, Ireland, in 1841; died in Philadelphia, Pa., U.S.A., March 5, 1875. During the Civil War he served in the United States Navy.

On Jan. 1, 1872, Howley, a layman, organized the St. Charles Borromeo Total Abstinence Society in the Church of that name in Philadelphia, it being the first temperance society of adults founded among Catholics in that city. The following month he represented this association at a temperance convention at Baltimore, Md., where he assisted in founding (Feb. 22, 1872) the CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA. On his return from the convention he, together with Philip Cope, Bernard Ward, and Martin I. J. Griffin, held a meeting (March 17, 1872) at the home of Mr. Griffin, at which was organized the C. T. A. U. of the Archdiocese of Philadelphia. Howley was chosen first president. He was an indefatigable laborer in the cause of temperance, and was highly esteemed by the members of the Union, who in 1881 erected to his memory a monument in the Cathedral Cemetery, bearing the inscription:

"Reunited Families and Gladdened Hearts and Homes are Noblest Tributes to Total Abstinence. A faithful Leader in a Holy Cause. Heaven's Blessings Crowned his Efforts."



CANON GEORGE JOHN HOWSON

HOWSON, GEORGE JOHN. English Episcopal clergyman; born in Liverpool May 1, 1854;

educated at Liverpool College, Haileybury College, and Trinity College, Cambridge (M.A.). He married Ethel, daughter of Archdeacon Dealtry, in 1880. He became successively curate of Maidstone (1877); rector of Overton, Flints (1879); vicar of Crewe (1888); rector of Christ Church, Salford (1901); rector of St. Mary, Crumpsall (1906); vicar of St. Andrew, Southport (1906); and rector of Woolton, Liverpool (1912). Since 1916 he has been archdeacon of Warrington, and since 1923, residentiary canon of Liverpool.

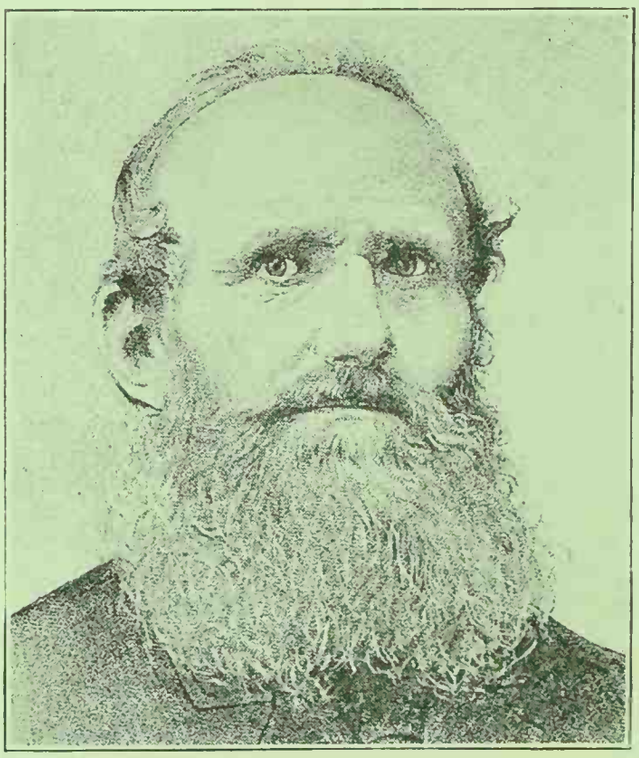
Howson joined the Church of England Temperance Society in 1877, and advocated the cause both in his pulpit ministrations and on the platform. He is chairman of the Liverpool Diocesan Church of England Temperance Society, and a member of the Central Executive in London. The Archdeacon represented the Church of England Temperance Society at the National Convention of the Anti-Saloon League of America, held in Washington, D. C., in June, 1919. He took part in the proceedings of the Convention and gave much valuable information as to conditions in his own country. He has been a close student of the methods and policies employed in the United States to overcome the liquor power.

HOYLE, WILLIAM. English statistician, cotton-manufacturer, and temperance advocate; born at Summerseat, near Bury, Lancashire, in 1831; died at Tottington, Lancs., Feb. 26, 1886. He was educated at Summerseat and Brooksbottom. At the age of eight years he became apprenticed to a cotton-weaver and secured employment at Hamer's Mill, Brooksbottom, where he remained until he was twenty years of age. In 1851 he and his father commenced business as cotton-manufacturers at Crawshawbooth, and after eight years of success removed to Tottington, where they erected a large cotton-mill. This new undertaking prospered from the first and Hoyle turned over a certain percentage of his profits for the benefit of his employees. He was reared a Wesleyan Methodist and was for several years a Sunday-school superintendent. Hoyle took an active part in local affairs, and served as vice-chairman of the executive of the Southeast Lancashire Liberal Association. He was married in 1859.

At the age of fifteen Hoyle pledged himself to total abstinence, but even prior to that time he had not indulged in the use of intoxicating liquor. There was no drunkenness in Brooksbottom, but when he settled in Crawshawbooth he found drunkards everywhere. In an effort to ameliorate conditions there he affiliated himself with the local temperance organization and served for seven years as its secretary.

Hoyle's greatest contributions to the success of the temperance movement were his statistical works dealing with the liquor traffic. He was perhaps best known as the compiler of the "Annual National Drink Bill," which was a noteworthy addition to the records of temperance history. His statistical articles were supported by carefully prepared figures, and were widely read during the sixties and seventies. Some of his better-known works were: "Food: its Nature and Adaptability; an Argument for Vegetarian Diet" (1864); "An Inquiry into the Long-Continued Depression in the Cotton Trade" (1869); "Our National Resources, and How they are Wasted: an Omitted Chapter in Political Economy"; "Crime in England and Wales in the Nineteenth Century" (1876); "Our National Drink Bill as it affects the Nation's Well-being"; "The Economic Conditions of Good Trade"; "Total Abstinence, a Physical and Moral Obligation"; "The Question of the Day —or Facts and Figures for Electors and Politicians"; and "Is the Money expended on Intoxicating Liquor Wasted?"

Hoyle was for many years a generous supporter of the United Kingdom Alliance, and formulated a scheme for the raising of a guarantee fund of £100,000 ($500,000) for the organization. He was treasurer of the British Temperance League for a number of years, and was also officially connected with many other temperance and philanthropic societies. In 1883 he accompanied Thomas Holliday Barker, of Manchester, on a visit to the United States and Canada for the purpose of studying temperance conditions there.



WILLIAM HOYLE

HOYT, AURETTA. American teacher and temperance advocate; born near Madison, in Jefferson County, Indiana, Jan. 17, 1841; died in Indianapolis, Ind., Dec. 18, 1883. She was educated in the public schools of Indiana and at Western Female Seminary (now Western College), at Oxford, Ohio. For some years she taught at Western College and in the public schools of Indianapolis. A member of the Baptist denomination, she interested herself in Sunday-school and missionary work and was especially active in the establishment of a school for colored people at Selma, Ala.

Becoming interested in the movement for temperance reform, Miss Hoyt enlisted in the Woman's Crusade and was elected treasurer of the first State convention of the Indiana W. C. T. U. in September, 1874. By that convention she was sent to represent Indiana at the first national convention held at Cleveland, O., in November of that year, and was there elected national recording secretary. She held other offices in the Union.

and lectured on temperance subjects throughout her native State. For a time she was contributing editor of the temperance papers of Indiana, and maintained headquarters in Indianapolis for the purpose of supplying temperance literature to those interested. In 1879 she was selected secretary of the executive committee of the Grand Temperance Council.

From her fifteenth year Miss Hoyt was troubled with lameness; and her constitution, never one of the strongest, finally succumbed to the rigorous tasks which she imposed upon herself in the work of campaigning for Prohibition. Her grave at Crown Hill Cemetery, Indianapolis, is marked by a stone donated by the alumnae of Western College.

HOYT, JAMES ALFRED. American editor and Prohibition advocate; born at Greenville, S. C., Oct. 11, 1837; died there May 27, 1904. He was educated in the common schools of Laurens County and under private tutors. He entered the newspaper field, and from 1850 to 1860 was editor of the *Anderson Intelligencer*. At the outbreak of the Civil War he enlisted in the Confederate army and served for four years under General Longstreet. In 1866 he married Rebecca C. Webb, of Anderson, S. C. At the close of the War he resumed the editorship of his paper, continuing in that position until 1877, when he went to Columbia, S. C., as editor of the *Columbia Register*, later taking charge also of the *Baptist Courier*. In 1897 he returned to his native place, where he became editor of the *Mountaineer*. He was active in promoting church interests, and during 1885-94 he was president of the Baptist State Convention of South Carolina.

Long devoted to the temperance cause and persistently advocating Prohibition in his several newspapers, Hoyt was in 1900 chosen as the Prohibition candidate for governor of the State. He was defeated by a small margin.

HSIEH CHIN. Chinese philosopher and author; born in 1369; died in 1415. He graduated at the age of twenty, and became a favorite of the Emperor Yung Lo (1403-25) who, it is said, was wont to hold his inkstand while he wrote. Hsieh Chin was president of the commission which compiled "The Great Standard of Yung Lo" *(Yung Lo Ta Tien)*, the greatest encyclopedia ever prepared. It is said to have comprised 917,480 pages, and 2,169 scholars were occupied five years in completing it. The work was never printed, but two incomplete sets were preserved in Han Lin College. These were ruthlessly destroyed by the Allies June 23, 1900, only a single volume being saved.

One of the poems of Hsieh is still popular and may be found in most Chinese book-shops. It contains injunctions to burn the midnight oil, which are followed by the suggestions that three cups of wine induce serenity, and that if a man be dead drunk, all cares disappear. Hsieh himself was a hard drinker. He was banished and later imprisoned. After four years' confinement he died while intoxicated, and was buried in a snow-bank.

HUACHAQUAI. A liquor distilled by the Indians of Chile from the fermented stems and mare of the grape. It is highly intoxicating.

HUBBARD, JOHN. American physician and State governor; born at Readville, Maine, March 22, 1794; died at Hallowell, Me., Feb. 6, 1869. He was educated at Dartmouth College and at the Philadelphia (Pa.) Medical School (1822), and paid his tuition by teaching at Hallowell and in Dinwiddie County, Va. In 1825 he married Miss Sarah H. Barrett, of Dresden, Me. For a period of seven years (1822-29) he practised medicine in Virginia, after which he returned (1830) to Hallowell, where he resumed his medical practise and made his home until his death. He succeeded in building up a clientage sufficiently large to elect him to the State Senate in 1842; and, in spite of the fact that he was residing in a strong Whig district, his personal popularity led to his selection (1849) as the Democratic candidate for governor and to his reelection for a second term. He was agent for the United States Treasury in 1857-59 and United States Commissioner under the reciprocity treaty with Great Britain in 1859-61.

Governor Hubbard is of importance in temperance history by reason of the fact that he signed the famous "Maine Law." There is no record of his having shown any special interest in the temperance reform movement in Maine prior to his confrontation with the task of either signing or vetoing the prohibitory liquor bill introduced and sponsored by Neal Dow. His strong support of the Maine Law, however, after he had once become acquainted with its provisions placed him among those who have rendered great service to the temperance cause.

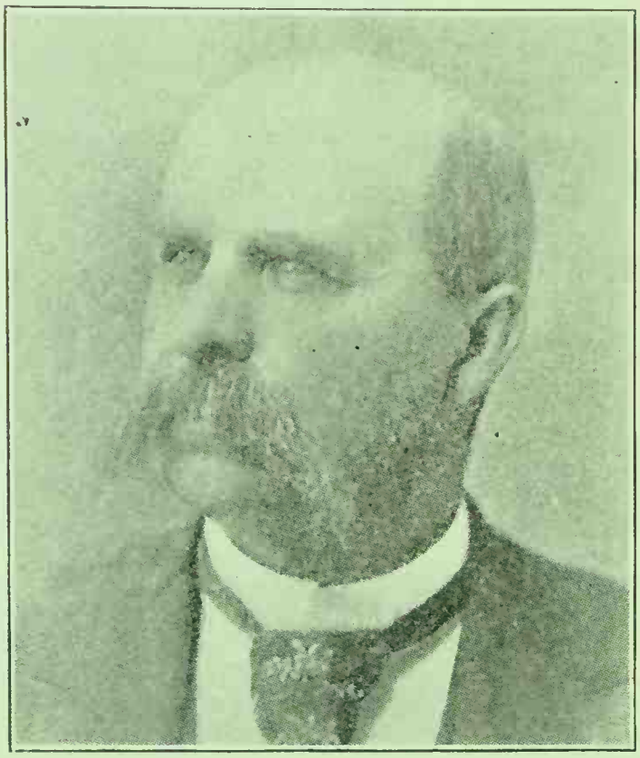
After Dow's "Act for the Suppression of Drinking Houses and Tippling Shops" had passed the Maine Senate and House of Representatives, it was taken to the Governor for his signature. Many of the Democratic members of the State Legislature hurried to Hubbard and asked him to veto the bill, like his predecessor, and, when asked why they themselves did not vote against it, replied that they had been forced to vote for it because of the politicians' "first law of preservation." They claimed that the vote margin in their districts between their party and their Whig opponents was small, the radical temperance voters holding the balance of power, while the Governor had been elected both times by a plurality of more than 9,000 votes. The Democrats claimed that the Governor could veto the measure with political safety, and they were positive that he did not approve of it personally. Hubbard disregarded these appeals, saying that it was neither his duty nor his desire to relieve them from the position in which they had placed themselves, and on June 3, 1851, he signed the bill, thus making it a law. From that time he was intensely interested in the Maine law and was one of its strongest supporters.

HUBBARD, SAMUEL. American jurist; born in Boston June 2, 1785; died there Dec. 24, 1847. Graduating from Yale in 1802, he studied law under Charles Jackson, and settled in Biddeford, Maine. In 1810 he became a partner of his former tutor, Judge Jackson, in Boston, where he made his way to front rank at the bar. In 1842 Harvard gave him the honorary degree of LL.D., and the same year he was appointed a judge of the Supreme Court of Massachusetts.

Hubbard was one of several men of various Christian denominations who, impressed by the misery resulting from the drink evil, founded in

1826 the AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE. He was the first vice-president of the Society and held that office until 1831, when he succeeded Marcus Morton as president.

HUCKINS, ANDREW BANGHART. American temperance singer; born in Lexington, Mich-



ANDREW BANGHART HUCKINS

igan, Jan. 4, 1846; died in Nebraska City May 5, 1912. He was educated in the public schools of Lexington, and married Jennie McIlreevy of the same place in 1864. Huckins entered temperance work as a singer, and became connected with the Independent Order of Good Templars, the Temple of Honor, and, chiefly, the Prohibition party. He espoused the cause of the last-named in 1884 and then began traveling as a singer in Prohibition campaigns. He canvassed nearly every State in the Union and the province of Ontario, and continued these activities until 1903, when he ceased to travel but continued his temperance work locally.

HUDSON, GRANT MARTIN. American Congressman and Prohibition advocate; born at North Eaton, Lorain County, Ohio, July 23, 1868; educated in the public schools, at Kalamazoo College (B.A. 1894), and the University of Chicago. In 1894 he married Mildred Duncan Gilchrist, of Schoolcraft, Michigan (d. 1921). For some years (1896-1909) he was in business. From 1905 to 1908 he was a member of the Michigan House of Representatives. He became floor leader of the House antiliquor measure known from its author as the "Hudson Bill." This bill substituted for the former inefficient county-option law a small unit of local option. The measure was fought in both houses with all the power of the liquor traffic, partly because of the smaller unit, but chiefly because of its drastic law-enforcement provision. The former law had failed chiefly at that point. Hudson took the platform and used the public press throughout the State to explain the several provisions of the new bill, which promised to rescue the local-option feature from the discredit which rested on it because of past failures. The passage of the Hudson Bill was the beginning of the end of liquor domination in Michigan.

In 1910 Hudson was elected financial secretary of the Michigan Anti-Saloon League, and a few months later, superintendent of the Detroit District; serving in that position until Jan. 1, 1911, when he was transferred to the superintendency of the Grand Rapids District. In 1913 he became assistant superintendent of the Michigan Anti-Saloon League, and was appointed superintendent in 1914, retaining that office until 1920. In the campaign of 1916, in which Michigan adopted constitutional Prohibition, Hudson led the dry forces to victory. In 1922 Hudson was elected to the Sixty-eighth Congress by a majority of 17,550 votes, and he was reelected to the Sixty-ninth Congress by a majority of 144,574. He is now a member of the National Board of Directors of the Anti-Saloon League of America.

GRANT MARTIN HUDSON

HUDSON, THOMAS. English agent and temperance advocate; born at Hereford April 18, 1816; died at Bristol July 18, 1902. He was an active worker for the temperance cause for more than half a century, especially in the west of England and the Metropolitan districts. On July 6, 1836, at a meeting of the Bristol Teetotal Temperance Society, held in the old Mechanics' Institute, Broadmead, addressed by James Teare and others, Hudson signed the total-abstinence pledge; and shortly afterward he commenced his platform career through which he rendered valuable service to the temperance movement. In the forties he was one of four agents employed by the National Temperance Society of London, and four years later he was appointed its secretary and editor of its official organ, the *Temperance Chronicle*.

He was an able speaker and much in demand at temperance congresses held in various parts of the United Kingdom, where his papers on differ-

ent phases of the liquor problem were always welcomed. He was the author of "A Drinking Education" (1844) and "Temperanee Pioneers of the West" (1888).

Hudson was one of the founders and a director of the Temperance Permanent Land and Building Society, and was eonneeted with the United Kingdom Temperance and General Provident Institution (from 1849), the Western Temperance League, and the National Temperanee League. He was also an aetive supporter of the New British and Foreign Temperanee Soeiety.

HUFELAND, CHRISTOPH WILHELM. German physieian; born at Langensalza, Prussia, Aug. 12, 1762; died in Berlin Aug. 25, 1836. He was edueated at Weimar, where his father was eourt physieian, and at Jena and Göttingen, graduating from the latter university in medieine in 1783. In 1793 he sueeeeded his father as eourt physician, and five years later was plaeed at the head of State medical affairs in Berlin. In 1810 he beeame Couneilor of State.

Hufeland was the foremost physieian of his day in Germany, and the author of many practieal medieal works. The best known of his books was "Maerobioties, or the Art of Prolonging Human Life" *(Makrobiotik, oder die Kunst des menschlichen Lebens zu verlangern)*, 1790. He fiereely denouneed spirit-drinking.

HUFF-CAP. Name formerly given in England to a special brew of ale of extra strength, which beeame very popular and whieh was highly intoxieating. In Harrison's "England" the following referenee to it oeeurs:

> These men hale at huf-cap till they be red as cocks, and little wiser than their combs.

The drink was known, also, as "mad-dog," "angel's food," and "dragon's milk." Philip Stubs (or Stubbes), in his "Anatomie of Abuses" (1583), says of it, in referring to ehureh-ales:

> When this nippitatum (strong liquor), this huffe-cap as they call it, this nectar of life, is set abroach, well is he that can get the soonest to it, and spends the most at it, for he is counted the godliest man of all the rest, and most in God's favour, because it is spent upon his church forsooth.

HUGHES, ANDREW JACKSON. American Methodist Episeopal minister and Prohibition advoeate; born in Forsyth County, Georgia, Nov. 4, 1844; died at Aeworth, Ga., Mareh 29, 1922. He was educated in the publie sehools of his native State. At the outbreak of the Civil War, he enlisted in the Confederate Army, and eontinued to serve until the elose of the eonfliet. He was dangerously wounded at the Battle of Seven Pines (Fair Oaks). After the conelusion of peaee, he taught for a time in the North Georgia Agricultural College, at Dahlonega, in Lumpkin County. He married Mrs. Rebeeca M. Davis, of Hall County, Ga., on Nov. 5, 1865. In 1867 he was ordained to the ministry of the Methodist Episeopal Chureh, South, and six years later he became a member of the North Georgia Conference. He held pastorates in that denomination in the States of Arkansas and Georgia for 42 years, retiring from aetive work in 1909, after whieh date he resided at Aeworth until his death.

Hughes was an ardent temperanee advoeate from early youth. As a young man he beeame affiliated with the Sons of Temperance and the Independent Order of Good Templars. During the major part of his lifetime he was actively assoeiated with various temperance organizations. In 1893 he published in Georgia newspapers a series of articles dealing with the exaet status of the liquor traffic in the State of Georgia, with the view of arousing the people to a realization of the crime of licensing such a trade. They were widely read and later were published in pamphlet form.

In 1894 Hughes became superintendent of the Georgia Prohibition Association, which had been organized for the purpose of uniting the ehurehes of the State in a common eampaign to bring about Constitutional Prohibition. For more than ten years he was one of the leaders in the movement for State-wide Prohibition in Georgia. He was untiring in his efforts in behalf of the cause. With Walter B. Hill, ehaneellor of the University of Georgia, he was responsible for the introduction of the first State-wide Prohibition bill to a Georgia Legislature (1893). The Bush Bill—as it was ealled—failed for laek of a few votes only, and Hughes immediately inaugurated a eampaign to eleet a new Legislature pledged to the passage of Prohibition legislation. In 1895 he was instrumental in the introduction of the Anti-Barroom Bill in both Houses of the State Legislature, and when the Bill suffered the same fate as its predeeessor, another attempt was made to send to the Legislature men dedieated to the proposition of State-wide Prohibition. In 1899 he assisted in drafting the Willingham Bill, whieh, after a hard fight, was passed by the Lower House. He attended one of the early conventions of the Anti-Saloon League of Ameriea, held at Columbus, Ohio, in 1896, and was also present at the first meeting of the Anti-Saloon League of Georgia.

In 1907 he learned that three members of the Georgia Legislature were planning to introduce prohibitory bills, and, fearing that they would be pulling at eross-purposes, he persuaded them to unite on one bill, which was passed after 50 days of diseussion by both the Senate and the House and was finally signed by Governor Hoke Smith. Throughout this period Hughes worked for the temperanee interests without any salary. He affiliated with the Prohibition party in 1884, and was for three years editor of the *Sentinel*, the Prohibition organ of Georgia.

HUGHES, FRED CHARLES. English Baptist minister and temperance advocate; born at Plymouth, Devonshire, June 8, 1862; died in Switzerland Aug. 19, 1924. He was educated at the Baptist College and at University College, Bristol, and married Miss H. Florence Terrell, of that city, in 1887. In June of the same year he was ordained to the Baptist ministry, and became pastor at Great Torrington, Devon., where he remained for six years. Afterward he held pastorates in London (1893-1907) and at Luton, Beds. (1907-14). In 1914 he retired from the ministry for a few years to devote his entire time to his duties as honorary secretary of the Baptist Total Abstinence Association, which position he had filled since 1909, and whieh he eontinued to hold up to the time of his death. Returning to the pastorate in 1917 he held eharges at Bedford (1917-21), Warminster, Wilts. (1921-24), and New Malden (1924).

For more than 30 years he was an active member of the Baptist Total Abstinence Association, and for a long while served on its executive council. He was also a member of the Temperance Council of the Christian Churches of England and Wales.

Hughes spent a large part of his time in visiting the churches of England and Wales for the purpose of presenting the claims of the Association and of making reports on its progress to the various congregations. He issued a booklet annually in which the temperance history of the year was summarized, and an order of service arranged for use on Temperance Sunday. He published, also, a number of temperance books and pamphlets, among which were: "Alcohol and the Nation, Individual, and Churches," "The Alcohol Question: A New Appeal to the Christian Church," and "The Duty of the Christian Church in Relation to Alcohol as a Beverage." At the time of his death he was on a vacation tour in Switzerland.

HUGHES, GEORGE. British temperance advocate; born in County Armagh, Ireland, in 1837; died at West Melbourne, Australia, Feb. 4, 1922. He was early convinced that intoxicating liquor was one of the principal causes of the distress prevalent in his native country, and identified himself with the temperance movement in his boyhood. At the age of seventeen he migrated to Australia, arriving at Victoria in 1854. He entered upon active temperance work almost immediately and devoted himself to the cause in the Commonwealth with great ability and energy for the remainder of his life. For eight years he conducted open-air temperance meetings on the wharves of Melbourne, succeeding J. G. Burtt, of London, in that work; and when he was ordered by the local authorities to cease these gatherings he opened a temperance mission on the pier at Port Melbourne which he conducted with great success. For a number of years, also, he conducted Sunday meetings in the Melbourne Temperance Hall.

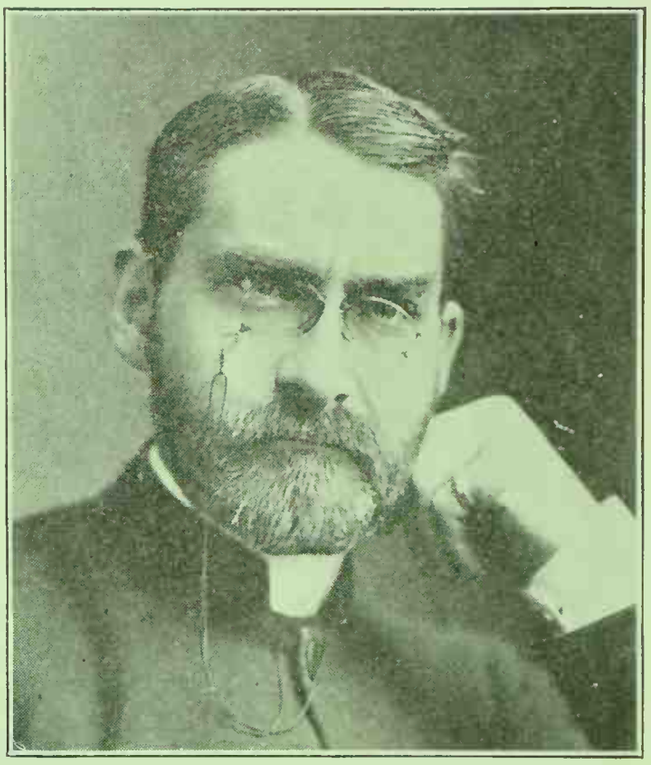
Hughes was for many years a member of the Melbourne Total Abstinence Society, and as a representative of that organization, he served on the Executive Committee of the International Temperance Convention held at Melbourne in 1888, at which he spoke on the scientific phase of the alcohol problem. He was an active member of the Independent Order of Good Templars, and in 1889-90 served on the Executive Council of the Grand Lodge of Victoria in the capacity of Grand Chaplain. Hughes was a sturdy champion of Prohibition and an energetic member of the Victorian Band of Hope Union.

HUGHES, HENRY ADAMS. American physician; born at Ellsworth, Ohio, Nov. 12, 1848; educated at Ellsworth Academy and Jefferson Medical College, Philadelphia. Commencing practise as a physician in Texas, he removed in 1886 to Phoenix, Ariz., where he has remained ever since. In 1873 he married Mary Inge of Denton, Tex.

Hughes was early in the fight as lecturer and organizer against the saloon, and was chosen president of the Anti-Saloon League on its first organization in the Territory, now the State, of Arizona. The State had for some years a local-option law under which a two-thirds majority of the voters was necessary to put the saloons out of any municipality. Phoenix, the capital of the State, was an especially difficult field. Gambling-houses abounded, and women singers were numerous in the saloons. In the local battles to get rid of these festering evils, as well as in the State campaign of 1914 for constitutional Prohibition,

Hughes was chairman of the executive committee, and had much to do with bringing about the victories for temperance and good government. The disgust of decent people with the former "wet" régime of vice and laxity contributed to support the Prohibition movement until it culminated in the legislative act of May, 1918, by which Arizona became the twelfth State to ratify the Prohibition amendment to the Constitution of the United States. Hughes, who has been president of the State Anti-Saloon League for 30 years, is commonly called "the father of Prohibition in Arizona."

HUGHES, HUGH PRICE. British Wesleyan minister and total-abstinence advocate; born at Carmarthen, Wales, Feb. 8, 1847; died in London, England, Nov. 17, 1902. He was educated at



REV. HUGH PRICE HUGHES

University College, London, graduating in 1869, and at the Wesleyan Theological College, Richmond. Entering the Wesleyan ministry, he was stationed successively at Dover, Mostyn Road (London), Oxford, and Brixton Hill (London). He was highly successful in his various pastorates, becoming widely known for his evangelistic fervor and as a master of persuasive and popular eloquence both in the pulpit and on the platform. He took a leading part in various movements for social uplift, insisting that political parties as such must concern themselves with the preventable causes of poverty and social degradation.

In 1887 Hughes established the West London Mission, holding popular services on Sundays in St. James Hall, Piccadilly. He also founded a sisterhood in connection with the mission, of which his wife had charge. Mrs. Hughes was a daughter of Dr. Alfred Barrett, of the Wesleyan Theological College at Richmond. She developed great capacity in promoting the social side of the mission movement. Hughes had started (1885) the *Methodist Times* two years before the opening of

the mission, and that paper became a powerful aid in the work of fixing public attention on the condition of the impoverished and neglected classes. In 1898 he was elected president of the Wesleyan Methodist Conference and used his official position to promote interest in evangelistic movements and in forming a closer bond of union among the various Nonconformist bodies. In the earlier part of his career he took little interest in temperance societies, as distinguished from general evangelistic movements; but, after observing the effects of the drink habit in undermining his evangelistic work, he began to insist on total abstinence and also on organization to resist and uproot the liquor traffic. He was one of the secretaries of the Temperance Committee of the Wesleyan Conference. In an interview concerning his great London Mission he said:

> All my helpers are total abstainers, and they must be. No, my friends, moderation is no good in Soho. We have a Band of Hope of 2,000 children, and we receive yearly 1,000 pledges. Relapses are generally owing to drink. It is our worst foe. At Christmas we give a dinner to 300 of the most hopeless drunkards we can find. It is a touching sight to see that party, I can tell you.

When an indignation meeting was held at City Road Chapel to protest against compensation to publicans, Hughes exclaimed: "If the Government should persist in this most iniquitous proposal, then it must be turned out."

"You can't turn it out," yelled a red-faced man in the gallery.

"No," retorted the speaker (Hughes) in a voice that thrilled the audience, "but God Almighty can."

In another speech Hughes said:

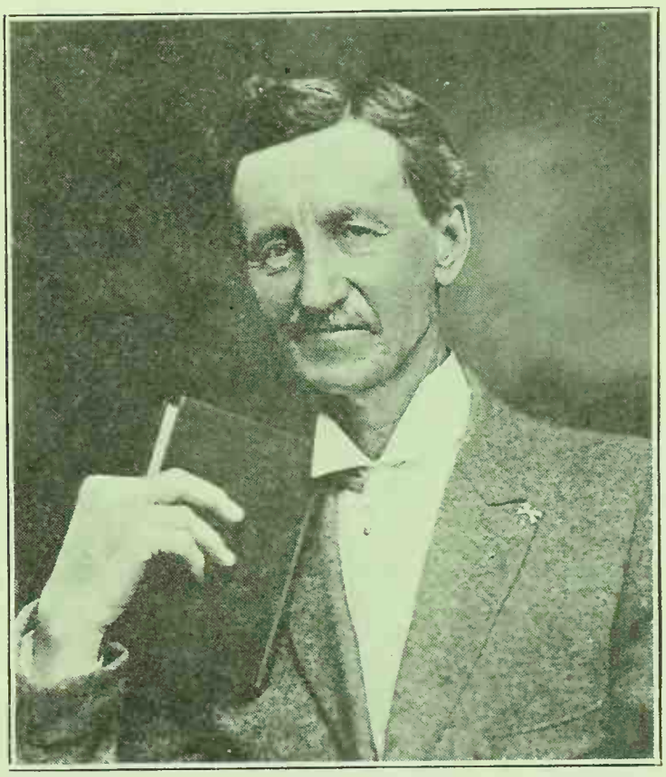
> If there is one subject more than another upon which the followers of Jesus Christ are bound to speak out, it is the liquor trade. It is the greatest of all hindrances to the progress of the Gospel in England.

HUGHES, JOHN. British publisher and temperance advocate; born at Mold, Flintshire, May 17, 1827; died in London May 7, 1896. The greater portion of his life was spent in the city of London, where he was actively interested in public affairs. He was for some time deputy alderman of Coleman Street Ward.

Hughes became a total abstainer in 1863 and immediately devoted himself to the advancement of temperance. He took an active share in the work of the London Grand Division of the Order of Sons of Temperance, was a pioneer member of the Independent Order of Good Templars in Wales, and was also a member of the Provisional Committee of the London Temperance Hospital, of which institution he was the first treasurer, serving in that capacity for about 25 years. He purchased the *Temperance Star*, a weekly halfpenny journal, doubled its size and price, and succeeded in making it a first-class temperance organ, in which he boldly advocated and supported progressive temperance legislation, including Prohibition.

HUGHES, JULIUS COLMAN. American lawyer, farmer, and Prohibition advocate; born at Canton, Missouri, Sept. 22, 1852; educated in the public schools of Lewis County, Mo., and at the University of Missouri, Columbia, Mo. At the age of fifteen he became a member of the Christian Church. In 1878 he married Miss Marie King, of Ray County, Mo. He taught school in early life, then studied law and was admitted to the bar in Kansas City, where for a number of years he practised in the courts. Later he became editor of a small country newspaper, and after two years retired to a farm near Richmond, in Ray County, where he still resides (1925).

In 1888 Hughes severed his connection with the Democrats and, as he himself says, consecrated his life "to the work of helping to make the nation dry," affiliating with the Prohibition party. Since that year he has been energetic in the advancement of the Prohibition movement. He has served as a member of the Missouri Prohibition Committee almost continuously since 1888, and for the greater part of that period has been secretary-treasurer. In 1918 he was chosen chairman



JULIUS COLMAN HUGHES

of the Prohibition party in Missouri, in which capacity he still serves. He conducted the Presidential campaign in Missouri for the Prohibitionists in 1920, and again in 1924, and has also actively cooperated with various organizations engaged in securing the enforcement of the Eighteenth Amendment. Hughes has been the party nominee for various State offices in Missouri, including those of lieutenant-governor, attorney-general, and Congressman.

HUGHES, MATTHEW SIMPSON. American bishop, and Prohibition advocate; born in Doddridge County, Va. (now West Va.), Feb. 2, 1863; died April 4, 1920. The son of a Methodist preacher (Rev. Thomas Bayles Hughes), and brother of Bishop Edwin Holt Hughes, of the Methodist Episcopal Church, his mind was easily turned toward the ministry. His public-school education was followed by courses in Lindsley Institute and the University of West Virginia (D.D. 1896). He married Harriet Frances Wheeler, of Grinnell, Iowa, in 1888. Ordained to the ministry of the Methodist Episcopal Church in 1890, he served pastorates at Chestnut St. Church, Portland, Me., 1890-95; Wesley Church, Minneapolis, Minn., 1895-98; Independence Ave. Church, Kansas City,

Mo., 1898-1908; and First Church, Pasadena, Calif., 1908-16. In the latter year he was elected a bishop of the Methodist Episcopal Church, and took up his residence at Portland, Oregon.

Active for many years in local and general Prohibition campaigns, his pulpit utterances never ceased to flame against the traffic, licensed and unlicensed. Among the positions he held were: Member of the Executive Committee of the Anti-Saloon League of America, president of the California Dry Federation, and member of the Headquarters Committee of the Oregon Anti-Saloon League. He also cooperated actively with various local organizations in the different communities where he held pastorates. Among his published writings, which included a volume of sermons and a considerable list of newspaper and magazine articles, was the useful work "The Logic of Prohibition" (1916).

HULL, HUGH HENERY. Canadian compositor, newspaper publisher, and Prohibition advocate; born at Erin, Ontario, Canada, Dec. 15, 1873; educated in the public schools of Ontario. He learned the trade of a compositor, and married Miss Louie Kearns, of Orangeville, Ont., April 2, 1897. In 1894 he removed with his family to Battleford, Saskatchewan, where for three years he was farm instructor on a Creek Indian reservation under the direction of the English Church Mission. In 1898 he went still further west, settling in New Westminster, British Columbia, where he secured employment at his old trade in the printing-office of the *Westminster British Columbian* (now the *Daily Columbian)*, where he later became foreman. He finally settled (1902) in Edmonton, Alberta, where he established himself in the job-printing business, and later founded a newspaper, the *Weekly Town Topics*. During the World War Hull took a prominent part in the financial drives of both the Canadian Patriotic Fund and the Red Triangle.

Throughout his life Hull has been actively engaged in work for temperance and Prohibition. While living in Ontario, prior to 1894, he took an active part in the campaigns for the enactment of provincial local-option legislation. After moving to Alberta, he became interested in temperance work in that province, and was enabled to accomplish much good for the cause through his connection with the Social Service Council of Alberta (the original temperance and moral reform association of that province), in which organization he was a member of the executive committee, and through the columns of his newspaper, *Weekly Town Topics*. He contributed in a large measure to the success of the Prohibition campaign in Alberta in 1915. In 1920 Hull became secretary-treasurer and organizer for the Alberta Prohibition Association. He had charge of the last two Prohibition campaigns in the province: one, in 1920, which secured for Alberta the right to halt the importation of intoxicating liquor for beverage purposes into the country; the other, in 1923, in which the advocates of Prohibition were defeated by the Moderationists, who favored Government control of the liquor traffic.

HULL CHEESE. An intoxicating cake, resembling tipsy cake, taking its name from Hull, Yorkshire, England. Taylor, the Water Poet, who visited the town in 1622, and was the guest of George Pease of the King's Head Inn, High Street, refers to it in his poem "A Very Merry Wherry-Ferrey-Voyage, or Yorke for My Money":

> Thanks to my loving host and hostess Pease,
> There at mine inne each night I took mine ease;
> And there I got a cantle of "Hull cheese."

In a foot-note the Poet says:

> Hull cheese is much like a loafe out of a brewer's basket; it is composed of two simples—mault and water, in one compound, and is cousin-germane to the mightiest ale in England.

Ray quotes the proverb "You have eaten some Hull Cheese" as an equivalent of drunkenness.

HUMMING. An old English colloquial term, meaning "seething" or "frothing," and applied to strong liquor. In one of the many ballads about Robin Hood and the outlaws of Sherwood Forest are the lines:

> They presently fetched in brave fat does
> With *humming* strong liquor likewise.

"Poor Robin's Almanack" for 1735 has the following:

> A glass of wine or *humming* beer
> The heart and spirits for to cheer.

And in 1763 a Birmingham (England) rimester wrote:

> Ye mortals who never in all your wild trips
> With good *humming* liquor saluted your lips
> Give ear to my story, ye strangers to cheer,
> The pleasure I sing of is Birmingham beer.

Brewer, in his "Dictionary of Phrase and Fable," defines humming ale as "strong liquor that froths well, and causes a humming in the head of the drinker."

HUMPHREY, HEMAN. American clergyman, educator, and temperance pioneer; born at West Simsbury, Conn., March 26, 1779; died at Pittsfield, Mass., April 3, 1861. He was educated at Yale College, graduating in 1805. After studying theology under Timothy Dwight, he was ordained to the ministry, and became pastor of the Congregational Church at Fairfield, Conn., in 1807, remaining in that charge until 1817, when he removed to Pittsfield, assuming the pastorate of the church at that place. In 1823 he was elected president of Amherst College, and continued to hold that office until 1845.

Throughout his whole career Humphrey opposed the liquor traffic, in public discourse and through the press, as the source of innumerable evils. During his first pastorate, in 1810, he preached a series of six sermons on the temperance question; and this deliverance is believed to have been the most comprehensive examination of the drink evil that had ever been attempted in New England up to that time. Three years later he published in the *Panoplist* six articles on the "Cause, Origin, Effects and Remedy of Intemperance in the United States." His "Parallel between Intemperance and the Slave-Trade" was a vigorous indictment of both evils. Another of his widely circulated publications on the liquor question was entitled "Debates of Conscience with a Distiller, Wholesale Dealer and Retailer." As early as 1833 he opposed all license laws, and in later years he wrote:

> It is as plain to me as the sun in a clear summer sky, that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance now rests. Take away this support, and I do not see how its tottering walls could stand before the heavy artillery by which they are assailed, for a single year.

HUNGARY. A republic in southeastern Europe; before the World War (1914-18) a kingdom constituting with Austria the Austro-Hun-

garian Empire. It is bounded on the north by Czechoslovakia; on the east by Roumania; on the south by the Kingdom of the Serbs, Croats, and Slovenes (Jugoslavia); and on the west by Austria. The exact boundaries with Jugoslavia and Roumania are still to be settled by a mixed commission. Hungary has an area of about 36,000 square miles and a population (estimated Dec. 31, 1923) of 8,215,888. Before the World War its area was 109,216 square miles; its population, nearly 21,000,000. The capital and by far the largest city is Budapest (population about 930,000).

Historical Summary

Hungary's history may be traced back to the year 895, when the Magyars, settled in Pannonia, began their marauding expeditions into neighboring countries, which ended in their overwhelming defeat at the Battle of Lechfeld (Aug. 10, 955). Stephen I, known in history as "the Saint," introduced Christianity, and as a reward, was crowned King by the Pope. His reign, lasting from 997 to 1031, firmly established the Hungarian Church and the Hungarian State. He made no attempt, however, to consolidate into a united nation the diverse races living under his rule. After an unsettled period of about 40 years Ladislaus I came to the throne, and he was succeeded by Coloman, or Kalman (1095-1116). Both of these monarchs proved to be worthy followers of St. Stephen. The boundaries of the kingdom were protected; law and order was enforced; and trade and agriculture were developed. During the reign of Andrew II the so-called "Golden Bull" was promulgated (1222). This has been called the *Magna Carta* of Hungary, and in many of its provisions it strikingly resembled the charter granted to the English by King John. For hundreds of years Hungary was at war with her neighbors, and a more or less chronic condition of conflict between the kings and barons existed. It is impossible, in the space available for the present article, even to summarize the events of the reigns of the many monarchs who occupied, or attempted to occupy, the Hungarian throne. The reader is referred to the "Encyclopaedia Britannica" (11th ed., vol. xii; 12th ed., vol. xxxi) which gives the history *in extenso*.

After the World War

Toward the close of the World War the Austro-Hungarian Monarchy split up into independent groups. On Oct. 31, 1918, a revolution broke out in Hungary; King Karl abdicated on Nov. 13; and on Nov. 16 the country was proclaimed an independent republic (Hungarian People's Republic), Count Michael Karolyí becoming Provisional President. A Provisional National Assembly supplanted the two houses of the Legislature. On March 22, 1919, the Karolyí *régime* was superseded by a soviet government, under Bela Kun. With the assistance of the Roumanian army this government was driven out and a Socialist government, under Julius Peidel, was placed in power (1919). On Aug. 7 an administration, with Archduke Joseph as Provisional President, came into office, but shortly afterward the Archduke resigned. On March 1, 1920, Admiral Nicholas von Horthy, of Nagybánya, was appointed Regent of Hungary by the National Assembly — a single chamber which superseded the two houses of the former Parliament. Ex-King Karl made two unsuccessful attempts to regain the throne in 1921.

Under the scheme for the financial reconstruction of Hungary a commissioner-general is appointed by the League of Nations, and Mr. Jeremiah Smith, of Boston, U. S. A., now holds this office. A recent report by him showed that for the fiscal year ended June 30, 1925, Hungary "had a surplus of revenues over expenditures, and the Government estimated for the current year a surplus of $5,571,000" (*Current History Magazine*, October, 1925, p. 133).

Industries and Resources

The chief industry is agriculture, the soil being exceptionally fertile and producing a large variety of crops. Hungary is one of the chief wheat-growing countries of Europe. Maize, potatoes, and grapes are other important products. The manufacture of sugar, hemp, and flax, also, is extensive. The country is very rich in minerals, which include gold, silver, mercury, copper, iron, lead, zinc, antimony, etc. Coal is mined to the extent of about 7,700,000 tons annually. About 2,715,000 acres are under forest.

Wine- and Beer-production Restricted

Hungary has long been noted for an internationally known wine, its TOKAY, produced in a mountainous district of which the town of Tokay is the center. The choicest variety of this wine is made from the Furmint grape. The commonest kind of Tokay is the Ausbruch. In 1922-23 there were 546,670 acres under vines, yielding 102,085,500 gallons of grapes. Of wine 170,000 quintals were exported. Before the World War Hungary produced annually 71,346,000 gallons of wine. According to the "Encyclopaedia Britannica," the annual output in the new Hungary was reduced to 43,524,800 gallons. Simon ("Blood of the Grape," London, 1920, p. 161) gives the yield for 1918 as 46,200,000 gallons.

Dr. Julius Donath, writing in the *International Review against Alcoholism* (No. 5, 1924, pp. 272-275), says that in the division of its territory after the World War the regions where the best wines were produced were lost to Hungary. Economic necessity led to the plowing up of the vineyards in many regions, especially in Somozyer. The Government restricted production by forbidding the planting of vineyards on land suitable for cereal crops or where no vineyards had previously existed. For eight years after the World War, Dr. Donath says, an economic blockade was maintained around Hungary; and because of the inability to send wine abroad, the people, especially the farmers, used more at home. The Hungarian is a heavy drinker, able to consume almost incredible quantities of intoxicating beverages without showing any effect from them.

The production of beer, also, has been greatly reduced since the War. It, too, could not be exported, and the consequent lack of demand led many breweries to discontinue production. Two of the largest breweries in the country have turned to the manufacture of malt products and chocolate, and another is making bread, cattle feed, etc. In 1922 there were taxed 353,534 hectoliters of beer; and in 1922-23 the quantity of absolute alcohol taxed was 180,432 hl., the dilution of which four times would give 72,172,800 liters of 20-percent beverage spirits, the whole of which was consumed in Hungary. Dr. Donath estimates that the

total sum expended yearly by the Hungarians for alcoholic beverages is, at least, 250,000,000 gold crowns. He says: "It has been practically impossible to obtain an accurate estimate of the consumption of alcoholic beverages in Hungary."

A definite movement against alcoholism in Hungary began at the opening of the nineteenth century, owing specially to the action of Professor Forel, of Switzerland, who induced some medical men in Hungary to institute Good Templar lodges. In its early years the movement made excellent progress, and the International Congress against Alcoholism, held at Budapest in 1905, stirred the whole of Hungary to fight against the liquor traffic. The Minister of Public Instruction, in particular, took a great interest in the question, introducing, if not regular, at least occasional, temperance teaching in the schools.

Antialcohol Movement

Another great asset in the movement was the Museum of Social Hygiene, which had a very good antialcoholic section and which sent special temperance exhibits into the provincial towns. During the World War the movement stopped completely; and it was very difficult to start it again after the cessation of hostilities, the more so that Hungary was devastated by civil war and by several revolutions. At the present time (1926) the economic condition of the country, which has lost more than half its previous territory, is still bad so that neither the Government nor private individuals can make the necessary sacrifices for an organized fight against alcoholism. However, the movement is again beginning to be felt as an important factor in the life of the country. The Good Templars, the Blue Cross Society, the Society of Abstaining Physicians, and an active Working Men's Temperance Society are all at work; and what they accomplish is quite remarkable, taking into account the poverty of their resources. It is to be regretted that their paper, with its bold title "Prohibition," which was issued for a year, was not able to continue publication owing to lack of funds.

What makes the fight against alcoholism in Hungary the more difficult is the fact that the vineyards are an important source of income for many people, and the production of non-alcoholic grape-juice is not so popular as one could wish. The Hungarian Government is, however, watching the movement, and has placed the University laboratories at Budapest at the disposal of investigators who are seeking the best methods of producing non-alcoholic beverages.

The following are the principal temperance organizations in Hungary:

Kék kereszt Egylet ("Blue Cross Society"), founded in 1897, has three sections in Budapest and eleven in the province, and a total membership of about 1,000. The officers are: President, Dr. Johann Deak, of Sopron; secretary, Domoros Kristof, of Budapest. The Society publishes a monthly organ, *Jozansag* ("Sobriety").

Magyar Alkoholellenes Egyesület ("Hungarian Antialcohol League"), founded in 1903; its president is Dr. Alexius Szöts, of Budapest.

Az Altalanos Közjotékonysagi Egyesület Alkoholellenes Szakostalya ("Antialcohol Section of the Society for the People's Welfare"), founded Jan. 10, 1904, at Budapest. Its officers are: President, Countess Albert Apponyi; secretary, Dr. Martin Lanyi; and its headquarters are at Rath György utca 18, Budapest 1.

Neutraler Guttemplarorden ("Neutral Order of Good Templars"), founded in 1905, has two active lodges, one in Budapest and one in Rakospalota. Its officers are: President, Dr. Julius Donath, Budapest; secretary, Dr. Adalbert Robitsek, Budapest.

Abstinens Orvosok Egyesülete ("Society of Abstaining Physicians"), founded in 1908, has 32 members in Budapest and 20 in the province. Its officers are: President, Dr. Julius Donath; secretary, Dr. Ludwig Földes, Budapest.

Alkoholellenes Munkassövetség ("Society of Abstaining Workmen"), founded in 1909, has two sections in Budapest, one in Rakospalota, and one in Csepel, with a total of 360 members. The secretary is Eugen Boros, of Budapest. The Society publishes a monthly organ, "*Munkássport és Egészégügy* ("Workman's Sport and Health Affairs").

Alkoholellenes Egyesületel Orszagos Ligaja ("National League of Temperance Societies"), reorganized in 1922 under the leadership of Countess Albert Apponyi as president. Its headquarters are at Eötvös utca 3, Budapest VI, and the official organ, *Szesztilalom* ("Prohibition"), is published monthly.

Beside the above-mentioned organizations the Methodists and Baptists have church temperance societies which work on the same basis as that of the Blue Cross Society. The Methodists have established a temperance tavern at Dob utca 70, Budapest VII.

In October, 1924, Mr. William E. ("Pussyfoot") Johnson, representative of the World League against Alcoholism, visited Hungary on the invitation of the various temperance organizations in that country. He found that "the very hopelessness of this [the financial] situation has given an impetus to the temperance reform that it never had before." His addresses on the results of Prohibition in America were listened to by crowded meetings everywhere. He considered that "the most significant development of all is the action of the trade-unions of Hungary at their last convention, held in Budapest on Aug. 28. On that day the convention passed a resolution committing the whole labor movement in Hungary to a fight against alcoholism."

Trade-unions to fight Alcoholism

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HUNGERFORD, ADRIANNA (BALDWIN), American temperance worker; born at Short Tract, N. Y., Oct. 15, 1858; educated in the public schools and at the State Normal School, Geneseo, N. Y. In 1879 Miss Baldwin married Dr. Edwin Hungerford of Dansville, N. Y. In 1886 Doctor and Mrs. Hungerford settled in Boulder, Colorado, and ten years later (1896) they removed to Denver, where Mrs. Hungerford still resides.

Although born and reared where there were no saloons and where drunkenness was rare, in early life she had conceived a horror of the saloon and all the associations of the liquor traffic; and after becoming a resident of Colorado Mrs. Hun-

gerford joined the Woman's Christian Temperance Union, and became actively engaged in temperance work. She served as treasurer of the local Union at Boulder, and then as president of the Denver Union. She was later elected State superintendent of Legislation and Christian Citizenship, and among her activities in this position

MRS. ADRIANNA HUNGERFORD

was a compilation of the State laws relating to the liquor traffic, with a view of making clear to the citizens in general and to women in particular what they might do under the law to protect themselves against the saloon evil. She was elected vice-president of the State Union in 1902, and president in 1904, which office she still (1926) holds.

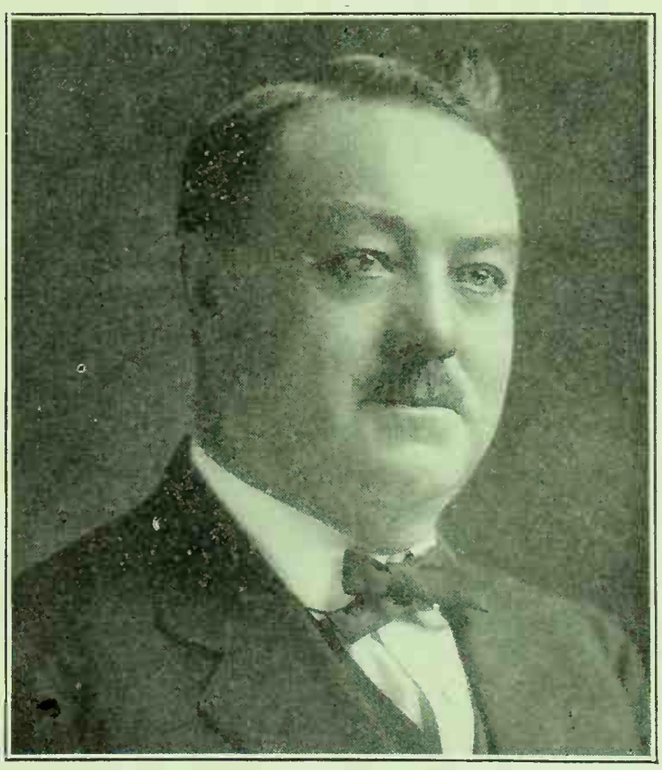
Mrs. Hungerford has led the women of Colorado in three State-wide campaigns: the first in 1912, an educational and preparatory one for Constitutional Prohibition; the second in 1914; and the third in 1916. She has also had a prominent part in committee work in the National W. C. T. U. She has specialized on legislation and law enforcement, and she maintains close relationship with the State and Federal enforcement officers.

HUNT, EMERSON EDDY. American clergyman and temperance advocate; born at Gallipolis, Ohio, Feb. 24, 1871; educated at Gates College, at Lawrence College, Appleton, Wis., and at the Chicago Seminary of Science (Litt. B. 1907). He was ordained to the ministry of the Methodist Episcopal Church in 1899, and has served pastorates in Nebraska, Wisconsin, Iowa, Illinois, and South Dakota. He is a member of the Dakota Annual Conference, and has been superintendent of the Deadwood District, and financial secretary of Dakota Wesleyan University and of Chaddock College.

After serving an apprenticeship of some years in various lines of temperance work, Hunt was appointed assistant superintendent of South Dakota Anti-Saloon League in October, 1915, and served in that capacity until February, 1917, when he was elected superintendent of Idaho Anti-Saloon League. On Feb. 13, 1918, he was elected superintendent of the Anti-Saloon League of South Dakota and served till 1921. From 1921 to 1923 he was supervising Federal Prohibition agent and divisional chief of different districts throughout the United States. At the present time (1925) he is superintendent of the Watertown District of the Methodist Episcopal Church.

HUNT, JAMES WILLIAM. Australian business man and temperance worker; born at Wandsworth, Surrey, England, Oct. 4, 1839; died at Melbourne, Victoria, Aug. 30, 1913. In 1852 he emigrated with his parents to Australia, where the next year both of his parents died, leaving him, the eldest of four children, the responsibility of caring for all of them. He was employed first at Bendigo and later at Castlemaine. He then joined the commercial staff of the *Melbourne Age*, which he left in 1871 to establish the Modern Permanent Building Society, with which he remained for more than 30 years. He also became manager of the Fourth Victorian Building Society, remaining in that position until his retirement from business in 1911.

Hunt became interested in the temperance movement in 1880, being one of the earliest subscribers to the Victorian Alliance for the Suppression



REV. EMERSON EDDY HUNT

of the Liquor Traffic. He was made chairman of the Executive Committee of the Alliance in 1883, later becoming president, and serving in the two positions for 28 years, during which time he performed his duties with great conscientiousness. His whole time was devoted to advocating the case of restrictive legislation by the will of the people, and he refused to enter political life, adopting as his motto, "This one thing I do." As a result of his personal inquiries into the liquor question he

became a total abstainer; and he supported every branch of temperance work in Australia with personal and financial assistance, his faithful services in the cause placing him in the front rank of temperance reformers in that country.

The most interesting event in Hunt's temperance career took place in 1906 during the passing of the Amending Licensing Bill, now known as the "Act of 1906." For many months prior to that event he had given his entire attention to that measure, as the Alliance had been waiting for sixteen years for the opportunity to get a local-option bill passed. The bill came up in the session of 1906, and after a stormy discussion was passed in the early morning hours of Dec. 22, at a continuous sitting of the Legislature of 22 hours. Hunt remained present during the entire debate, encouraging the members to remain faithful to their temperance pledges. Although the Act did not give all that was expected by the temperance advocates, it secured acknowledgment of the right of the people to determine for themselves whether intoxicating drinks should or should not be sold. Hunt considered the passing of the bill as the crowning act of his work.

HUNT, MARY HANNAH (HANCHETT). American pioneer in scientific temperance education in schools; born at Canaan, Conn., July 4,

MRS. MARY HANNAH HUNT

1830; died in Boston, Mass., April 24, 1906. Her birthplace and later childhood home were in the Connecticut hills in the Litchfield country where Dr. Lyman Beecher's battle against intemperance early began. Miss Hanchett's paternal grandmother reared her sons to fear God and abhor strong drink, and one of these sons, Miss Hanchett's father, was one of the vice-presidents of the Litchfield County Temperance Society.

At sixteen years of age Miss Hanchett was teaching a country school with marked success; and she then came under some of the best instruction

available to young women of her time, first at Amenia Seminary, Amenia, New York; later, at Patapsco Institute, near Baltimore, Md. In the midst of her educational preparation she spent a year as governess on a Virginia plantation. Following her graduation (with honors), from Patapsco Institute, she taught successfully there until her marriage (Oct. 27, 1852) to Leander B. Hunt, of East Douglas, Mass. (d. 1887).

Early Years

Duties of home life and motherhood claimed Mrs. Hunt's attention for the next two decades; but in church, community, and social interests "her fine education, rare natural and acquired qualifications, forcible utterance, and preeminent ability to impress other minds gave her a place as a recognized leader."

In the late sixties and early seventies a deepened religious experience resulted in "a great hunger to do more for the Master," which at first found expression in enlarging religious teaching in her home community and surrounding towns. Meanwhile Mrs. Hunt's attention was attracted by some works, those of Dr. (afterward Sir) Benjamin Ward Richardson and others, dealing with the physiological effects of alcohol. As she read, conviction grew that if these facts were true, everybody should know them. Erroneous ideas about alcohol were so widely held that it was not strange that progress was slow in getting rid of the evil, to extirpate which in a republic it was requisite that a majority of the citizens be convinced of the necessity of abolishing it. The only way to reach the majority, she saw, was by the instruction of youth in the public schools before drinking habits were formed; and she began public speaking on this subject in her own town. Her fresh and convincing treatment of the alcohol question brought almost instant demand for her services elsewhere in Massachusetts, and pulpits were opened to her in which no woman had ever spoken.

Becomes Public Speaker

Searching for books to bring facts to the schools, she found, in 1878, B. W. Richardson's "Temperance Lesson Book," and secured its introduction into the schools of her home town, Hyde Park, Mass., and other towns and cities. She learned that before 1876 the National Temperance Society had passed resolutions favoring teaching children these facts. The National Woman's Christian Temperance Union at its organization in 1874 had declared itself in favor of such instruction, but had been feeling its way for methods, when, in 1879, Mrs. Hunt took to its national convention her "concern" and plan for the introduction of temperance books into the regular subjects of study in the public schools. The convention formally adopted the plan, and Mrs. Hunt was made chairman of a "Committee on Temperance Textbooks in Schools and Colleges" to put the plan into action. In 1880 the National W. C. T. U. created the Department of Scientific Temperance Instruction in Schools and Colleges; Mrs. Hunt was appointed superintendent; and she continued as such until her death.

Mrs. Hunt now became the genius of the new movement. It was early apparent that something more than moral arguments would be necessary to persuade school boards to introduce this instruction. "We teach what the law requires; if

only it required instruction about alcohol we could provide for it," was the polite excuse frequently given. Mrs. Hunt secured the cooperation of influential men and women, and, with the indefatigable assistance of the W. C. T. U., led a campaign that, beginning with Vermont in 1882, had by 1902 secured a law in every State and in the Territories, requiring instruction in the nature and effects of alcohol and other narcotics, as a part of physiology and hygiene. The laws varied in wording, but this was the core of them all. Thus the door was opened not only to compulsory temperance instruction, but also to general hygienic instruction—a new feature in primary and elementary schools.

Campaign for Temperance Instruction

The laws were not won without hard legislative battles, many of which Mrs. Hunt personally managed with her rapidly developing powers of leadership. In 1886 she secured from Congress a law requiring temperance instruction in "all schools under Federal control," which covered not only the public schools of the Territories but Indian schools and the Military and Naval Academies. In her speech in behalf of this bill before the Judiciary Mrs. Hunt voiced this prediction: "The day is surely coming when from the schoolhouses all over the land will come trained haters of alcohol to pour a whole Niagara of ballots upon the saloon."

Mrs. Hunt's success in winning this Federal law, which up to that time was the strongest temperance education law enacted, brought an invitation to return to Washington in 1888 to assist in the effort to pass the bill of Senator Henry Blair for Federal aid to public schools. Although the bill passed the Senate, the opposition in the House was able to prevent its coming to a vote.

Secures Temperance Education Law

Along with original enactments of State temperance education went laws strengthening legislation to close up loopholes, and this brought about some of the most difficult legislative experiences, in which more than once Mrs. Hunt snatched victory out of apparent defeat.

While carrying forward this legislative part of her work, Mrs. Hunt was traveling thousands of miles annually, addressing public audiences in all parts of the country with the aim of building public sentiment in favor of temperance instruction and of the enforcement of the temperance education laws. She spoke at summer schools, normal schools, and teachers' institutes, instructing teachers as to the importance of such instruction and outlining methods of imparting it. In 1894 she inaugurated for teachers a small publication entitled *Science Temperance Monthly Advices*, later the *School Physiology Journal*, of which she was editor until her death. Copies of this were sent by the W. C. T. U. to several thousand schools.

At the same time a new school literature had to be created and developed. The passage of temperance education laws by large States like Pennsylvania and New York led publishers to assume that there would be a market for such books; but early experiences were disappointing. Authors had to be found who both understood the health and temperance facts and also how to present them attractively to pupils of successive grades. Mrs. Hunt was finally compelled to take up the matter herself. She secured authors and publishers for the "Pathfinder Series," three books in which, for the first time in school history, graded texts presented the truths of personal health and those relating to alcohol and other narcotics. In the publishers' rush of books to the market, many were badly written, poorly graded, or did not teach the full truth about alcohol and other narcotics. "No matter how good the law," said Mrs. Hunt, "if the facts against drink are not in the books that follow this law into the schools, our object is defeated." In 1887 she organized a petition to publishers which was signed by more than 200 leading citizens, including members of Congress and boards of health, chemists, physicians, public-school superintendents, and college presidents and professors. It requested publishers and authors to bring their books on this subject into conformity with modern scientific facts; and stated that to this end the books should teach that alcohol is a dangerous and seductive poison; that beer, wine, and cider contain this same alcohol, which makes them dangerous drinks to be avoided, and that they are a product of fermentation which changes a food to a poison. The petition stated that the books should contain an adequate amount of this special teaching, and that they should be properly adapted to each grade.

Develops School Literature

A committee of physicians, educators, and ministers was formed to examine manuscripts and books; and to such of these as complied with the standard in the petition to the publishers indorsement was formally given. This enabled school boards and others interested to determine whether the books would be satisfactory as a medium of instruction.

Under this guidance a large increase in number and improvement in quality took place. The national work had begun in 1879 with only two books available, Richardson's "Temperance Lesson Book," to which was added in 1880 "Alcohol and Hygiene," written by Miss Julia Colman at Mrs. Hunt's request. At the time of Mrs. Hunt's death there were over 40 indorsed books, suitable for various grades, issued by nearly a dozen publishing houses. Thus, in addition to her legislative and field work, Mrs. Hunt had been responsible for bringing into existence a new line of school literature.

Increase of Temperance Text-books

The work with the text-books necessitated careful study of the facts not only concerning alcohol and other narcotics, but concerning general hygiene, as it was necessary that the books should bring to the children the facts which the newly developing movement of "preventive medicine" was beginning to emphasize. In order to get the data, Mrs. Hunt set up a research department, collecting from the scientific and especially medical, literature of all the leading nations the facts as they appeared. She not only put the material thus collected at the service of text-book authors, but made it the basis of instruction in her public addresses and in the many articles and educational leaflets sent out from her office. The teaching of the text-books sometimes met active opposition, and in such contests Mrs. Hunt drew for supporting evidence from the data which she

had gathered. Her exhibits of temperance education laws, methods, text-books, and literature were awarded medals and diplomas at the World Expositions in Paris (1890), Chicago (1893), and St. Louis (1904).

Mrs. Hunt now reached out to other countries. By 1888 correspondence with heads of governments and friends of temperance had developed sufficient interest to warrant the establishment by the World's W. C. T. U. of a Department of Scientific Temperance, of which Mrs. Hunt was superintendent until her death. American text-books were translated into Hawaiian, Chinese, Japanese, and Norwegian by 1891, and her influence was at work in more than a dozen countries in four continents. In 1893 Mrs. Hunt visited Canada and assisted in securing in Nova Scotia the first temperance education law in the British Empire. In 1897 she attended the Sixth International Congress against the Abuse of Alcoholic Drinks, held at Brussels, where she gave an address on temperance education and had for distribution a history, which she had written, of the work to date, "An Epoch of the Nineteenth Century." In 1903 she attended, at Bremen, Germany, the Ninth Congress, known as the "International Congress against Alcoholism," where her address on "Scientific Temperance Education in the Public Schools a Preventive of Alcoholism" made a profound impression. Following this Congress Mrs. Hunt spent some weeks in Germany interviewing educational officials and publishers for promoting temperance education, and was invited by the Empress Augusta Victoria to the Marble Palace in Potsdam to give information concerning the principles and importance of this work. A few weeks later she had interviews and conferences in Great Britain, which resulted in a petition (1904) to the educational authorities, signed by more than 16,000 physicians, asking that health and temperance instruction might be introduced into the schools of Great Britain.

Mrs. Hunt's Work Abroad

Mrs. Hunt's plans, addresses, and reports were statesmanlike in outlook, fervently patriotic, and world-wide in sympathy. The fundamental and motivating power of her intense and fruitful activity was the belief in a divine plan for mankind which alcohol must not be allowed to mar, coupled with the conviction that through the children the race would be saved.

The Physiological Sub-Committee of the Committee of Fifty, in its report of 1903, bitterly attacked the existing system of requiring scientific temperance instruction in public schools, both as to content and method.

Mrs. Hunt's writings included: "A History of the First Decade of the Department of Scientific Temperance Instruction in Schools and Colleges of the Woman's Christian Temperance Union," 1890, 3d ed. 1892; "An Epoch of the Nineteenth Century," 1897; "An Appeal to Truth," 1900; "Reply to the Physiological Sub-Committee of the Committee of Fifty," 1903.

HUNT, THOMAS POAGE. American Presbyterian clergyman and temperance pioneer; born in Charlotte County, Virginia, Dec. 3, 1794; died in Wyoming Valley, Pennsylvania, Dec. 5, 1876. Illness in infancy resulted in his being slightly deformed. He was graduated at Hampden-Sidney College, studied theology, and was licensed to preach in 1824. In 1827 he emancipated his slaves, voluntarily passing from affluence to poverty. In 1833 he was a delegate to the Presbyterian General Assembly. From 1840 to 1845 he was agent for Lafayette College. In 1850, after holding several pastorates in Virginia and North Carolina, he accepted the position of agent for the North Carolina State Temperance Society. He removed in 1856 to Philadelphia, and in 1859 to Wyoming Valley, Pa., where he made his home for the remainder of his life.

One of Hunt's theological tutors, Dr. John B. Rice, had interested him in the temperance reform in 1822, and he became a pioneer in the temperance lecture-field, traveling through Pennsylvania and adjacent States. It was Hunt who induced Dr. Charles Jewett to become a public advocate of temperance. Hunt also originated the Cold Water Army among children, and circulated what was probably the first children's pledge of total abstinence. His exposure of frauds in the liquor traffic, published in 1839, created a great stir. He had procured from London a number of brewers' guides and receipt-books, and his revelation of some of the secrets of the trade both shocked the consumers and disgusted the venders of alcoholic beverages.

REV. THOMAS POAGE HUNT

At the outbreak of the Civil War, although advanced in years, Hunt entered the army as chaplain of a Pennsylvania regiment. In this position he was enabled to reform many soldiers from the drink habit. In later years he was familiarly known as "Father Hunt." He denounced the liquor-seller rather than the drinker, some of his utterances being almost furious. The following passage, recorded by Dr. John Marsh, in his interesting book "Temperance Recollections," p. 137, is typical:

> But what were the rights of the liquor-seller? The same as the rights of any other man, the right to carry on his business without injury to others, and none other. If he can carry on his business without injury to others,

he may do so. But can he? The liquor-seller may say he has a right to carry it on, provided he makes good the damage that his poison does. I say to him, "You cannot do it if you try. You cannot bring back the dead from the grave and the damned from hell, put there by your business. You cannot dry up the widow's tears, nor be the father to her children, as he was before he fell in among you. The liquor-sellers' business cannot wipe away from the country the disgrace of their business, nor remove its curse from the land. Your business has filled hell with groans unutterable and despair never dying, while the earth has been heaving and mourning and groaning, filled with the widows' and the orphans' voices, from the time your business has commenced to the present moment; and you cannot deny it.

The reasoning which led Hunt to adopt this attitude is best given in his own words:

In various period of the Reformation classes of men, differing much, both in motive and action, have occupied and cultivated the temperance field. The old pledge men had many, whose only aim, was, to diminish the victims of intemperance. The teetotallers desired the reformation of the drunkard, as well as the saving the young from the beginning of evil. The Washingtonians cared most for drunkards and desired to save them by moral suasion alone. The LEGAL men cared much for drunkards, but more for those who, unoffending themselves, suffered most from the intemperance of others. If all these motives could be embraced by those who desire to see the land freed from intemperance, the work would soon be done. I confess that all these motives were not duly appreciated by me in the beginning. I longed most to be called "the drunkard's friend." And strange as it may sound, I heard the news that a drunkard was near me, as a war-horse snuffed the battle. I felt a kind of strange joy in the opportunity of being an instrument in leading him to happiness and to God. As I progressed in my labors, I began to feel, more than I formerly did, for the young, whom I once saw virtuous and upright, but who were falling into the dark paths of the destroyer. Sympathy for the drunkard and for the tempted moderate drinker, brought me often into the circle of those who wept in consequence of the sinning of others. Then, I began to feel for those who drank none, but suffered most.—*American Temperance Magazine,* i. 206.

Dr. Theodore Cuyler, in a paper on "Pen-jottings of Early Temperance Reformers," read before the Centennial Temperance Conference at Philadelphia, Pa., in 1885, gave the following interesting description of Hunt:

The first congregation in which I ever tried my 'prentice hand at preaching was in the Wyoming Valley, on the banks of the Susquehanna. In the little church —near the battle-field—every Sunday afternoon, was a dwarfish old man with a hump-back, and a merry mouth, and a pair of old-fashioned spectacles thrown up over his bald head. His character was as unique as his appearance. Through all that countryside every man, woman, and child knew Father Hunt—or "Uncle Tommy Hunt." His warm generous heart drew everybody's love; his racy humor excited everybody's laughter. When on the platform he spared nobody who came within range of his archery, and was often quite too free in his personalities; there was a peculiar style in which he used to pronounce the word "liquor-seller" that Gough himself could not surpass for dramatic effect. His merciless exposures of the liquor-traffic sometimes aroused its supporters to assail him by hurling abusive epithets and occasionally a volley of eggs which had survived their usefulness. On one occasion, while addressing an outdoor assemblage in Wilkesbarre, he suspected a design to mob him. He did not wait for the rabble to fire the first shot. "I expect," cried the old hero, with a droll twist of his countenance, "that some of you are going to mob me. An hundred or more of you brave and able-bodied men are going to attack a little, old, hump-backed minister of God, like me. That is a rum-seller's *courage* —an hundred to one! I hear that you are going to throw eggs at me. If so, pray go over to my farm and get *good* eggs, and don't perfume this atmosphere by throwing such unmarketable eggs as you will find at ——'s grog-selling grocery." This sally of fun convulsed the crowd with laughter and disarmed his opponents. The stories of Father Hunt's sharp retorts are legion. He delighted in a "set-to" with hostile auditors, and was always an overmatch for them. One night I was awakened out of sleep by his loud calling out under my window—"Brother Cuyler! I have been over to W—— and had the royalest time in the world. I gave the rum-sellers one of the completest drubbings they ever got." And away he rode, laughing most heartily.

Yet this rough satirist, who could conquer a rabble with his "horseplay," was in the pulpit one of the most tender and pathetic of preachers. . . . The early days of the Temperance reform produced some unique characters—but none more keen, courageous, and unanswerable than the Rev. Thomas P. Hunt.—"One Hundred Years of Temperance," p. 144, New York, 1886.

HUNT, WILLIAM GEORGE. Canadian business man and Prohibition advocate; born at Cammington, Ontario, Canada, Nov. 30, 1867; educated in the public schools and at Toronto Collegiate Institute; taught school from 1887 to 1890, when he entered the employ of the Massey Harris Company, Montreal, becoming the Alberta manager for that firm in 1904. He joined the Royal Templars of Temperance in 1894; also becoming a member of the Alberta Temperance and Moral Reform League, serving the latter organization in various capacities, including several terms as president. In 1919 he was made honorary president. He is president of the Lord's Day Alliance for Alberta. In 1905 he was chosen president of the Calgary Young Men's Christian Association, and he retained that position until 1910. Since the latter year he has been engaged in private business at Calgary. His active efficiency in the Prohibition cause is indicated by the fact that in the campaign of 1915, the liquor men several times threatened to dynamite his home. He has been elected a member of every session of the Methodist General Conference for the last twenty years, serving on the special Committee on Temperance and Moral Reform.

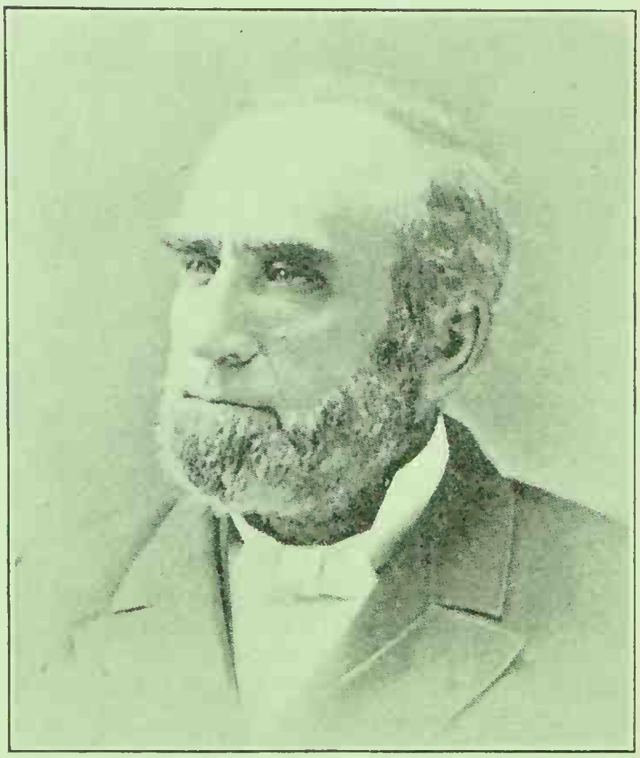
HUNTER, Sir GEORGE BURTON. English ship-builder and temperance advocate; born at Sunderland, Durham, Dec. 19, 1845; educated privately. Early in life he served an apprenticeship with W. Pile, Hay & Co., ship-builders, Sunderland. Afterward he was for two years with R. Napier and Sons, Glasgow. On April 15, 1873, he married Anne Hudson, of Whitby, Yorkshire. In 1874 he, with S. P. Austin, founded the ship-building firm of S. P. Austin and Hunter. In 1880 he became the principal partner in C. S. Swan and Hunter, Wallsend-on-Tyne, now Swan, Hunter and Wigham Richardson, Ltd. He is also director of Newcastle-upon-Tyne Electric Supply Co., Ltd., and is interested in other prominent concerns.

Hunter has been an ardent temperance worker for more than half a century, having joined the General Havelock Lodge of the Independent Order of Good Templars in 1872, and being the only charter member now living. In 1884 he was elected a vice-president of the United Kingdom Alliance and, with the exception of the Marquis of Normanby, is the senior of the vice-presidents. Since 1916 he has been honorary treasurer of the United Kingdom Alliance and president of the National Temperance Federation.

In 1905 the degree of D.Sc. was conferred upon him by the University of Durham and in 1918 he was created K.B.E..

HUNTINGTON, DeWITT CLINTON. American Methodist clergyman, educator, and Prohibition advocate; born at Townshend, Vt., April 27, 1830; died at Lincoln, Neb., Feb. 8, 1912. He was an alumnus of Syracuse University, N. Y., which conferred upon him the honorary degrees of D.D. (1874), LL.D. (1900), and L.H.D. (1906). He received the D.D. degree from Genesee College (1860) also. He was twice married: (1) In 1853 to Mary E. Moore, of Chelsea, Vt. (d. 1866); and (2) in 1868 to Frances H. Davis, of Rochester, N. Y.

Huntington entered the ministry of the Methodist Episcopal Church in 1853, becoming pastor at Rochester, N. Y. (1861-71), presiding elder (1871-73), pastor as Syracuse (1873-76) and Rochester (1876-79), presiding elder (1879-82), pastor at Bradford, Pa. (1882-85), Olean, N. Y. (1885-89), and Lincoln, Neb. (1891-96), and presiding elder



REV. DEWITT C. HUNTINGTON

(1896-98). In 1898 he was elected chancellor of Nebraska Wesleyan University, at Lincoln, in that State, and served until 1908, when he became chancellor emeritus and professor of the English Bible. Huntington was nine times a member of the General Conference of his church, and was also a member of the Methodist Ecumenical Conference, held in London, England, in 1881.

Ardent and active in his support of the temperance cause from his youth, Huntington was elected a member of the Vermont State Temperance Convention when he was 21 years of age, and took an active part in the campaign that followed, which resulted in giving the "Maine Law" to Vermont. From that time onward he was identified with local, State, and national campaigns to the end of his life. He joined the Prohibition party in 1874, and was several times its candidate for important State offices and for Congress. Some of his published sermons on the liquor traffic attained wide circulation as campaign literature.

HUNZIKER, HANS. Swiss physician and temperance advocate; born at Attelwil, Aargau, Switzerland, Aug. 2, 1878; educated in the Gymnasium at Basel, and in the universities of Basel, Geneva, Zürich, and Heidelberg. He received the degree of M.D. in 1904. In 1907 he taught hygiene and social medicine at the University of Basel. He married Brunhilde Kramer (also an M.D.), of Leibstadt, Aargau, in 1907. From 1907 to 1911 he practised medicine in Basel, and since 1911 has been director of the Public Health Office in that city.

Hunziker has been active in temperance work, having been a member of several temperance societies. In 1896 he was president of Helvetia, abstinence society of the Swiss Middle School; in 1900 he was president of Libertas, the students' abstinence society of the University of Basel. From 1917 he has been president of the Swiss Society of Abstaining Physicians *(Verein Abstinenter Ärzte der Schweiz)*.

HURA. An intoxicating liquor mentioned in the "Avesta." It is identical with the *sura* of the Brahmans.

HURMERINTA, KARL VIKTOR. A Finnish clergyman and temperance advocate; born at Hattual Socken, Tavastehus, Finland, Feb. 11, 1870; educated in the Finnish Normal School and the University of Finland, Helsingfors (B.A. 1890; M.A. 1895; D.Theol. 1900). He was ordained to the ministry of the Finnish Evangelical Lutheran Church, at Åbo June 6, 1895, and subsequently served pastorates at Humppila Church, 1901-1919, and at Sörnäs, Helsingfors, from 1919.

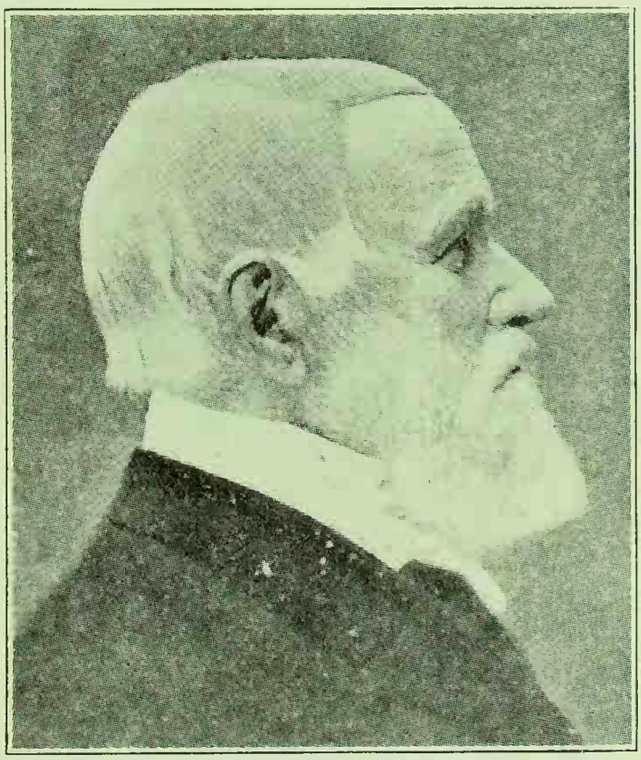
For many years Hurmerinta has been active in the temperance movement in Finland, having joined the Tavastehus Total Abstinence Society in 1885, of which he served as president from 1904 to 1907. He joined, also, Raittiuden Ystävät (Friends of Temperance), in 1901, of which he

REV. KARL VIKTOR HURMERINTA

has ever since been a member, serving as president in 1908, again in 1920, and continuously since the latter date. He has lectured on temperance in all the 30 towns and 118 land-communes in Finland, and he was a member of the committee which drew up the proposition for Finland's Prohibition law. He is the author of the book "Is Prohibition Pos-

sible in Finland?" and of a great many newspaper articles on temperance. He is editor of the temperance papers, *Kylväjä* ("The Sower"), and *Koti* ("The Home"), which latter journal has 9,000 subscribers. Hurmerinta has traveled extensively and visited many of the international antialcohol gatherings in Europe.

HUSS, MAGNUS. Swedish physician and pioneer investigator of the effects of alcohol on the human organism; born at Torp, Medelpad, Oct. 22, 1807; died in Stockholm, April 22, 1890. He was educated at the College of Hernosand, and at the University of Upsala (M.A. 1830). He afterward studied medicine (M.D. 1834). After some years devoted to practical studies at home he went abroad and studied in the universities of Paris, Berlin, and Vienna. Returning to Sweden he was appointed physician to the Infirmary of Serafim,



MAGNUS HUSS

and professor at the Caroline Institute, Stockholm. In 1860 he became director-general of the Lock Hospitals and Provincial Infirmaries of Sweden. For several years he was a member of the Diet, and King Oscar I granted him a patent of nobility.

Huss became a total abstainer at a time when the custom of drinking strong liquors was almost universally prevalent, and he brought to bear on the controversy concerning the nature of alcohol a wealth of scientific research which compelled wide attention. His notable work "Alcoholismus Chronicus" (Chronic Alcoholism) marked an epoch in Swedish medicine. The first part appeared in 1849; the second in 1854; and for this work the French Academy of Sciences conferred upon the author the Monthyon prize. The work was translated into several languages. At the Congress of Naturalists, held in Stockholm in 1851, Huss delivered an address on "The Desire for Brandy in Sweden, and How It Is Satisfied." The King, members of the Council of State, and a number of other important personages attended the lecture, which

made a profound impression, and expedited the passage of a radical measure abolishing the manufacture of spirits for domestic use. More than 100,000 copies of the above address were printed and circulated throughout the country, and it led to the establishment of many temperance societies, which have unceasingly continued the struggle against alcohol. Another of his widely circulated books was the "Temperance Testament," published by the Royal Temperance Committee in 1880. In the following paragraph Huss fittingly characterizes the legislation which authorizes the manufacture and sale of intoxicants:

> In a country where the amount of crime increases, where the prisons are filled with criminals, there is a cancer which eats at the deepest and noblest roots of the social system. This cancer in our country is brandy. Those responsible are the legislators who permit its manufacture and its use.

Huss was a total abstainer for 30 years, and his funeral was made, by thousands of his fellow citizens of Stockholm, the occasion of a temperance demonstration which has never been excelled in Sweden.

HUSSARDE, À LA. See À La Hussarde.

HUTCHINSON, ELIZABETH PATIENCE (OTIS). American Woman's Christian Temperance Union official; born at Brodhead, Wis., July 15, 1850; died at Portland, Ore. May 29, 1915. Miss Otis was educated at the Young Ladies Seminary, Austin, Minn., and the Normal College, Emporia, Kan. The family removed to Kansas in 1870, where she spent two years in teaching in the public schools. In 1872 she was married to Dr. A. M. Hutchinson, of Spring Valley, Minn. In 1902 Mrs. Hutchinson removed with her husband to Winfield, Kan., where she took an active part in temperance work and was especially effective in securing a better enforcement of the Prohibition law. She was successively president of the Seventh District, Kansas W. C. T. U., treasurer of the State W. C. T. U., and, in 1900, State president, serving until 1909, when she became treasurer of the National W. C. T. U. She retained that position until her death. Mrs. Hutchinson was active in various lines of church work, serving as temperance secretary of the Southwest Kansas Conference of the Methodist Episcopal Church, and as a steward of the local church at Winfield. She displayed rare ability in securing and managing the funds of the various bodies which she served as treasurer, and in other lines of work she was a capable and inspiring leader.

HUTCHINSON, WILLIAM. An Australian watchmaker and jeweler; born at Stawell, Victoria, in 1866; died Dec. 18, 1924. He was educated in the town public schools. At the age of twenty he removed to Warracknabeal, where he entered upon a successful commercial career. In 1902 he was elected to the Legislative Assembly of Victoria by the district of Borung. He rendered valuable services to the State; but in 1920, owing to the formation of a Country party, he was defeated for election. He then retired from political life.

Hutchinson had been trained in temperance principles as a member of the Band of Hope. He later joined the Order of Rechabites, and throughout his life he assisted in every form of temperance enterprise. By his death the cause of temperance reform lost a faithful adherent and a valued worker.

HUTCHISON, ROBERT ALDEN. American United Presbyterian minister and Anti-Saloon League speaker; born at Claysville, Pa., Feb. 8, 1862; educated in the public schools of Washington County, Pa., Canonsburg (Pa.) Academy, Westminster (Pa.) College, Monmouth (Ill.) College, and Xenia (Ohio) Theological Seminary. He holds the honorary degree of D.D. from Monmouth, Muskingum, and Grove City, Colleges. On Dec. 16, 1909, he married Miss Jean B. Stirling, of North Side, Pittsburgh, Pa. He was ordained a United Presbyterian clergyman in June, 1891, and was pastor of the Altoona (Pa.) U. P. Church from 1891 to 1907. Since 1907 he has been general secretary of the Board of Home Missions of the United Presbyterian Church of North America.

Hutchison was one of the organizers of the Pennsylvania Anti-Saloon League, and served for more than twenty years as a member of the State Board and Headquarters Committee of that organization. He is also a member of the National Board of Directors of the Anti-Saloon League of America, by which body he has been employed as a speaker for the past twenty years. In addition to being president of the Blair County, Pa., League for many years, he was one of the organizers and vice-chairman of the Keystone party of Pennsylvania (1910) and is chairman of the Allegheny County committee of the same. He now resides in Pittsburgh, Pa. Hutchison is the author of a volume entitled "Memory Talks on Spiritual Power."

HUTTON, RUPERT PERCY. American attorney and Anti-Saloon League official; born at Republican City, Harlan County, Nebraska, Jan. 14, 1876; educated in the public schools of East Troy, Walworth County, Wisconsin, and at Lawrence College, Appleton, Wis. (A.B., 1903; L.H.D., 1922). On Aug. 3, 1908, he married Miss Edith Roberta Sabin, of Milwaukee, Wis.

Hutton's early interest in temperance, and his efficiency in aggressive campaign work led to his appointment in July, 1904, as superintendent of the Milwaukee district of the Wisconsin Anti-Saloon League. He served ably in that capacity until June 1, 1909, when he was made assistant State superintendent of the West Virginia Anti-Saloon League, which post he held until April 1, 1913. During the famous campaign of 1912 in West Virginia, he had charge of the work in the northern half of the State, and was enabled to see his efforts rewarded in the adoption of Constitutional Prohibition. From April 1, 1913, to Dec. 1, 1914, he was assistant State superintendent of the Oregon Anti-Saloon League, after which he served for three years as State superintendent of that body. While acting as assistant State superintendent he was assigned to the management of the State-wide campaign in the summer of 1914, which resulted in the adoption of Constitutional Prohibition in Oregon. This was followed in 1915 by another State-wide campaign to defeat an amendment inaugurated by the brewers which permitted them to manufacture or import and sell direct to families an amount of beer sufficient for family use. Under Hutton's able leadership, a sentiment was created which defeated the measure at the polls in November, 1916. In July of the following year he was returned to Wisconsin to act as president and superintendent of the League in that State, remaining there until Feb. 15, 1923, when he became State manager of the American

Bond. From June, 1923, to February, 1924, he was State superintendent of the Massachusetts League, and from April, 1924, to January, 1925, he was engaged in special work for the national organization. Since Jan. 1, 1925, he has been acting State superintendent of the Rhode Island Anti-Saloon League, with headquarters at Providence. Hutton was for a number of years a member of the National Board of Directors of the Anti-Saloon League of America.

RUPERT PERCY HUTTON

HUXHAM'S TINCTURE. Name of a kind of medicated rum which was popular among women in the United States in pre-temperance-reform days.

HUXLEY, THOMAS HENRY. English biologist; born at Ealing, Middlesex, May 4, 1825; died at Eastbourne, Sussex, June 29, 1895. Though the son of a schoolmaster, he had little of school training. Referring to his earlier years Leonard Huxley, his son, in "Life and Letters of Thomas Henry Huxley," ii. 145, quotes his father as saying: "I had two years of a pandemonium of a school (between eight and ten), and after that neither help nor sympathy in any intellectual direction till I reached manhood." He became, however, a great reader, and at seventeen began regular medical studies at Charing Cross Hospital. Here, under the direction of Wharton Jones, the eminent physiologist, he was able to pass his first M.B. examination at the University of London, winning the gold medal for anatomy and physiology. His ability and promise at twenty years of age led to his appointment as post surgeon to H.M.S. "Rattlesnake," then about to start on a surveying expedition in the tropics. After spending four diligent years in observation and research, he returned to England in 1850 with a great harvest of materials, which served to lay the foundations of the revolution in zoological science which he lived to witness.

Resigning from the navy, in 1854, Huxley was appointed lecturer at the School of Mines. A most energetic public speaker, as well as one of the foremost masters of good English among the writers of his day, he was able to gain for his theories, within a few years, wide and distinguished consideration. Students flocked about him; he became a familiar figure on various lecture platforms; and his numerous contributions to scientific and other periodicals, together with his books, constituted a fascinating library of information and suggestion on topics never before so invitingly treated. In 1850, when only 25 years of age, he had been elected a Fellow of the Royal Society; from 1871 to 1880 he was one of its secretaries; and from 1881 to 1885 he was its president. From 1862 to 1884 he served on ten Royal Commissions, and filled with dignity and distinction more public positions than any other scientific man that has ever appeared in England.

Huxley was not a total abstainer; he partook of the common beverages sparingly and almost only in a social way, and frequently avoided dining out because of the harmful effects of wine upon his physical well-being. After his health began to fail, his physician, Sir Andrew Clark, required him to give up alcoholic drinks entirely. Writing to a friend in 1872, Huxley remarks: "By dint of living on cocoa and revalenta, and giving up drink, tobacco, and all other things that make existence pleasant, I am getting better." Replying to an inquiry concerning alcohol, addressed to him in 1889 by Mr. E. T. Collings, of Bolton, Huxley wrote as follows:

DEAR SIR:

I understand that you ask me what I think about "Alcohol as a stimulant to the brain in mental work?"

Speaking for myself (and, perhaps I may add, for persons of my temperament) I can say, without hesitation, that I would just as soon take a dose of arsenic as I would of alcohol, under such circumstances. Indeed, on the whole, I should think the arsenic safer, less likely to lead to physical and moral degradation. It would be better to die outright than to be alcoholised before death.

If a man cannot do brain work without stimulants of any kind, he had better turn to handwork—it is an indication on Nature's part that she did not mean him to be a head-worker. . .

But for no conceivable consideration would I use it [alcohol] to whip up a tired or sluggish brain. Indeed, for me there is no working time so good as between breakfast and lunch, when there is not a trace of alcohol in my composition.

HUXTABLE, GEORGE GELLARD. British Wesleyan minister; born at North Molton, Devonshire, England, Dec. 18, 1832; died in 1909. He was educated at a private school and at the Wesleyan Theological College, Richmond, Surrey. Following his graduation he was appointed by the British Wesleyan Conference to the Bahama Islands, where he spent fifteen years: seven in the city of Nassau, six on the Island of Eleuthera, and two in Dunmore, on Harbor Island. During his residence in the Bahamas a local-option law was passed by the legislature of the colony, very much resembling the Scott Act in the Dominion of Canada. Not a pledged teetotaler when he went to the Bahamas, his observations of the havoc wrought by the drink evil among both the white and the black populations, led him to take his stand with the total abstainers and to prepare to fight the great evil from that vantage-ground. In 1860 he married Claudia Spero Thompson, daughter of a Wesleyan minister residing in the Bahamas. Utilizing the awakened public sentiment following a most brutal murder committed by a drunken man, Huxtable organized a temperance society, in which, among others, 40 young men of the community pledged themselves to total abstinence. This society, the first of its kind in the Islands, is still (1926) active.

In 1870 Huxtable returned to England and had charge of the Maidstone, Kent, circuit. In 1873 he went to Canada, where, in connection with his pastoral work he continued his battle with the saloon evil. Joining the Sons of Temperance and the Royal Templars of Temperance, he was, also, for many years a member of the council of the Dominion Alliance. He took an active part in the campaigns for the passage of the Scott Act and for the Dominion and Provincial plebiscite. Retiring from pastoral work in 1903, he was appointed secretary of the Quebec Branch of the Dominion Alliance, and continued to the end of his life his aggressive warfare against the liquor traffic.

HUYEMBO or **PUEMBO.** A liquor made from millet by the Zulus (see Morewood, "History of Inebriating Liquors," p. 268). It is probably the same beverage as tchwala. See KAFIR BEER.

HVIDSTEN, JOHAN. Norwegian journalist and temperance advocate; born at Ramnes, Norway, Jan. 27, 1877; educated in the public schools. He engaged in journalistic work in Skien, 1897-99, in Christiania, 1899-1901, in Drammen, 1901-13, and again in Christiania, 1913-16. He married Mathilde Olsen, of Skien, in 1901. In 1916 he was appointed by the Norwegian Government chief inspector of the Employment Offices and Unemployment Insurance in Norway, and has administered those branches under the Department of Social Affairs.

Hvidsten became interested in temperance work in early life, joining the International Order of Good Templars in 1895; and since 1905 he has served as a member of the executive of the Grand Lodge of Norway. In 1918 he became Grand Chief Templar of the Grand Lodge, which position he still holds. In the same year he became a member of the Executive of the United Temperance Societies of Norway, the political organization for temperance work in that country. He was the representative of the Norway Grand Lodge to the several sessions of the International Supreme Lodge of the I. O. G. T. held at Hamburg (1911), Christiania (1914), Copenhagen (1920), and London (1923). He is, also, a member of the General Council of the World League Against Alcoholism.

HWA CHU'EN. See TS'AI MEI.

HYDRATE OF CHLORAL. See CHLORAL.

HYDROMEL. A liquid compounded of honey and water. It was known, also, as "metheglin" and "mead," and was a very ancient drink.

HYDROMETER. An instrument for determining the density or specific gravities of solids or liquids by use of the principle of Archimedes, that a body immersed in any liquid loses in weight an amount equal to the weight of the liquid displaced. Its invention is traditionally ascribed both to Archimedes and to Hypatia; but, if known thus early, it appears to have fallen into disuse. The modern instrument was invented by Robert Boyle in 1675 to detect counterfeit coins. It was soon applied to the measurement of liquids. By means of it one may compare the weights of floating bod-

ies capable of displacing the same volume of different fluids, or, given the same weight, the volumes of the fluids displaced may be compared.

The hydrometer is a closed, cylindrical glass or metal instrument filled with air; at the base is a bulb so loaded that the instrument floats upon fluids in a vertical position. Alcohol-meters are hydrometers used for determining the percentage of pure alcohol in a mixture of alcohol and water. Another form of the hydrometer, the lactometer, determines the quality of milk; the salinometer indicates the strength of the brine in ships' boilers using sea-water.

There are two principal kinds of hydrometers: the constant-weight (or variable volume) hydrometer and the constant-volume one. The first is the more common and the more convenient form, while the second is capable of greater accuracy.

The constant-weight hydrometer has a vertical scale passing above and below the surface of the liquid in which it floats. The observer notes the point on the scale to which the instrument sinks. In a heavy liquid the hydrometer floats high, and, as the reading is taken at the surface of the liquid, the figures representing the higher specific gravities are on the lower part of the scale. In a lighter liquid it must sink deeper before enough liquid is displaced to be equivalent to the weight of the instrument.

The hydrometer may be graduated in figures which give directly the specific gravity of the liquid in which it is immersed, or it may have any arbitrary scale. In the first case, the level to which the instrument sinks in water is marked 1.00. With such an instrument the reading in absolute alcohol at 60 degrees F. would be 0.79. The alcohol-meter is so graduated that it gives at once the percentage of pure alcohol in a mixture of alcohol and water at standard temperature. The scale would therefore read 0 in pure water and 100 in pure alcohol.

The other type of hydrometer, the constant-volume instrument, is so arranged for the addition of extra weights that it can always displace the same volume of liquid, as the hydrometer sinks to a fixed point. The specific gravity of the liquid will be proportional to total weights used plus the weight of the hydrometer. The standard instrument in the English excise department, known as "Sikes's hydrometer," is of this type.

See ALCOHOLOMETRY.

HYSLOP, Sir ROBERT MURRAY. English ironmaster; born at Sheffield, Yorks, Jan. 11, 1858; educated at University College, London. He married Emily Jones, of Chislehurst, in 1882. After carrying on a successful iron business for many years in south Staffordshire, he removed to Beckenham, in Kent, where he now resides.

During the greater part of his life Hyslop has been active in promoting public education, temperance reform, and various benevolent enterprises, particularly those of the Congregational Church, with which he has been connected from boyhood. In his temperance work he has specialized in the juvenile departments of various organizations, and has been active in promoting scientific temperance teaching in the elementary day-schools. He has been chairman of the Kent county Band of Hope Union since its formation in 1893, and is past president of the Kent Temperance Federation. He is a vice-president of the United Kingdom Alliance, and also of the Temperance Legislation League. He has taken great interest in the United Kingdom Temperance Provident Institution, of which he is a director. He is a member of the executive of the Temperance Council of the Christian Churches, and for years past he has been chairman of the Temperance Committee of the Congregational Union of England and Wales.

Sir Robert is a justice of the peace for Kent and a member of the Kent County Council, and in 1913 was knighted by King George V.

HYSLOP, THEOPHILUS BULKELEY. A Scotch physician; born at Inverness May 27, 1863; educated at Howard House, Oxford, Collegiate School, Edinburgh, and in the University of Edinburgh (M.D., C.M., M.R.C.P., L.M., 1888). He studied, also, in London and Paris. He became medical officer of the Glasgow District Asylum, and subsequently of the Royal Albert Asylum, Lancaster, and Prestwich Asylum. He later became pathologist at the West Riding Asylum, Wakefield; principal medical officer of King Edward's Schools, London and Witley; lecturer on psychological medicine, St. Mary's Hospital, and the London School of Medicine for Women; assistant and senior physician at the Bethlem Royal Hospital, London; member of the faculty of medicine at London and Edinburgh universities; and Gaskell Scholar and Senior Examiner of the Medico-Psychological Association of Great Britain and Ireland. He is an active member of the medical societies of Great Britain, and has served as president of the Chelsea Clinical Society, vice-president of the South London District of the British Medical Association, and president of the section of Psychological Medicine and Neurology at the British Medical Annual Meeting (1910).

Outside of his professional field Hyslop is well known in several lines of endeavor. He is an artist and has exhibited in the Royal Academy and the Royal Institute, and is an honorary member of the London Sketch Club and Surrey Art Circle. He is a musician of note, both as an instrumentalist and as the composer of several orchestral works. He is the author of the "Text Book on Mental Physiology," and of numerous articles and papers in the medical journals.

Hyslop became an advocate of temperance as a result of his experience in hospital work of the evil effects of alcoholism. He is a member of the Society for the Study of Inebriety, and served as its president in 1910-12. He is the author of many addresses and treatises on alcoholism and has contributed many articles to medical journals on that subject. He attended the Thirteenth International Congress Against Alcoholism, held at The Hague, Holland, in 1911.

I

IACCHUS. See DIONYSOS.

IBILA. A mild kind of Kafir beer in use among the Matabele tribes in South Africa.

ICA. A variety of wine produced in the vicinity of Chincha, Peru.

ICELAND. An island in the North Atlantic Ocean, lying between 63°12′ and 66°33′ north latitude and between 13°22′ and 24°35′ west longitude, its most northerly part thus touching the Arctic Circle. Its extreme length is 278 miles, and its greatest breadth 194 miles, and it has an area of 39,709 sq. mi., of which only about one fourth is habitable; the rest is elevated deserts, volcanic regions, and glaciers. Its population in 1920 was 94,690. The capital is Reykjavik (pop. 17,679).

Iceland was discovered by the Scandinavians about 850, at which time they found a colony of Irish Culdees in possession. During the years 870 to 890 Norwegian colonists settled in the western part of the island, and they were followed at intervals by others from the western islands until in the year 1100 the population had reached 50,000. Iceland became a republic in 930, the domination of the early chiefs having been modified by the introduction of the Constitution of Ulfliot and the *Althing*, or popular assembly. Christianity was introduced by the Norwegians in 1000. Iceland came under Norwegian rule by the "Old Treaty" of 1263, which caused the dissolution of the republic, and the Royal Court of Norway took the place of the *Althing*. In 1280 Iceland and Norway were united to Denmark and came under the absolute government of the Danish king.

Early History

Toward the close of the sixteenth and at the beginning of the seventeenth century Iceland suffered from the ravages of pirates and during the eighteenth century from smallpox, famine, and volcanic eruptions, which reduced the population by about one fourth.

When Norway was ceded to Sweden in 1814 Iceland remained under the Danish rule, but in 1918 the island was recognized by Denmark as a sovereign State, since which time the only bond of union between the two countries has been that the King of Denmark is also King of Iceland. By the terms of the agreement comprised in the Act of Union, until 1940 the foreign affairs of the island remain under the control of Denmark, and a joint committee of six reviews bills of importance to both countries.

Is a Sovereign State

The Constitution of Iceland is embodied in the Charter of May 18, 1920, under which the executive power belongs to the King, while legislative power rests with the King and the Parliament *(Althing)*. The *Althing* consists of 42 members, elected for the most part by universal suffrage. It is divided into two Houses: the Upper House of 14 members, and the Lower House of 28.

Iceland consists mainly of a mountainous high table-land, with 107 volcanoes. The lowlands amount to about one fourteenth of the entire area, but of this amount very little is cultivated. Probably not more than a quarter per cent of the whole is inhabited. The island is treeless; but on the shores of the fjords grass grows in sufficient quantities to support sheep, of which the Icelanders possess about 500,000. All breadstuffs are imported. Earthquakes are frequent, and several have been attended by serious loss of life and property. Hot springs occur in every part of the island, and in the south is the famous Geyser. In her numerous waterfalls Iceland possesses almost inexhaustible motive-power, which has hitherto been very little used except for providing electric light in some of the towns.

Resources

In days of old the Icelanders were stout drinkers, and they could endure drinking as strong constitutions usually can. The climate of the Far North is said to be a temptation to heavy drinking and appears to have proved so in Iceland. Long winter nights and day-bright summer nights induce parties to drink, if disposition and chance favor it. From the time of settlement down to 1600 the Icelanders drank mostly the native ale. Further they drank *mungat*, which was made at home for festival occasions and was drunk hot or warm. *Mungat* was the best drink in that day and was brewed in a pot over the fire, the process being somewhat difficult, and it was not always easy to secure a clear and drinkable liquor.

In the middle ages other drinks were introduced into Iceland, first by the Hansa merchants, who along with other articles of trade brought German ale. After 1600 from Denmark came corn spirit and brandy, which until recent years was the chief spirit liquor. French brandy, or cognac, usually a base compound, and rum were also used. Rum, however, never became a popular drink, and after 1840 the importation of Danish ale began. The Icelander neither distilled spirits nor brewed ale. During this period drinking was universal, the high officials, clergymen, and the leaders of the nation consuming brandy almost by the gallon. The times were very gloomy, and the people followed the example of their leaders in this direction. For many years commerce was in the hands of a monopoly that impoverished the country, so that by 1787 the people could not afford to drink; and for more than a half-century they remained very temperate.

Foreign Drinks Introduced

A temperance movement in Iceland began in 1843 and was active until 1850, when it was drowned in the struggle for more political liberty. A second movement, of a political character, began in 1873, with the opposition of the Icelanders to a tax on wines and spirits laid by Denmark. The *Althing* had consented to a duty on wines and spirits, to be levied when Iceland secured the power to levy and dispose of her own resources, but the Danish Government decided to lay the tax at once. This resulted in a reduction in the consumption of liquor, as the Icelanders considered it unpatriotic to use the taxed drinks. The duty went—at least nominally—to the treasurer of Denmark. In 1874, however, when the *Althing* obtained legislative power for Iceland and full control over the estimates, this ground for the temperance movement was taken away.

Early Temperance Movement

After this, one man only, Pastor MAGNUS JÓNSSON, remained faithful to the cause. He wrote and spoke about temperance, edited a little "Temperance Encyclopedia" in Icelandic, the first temperance publication in that language, and fought for the cause until his death (1901). Many temperance societies now exist as the result of his efforts.

The temperance forces were strengthened by the introduction of the Independent Order of Good Templars into Iceland, the first lodge of which was established at Akureyri Jan. 10, 1884, by Ole Lied, a Norseman. It was called "Isafold" No. 1, "Isafold" being a poetical name for Iceland. This lodge founded eight others, in the north and west of the island, including one, "Verdandi" No. 9, at Reykjavik, the capital, which has since taken the lead in the movement. Mention should be made here of Sigudur Eiriksson, pioneer Good Templar, who received the Silver Cross of the Dannebrog in recognition of his temperance work. The Grand Lodge of Iceland was instituted June 24, 1886, the meeting taking place in the Parliament Building; and Bjorn Pálsson was elected first Grand Chief Templar. The Grand Lodge has done good work since its formation. It issues a monthly paper, the *Templar*, and has published thousands of copies of temperance pamphlets. Its agents endure many hardships while traveling through the island in winter.

I. O. G. T. Introduced

The membership of the Grand Lodge increased from 542 in 1886 to 6,743 in 1907, including the membership of the juvenile lodges. From these figures it may be seen that for the first 21 years the Lodge marched steadily ahead. It gained ground in public life and in the Legislature. After the country had secured Prohibition, membership in the Order naturally decreased. The present Grand Chief Templar is Brynleifur Tobiasson, of Akureyri, and the foreign correspondent of the Grand Lodge is Indridi Einarsson, of Reykjavik. A Good Templar in Iceland is proportionally stronger than elsewhere. Many of the high officials have been members of the Order and it has had an influence in Iceland unknown anywhere else. Some foreign newspaper correspondents, writing from Iceland, have called its members "the Almighty Good Templars." The Good Templars' Hall is usually the largest hall in the place.

ICELAND

The White Ribbon movement was introduced into Iceland by Miss Oláfia Johannsdóttir at a meeting of the Temperance Society of Icelandic Women, held in 1895. Later in the year three American women, Miss Jessie Ackermann, Miss Ruth Shaffner, and Miss Nome Pratt, visited the island and converted the Society into a branch of the Woman's Christian Temperance Union. Miss Joannsdóttir served for many years as president of the organization. The Union now has hundreds of members in the country.

W. C. T. U.

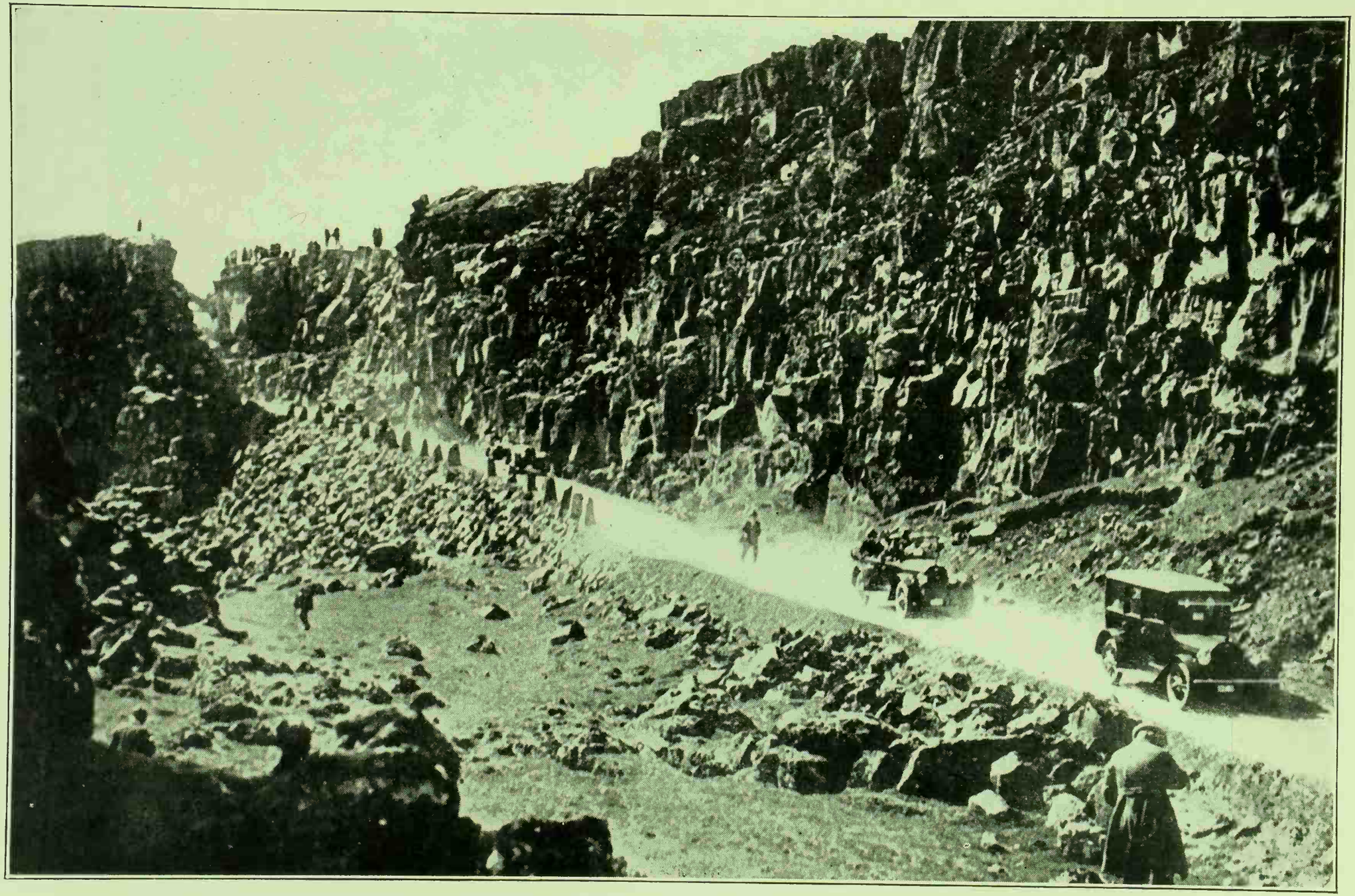
The Temperance Society of Icelandic Clergymen was founded by the Bishop of Iceland, Hallgrimer Sveinsson, and some of the higher churchmen of the country. Its obligation endorses total abstinence as a work of Christian charity and an aid to the welfare of the nation. Among the 154 clergymen in Iceland in 1918 there were 56 teetotalers, of whom 22 were Good Templars. In many places the clergyman is the chief prop of the Good Templar Lodges. There is in fact a very close alliance between the church and Good Templary in Iceland.

The first Icelandic restrictive legislation on liquors dates from 1872, when duties were laid on wines, spirits, and ale. The duty was at first 5 cents per gallon, but it was gradually increased by later statutes until 1901, when it was 9 cents on ales, 48 cents on brandy, 70 cents on other spirits, and on wines 15 to 45 cents per gallon. Before 1872, spirits, especially corn brandy, the gin of Iceland, were so cheap that a man could get totally drunk for eight cents or even less. After duties were imposed intoxicants became twice as expensive, which proved beneficial to the temperance cause, although the Icelanders in common with many other nationalities, did not always consider the price in their drinking.

Liquor Legislation

A law of March 28, 1855, prohibited the sale of intoxicants on Sunday, but it remained a dead letter until the temperance organizations compelled its enforcement. Restrictions on the sale of ales, wines, spirits, or other intoxicants, were all codified in a statute of Nov. 11, 1897. The right to sell was not taken from any one who already possessed it, but a yearly tax of $130 was laid on every spirit-dealer and one of $25 on every innkeeper. The innkeepers were mostly very poor. The first result of this law was that about 50 per cent of the merchants closed their spirit department. An Icelandic merchant generally dealt in all kinds of goods, selling foodstuffs, clothing, leather goods, steel, iron, oil, wines, spirits, etc., and buying many articles for export. Some of the innkeepers also closed their inns, and later more of the merchants ceased to deal in wines and spirits, with the result that about half of the people were unable to buy brandy in their local shops and could obtain it only from the large towns or from Copenhagen. Thus the high-license principle practically prohibited the sale of liquor in Iceland. After Jan. 1, 1904, intoxicants could be sold in 15 towns only, as compared with 50 before 1899. In some places the merchants gave up their old privileges because the people wished to do away with intoxicants, and many merchants themselves saw the evil consequences of their trade.

High License



ICELAND: MAIN ROAD TO THINGVALLA, WHERE THE ICELANDERS MORE THAN 1,000 YEARS AGO HELD THEIR OPEN-AIR CONGRESSES

—*Copyright Ewing Galloway, New York*

A new license to sell corn brandy could be obtained only when it was recommended by the majority of the higher and lower communal board. In most places public opinion was against new licenses. The tax itself was paid to the treasurer of Iceland and not to the communal board, and the license could be granted for five years only and cost $60 the first year, with a yearly fee of $30 thereafter. Trading companies with many owners could not hold their privilege longer than fifteen years.

Later restrictions included the prohibition of the sale of intoxicants on Sunday; a wine- or spirit-dealer who sold intoxicants to a minor under sixteen years of age forfeited his right to do business; it was forbidden under heavy penalty for a merchant to sell less than 1/7 of a gallon of spirits and less than 1½ gallons of ale; no liquor-dealer might give a single glass of intoxicating liquor to customers on his business premises, but he might do so at his home as any other individual. Unlawful dealing in liquor involved a heavy fine; and liquor found in unlicensed dealers' possession was destroyed. After this time the laws governing the liquor trade in Iceland were strongly enforced and worked fairly well.

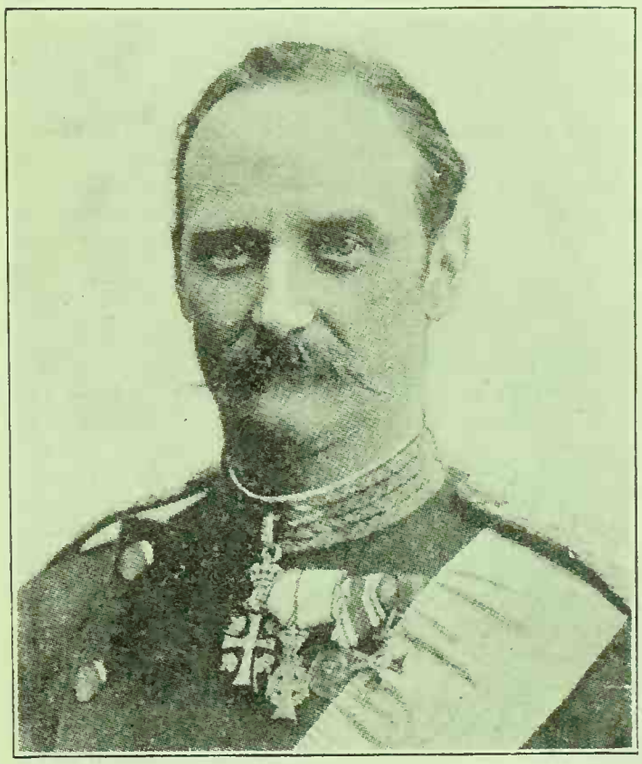
The total prohibition of the manufacture of intoxicants was adopted by a statute of Jan. 12, 1900. It prohibited the distilling of ale spirits for drinking purposes, but allowed the brewing of ales containing less than 2.25 per cent of alcohol. The prohibition of the manufacture of liquors naturally resulted in a demand for prohibition of their sale, as the purchase in other countries of beverages, the manufacture of which was forbidden in Iceland, did not appeal to the people. As a result a bill was introduced in the *Althing* in 1905, providing for the total prohibition of the importation and sale of intoxicating liquors. After some discussion the whole subject was referred to a committee consisting of Judge Gudmundsson (chairman), Dr. Bjornson, Banker Gunnarsson, and the Revs. Arni Johnson and Magnus Andresson. This committee, after due investigation, presented an elaborate report, which contained, among others, the following statements and recommendations:

Report on Proposed Prohibition

> The committee holds that the use of intoxicating liquors is of no advantage to society, and that, on the other hand, it causes great misery through the squandering of money and in the loss of work, and is generally accompanied by offenses against decency and good morals.
>
> . . . . . .
>
> We consider it right and prudent that this question (of Prohibition) should be determined by a majority of at least two thirds of the people. It is the opinion of many persons well qualified to judge that there is a majority in favor of Prohibition. Therefore we are of opinion that a vote should be taken on this question. . .

The report of the committee was unanimously adopted by the *Althing*, but the date of the poll was changed from 1907 to Sept. 10, 1908. Owing to the difficult means of communication, with farms often ten or twelve miles apart, the campaign was conducted under disadvantages. One incident occurred in the campaign which had an important influence in the result. In 1906, the largest hotel in Iceland, at Reykjavik, held a transferable license. The property was purchased by the temperance leaders at a cost of 100,000 kroner, and after this the license was surrendered and the property "dedicated" on Jan. 1, 1907. During the summer of the same year, King Frederick VIII and a royal party from Copenhagen paid a visit of two weeks to Iceland and were entertained in the "Temperance Hotel." Because this was the second time in a thousand years that a reigning monarch had visited Iceland, great preparations were made to receive and entertain the party. A controversy arose over the serving of liquor in the hotel as a special concession to the royal visitors. The temperance owners refused the request, and the success of the visit and the non-alcoholic entertainments gave a considerable impetus to the demand for total Prohibition.

King Entertained at Temperance Hotel



FREDERICK VIII, OF DENMARK, WHO SIGNED THE ICELAND PROHIBITION LAW

The poll resulted in the adoption of Prohibition by a vote of 4,645 to 3,181, a majority of 1,464. On Jan. 10 special services were held in the churches in which the *Te Deum* was sung in rejoicing over the result. A bill was subsequently introduced in the *Althing* to carry out the mandate of the people. When it became certain that the bill would be adopted the resident minister resigned, declaring that "if the law is passed, it will be impossible to enforce it." King Frederick VIII showed his sympathy with the movement in promptly accepting the resignation and appointing a Good Templar, Bjorn Jonsson, to fill the vacancy. On assuming office Mr. Jonsson, declared: "I hope the Prohibition law will be the first law I shall have to sign as minister." His wish was gratified, the Prohibition bill being the first measure to come to him for signature. A deputation headed by the Minister was appointed to wait upon the King and request his approval. This was readily given. After signing the measure the King wrote Minister Jonsson as follows:

Prohibition Becomes Law

ICELAND

MY DEAR STATE MINISTER BJORN JONSSON:
Never since I became king has any act of mine given me more delight than when I to-day signed the Icelandic Prohibition law; and I have no greater wish for the Danish people than that I soon may have the opportunity to sign a similar law for Denmark.

Under the terms of the Prohibition law the importation of intoxicating liquors ceased on Jan. 1, 1912, but the sale of liquors was permitted until Jan. 1, 1915.

In the same year that Prohibition went into effect two events of national importance transpired: the suffrage was given to women; and a steamship line, financed by Icelandic capital, was established, thus making the people independent of foreign transportation systems.

The following table shows the per capita consumption of liquor in Iceland for various years from 1816 up to 1900:

YEAR	BRANDY (POTTUR)	WINE AND SPIRITS (POTTUR)
1816		1.04
1840		5.05
1855		6.43
1862		7.66
1866-75 (avge.)		8.10
1876-85		5.42
1886-95	1.24	4.53
1896-1900	2.38	4.98

(1 gallon=4 7/10 pottur.)

The per capita consumption of liquor in Iceland from 1900 until the importation and sale were stopped was nearly the same as during the years immediately preceding 1900.

At the Sixteenth International Congress Against Alcoholism, held at Lausanne in 1921, Mr. Einar H. Kvaran, of Reykjavik, reported that Mr. Jon Magnusson, formerly Chief of Police of Reykjavik, and afterward Prime Minister of Iceland, had stated that he was quite convinced that the Prohibition law had been highly beneficial. Also, that the Bishop of Iceland, Dr. Jon Helgason, in an interview with a Danish newspaper representative, had stated that a number of representative men whose opinion concerning the effect of the Prohibition law he had solicited had every one of them replied that he considered the law had been highly beneficial. Mr. Knud Zimsen, the present mayor of Reykjavik, was of the opinion that, in spite of the violations of the law, the effects of Prohibition were considerably advantageous to the population as a whole.

After Prohibition had been in force for seven years it was abrogated by the *Althing* under pressure of the Spanish Government. Spain declared that unless Spanish wines were allowed entry into Iceland, Iceland would be prohibited from selling her salted codfish to Spain. As this was Iceland's chief export article, the Spanish trade in which amounted annually to 12,500 *krónur*, the *Althing* very unwillingly yielded to this demand, after conducting lengthy negotiations seeking to avoid it, and even sending a deputation to Madrid. In the spring of 1922 the *Althing* sanctioned a modification of the Icelandic Prohibition law, by which the importation and sale of wines containing not more than 21 per cent of alcohol was permitted. Under the Regulation of May 31, of that year, the Icelandic Government was invested with a monopoly of this importation and sale, with certain restrictive stipulations. Public houses were to be established in four towns: Reykjavik, Isafjord, Akureyri, and Seydisfjord; but the town councils were given the right to propose the persons who should be licensed as dealers. This modification of the Prohibition law was to remain in force provisionally for a period of twelve months only.

Spain Forces Modification of Prohibition Law

The people received the alteration with great aversion. When the question of naming the liquor-dealers came up before the Reykjavik Town Council, it was unanimously demanded by the members that the matter of serving liquors be put to the vote of the electorate of the town for acceptance or refusal. The Government would not consent to this, and again demanded that the Council should nominate some one. The Council protested and refused to make a nomination. Later one of the hotels of the town was licensed to sell liquors, but under various restrictions, and up to August, 1923, this was the only public house in the island. Similar action resulted in the other towns.

Since its reintroduction wine has found a ready sale, and there are more cases of drunkenness than before in the island. During the six months July-December, 1922, there was sold 189,000 *krónur's* worth of wine, containing less than 21 per cent alcohol. A great deal of stronger drink, consumed under the cloak of the milder wines, is partly imported legally and partly smuggled. The fight against smuggling has been rendered more difficult by the fact that it is possible to obtain alcoholic beverages in a legal way; for any one found to have been drinking, or to possess, wine can say without fear of contradiction that it is Spanish wine. During the year the Government Wine Trade Department sold cognac and other spirits to the value of about 77,000 *krónur*, much of which was no doubt obtained illegally; for it is evident that a population of less than 100,000 does not require that quantity of spirits for medicine and industry in a single year.

Effects of Importation of Wine

It is impossible to estimate accurately the effects of the importation of wine on the sobriety of the country as the necessary statistics of offenses caused by drink during the Prohibition period are not available. Statistics of such offenses for Reykjavik during 1921, the last year of absolute Prohibition, for 1922, and for the first four months of 1923 show that 103 persons were fined for drunkenness in that city in 1921; 244, in 1922; and from Jan. 1 to April 30, 1923, there were 135 cases. Drunkenness is steadily on the increase in Reykjavik, and it is probable that a similar condition prevails in the rest of the country.

The drink question is considered a serious one by all thoughtful persons in Iceland, and it is certain that the reestablishment of Prohibition is desired by a large majority of the people as soon as it can be effected without the danger of economic ruin. The Parliament and the leaders of public opinion have several times reiterated their faith in Prohibition, although during its session of 1923 the *Althing* felt itself obliged to make the modification of 1922 permanent. The Permanent Exemption Act was passed by a vote of all the members against two (one in each house). At the same time the *Althing* also passed the following resolution:

The *Althing* resolves to proclaim that although an Act respecting exemption from the law prohibiting the importation of alcohol has been passed by this assem-

tly in consequence of negotiations with Spain, this has been done because of a pressing necessity, but not because of the *Althing* being unfavorably inclined towards this law, which was originally enacted in accordance with a plebiscite.

Indications of the popular attitude toward the question were shown in four widely representative meetings held in Iceland during June, 1923. At the national Synod the clergy of the country met under the leadership of the Bishop, and unanimously adopted the following resolution:

The Synod regards as one of its immediate tasks to work for the complete abolition of alcoholic drinks, and to support the Icelandic people in its endeavors to emancipate itself from foreign influence upon our legislation respecting alcohol.

The second meeting was held by the Icelandic Women's Franchise League and was attended by women from all over the country. The League unanimously passed a still stronger resolution than that of the clergy. The National Union of Teachers, also, passed a resolution practically identical with that of the clergy; and the Order of Good Templars took similar action.

The Good Templars in Iceland have always opposed the policy of replenishing public funds from the revenue derived from alcohol, and they see a danger in the comparatively big surplus which the Government's trade in alcoholic beverages may be expected to yield. To avoid this the Order has taken action during elections to obtain from all candidates a promise that all the surplus from the alcohol traffic shall be used partly for the purpose of emancipating the country from foreign influence upon its alcohol legislation by endeavors to open up fresh markets, and partly for supporting the cause of total abstinence in the country.

The Socialist party has made the reestablishment of total Prohibition a plank in its political platform. The press also is generally favorable to Prohibition. Of the 40 papers and periodicals of the country only 3 have declared against Prohibition, 16 have taken a definite stand for it, while the remaining 21 have made no statement, but are known to be favorably inclined to the temperance cause.

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IDAHO. A northwestern State of the United States of America; bounded on the north by British Columbia and Montana, on the east by Montana and Wyoming, on the south by Utah and Nevada, and on the west by Oregon and Washington. Its total area is 83,888 square miles, of which 534 square miles are water surface. The population at the census of 1920 was 431,886. Agriculture is the greatest source of wealth in the State, and mining ranks second in importance. The manufacturing interests have also recently become of considerable value, particularly the wood-working and the flour-milling industries. Boise, the capital, has a population of about 21,393.

The first white men known to have set foot on Idaho soil were the explorers of the Lewis and Clark expedition, who entered the Snake River Valley in 1805. The region was little frequented, save by hunters and trappers, until 1852, when gold was discovered near the Canadian border. By act of Congress of March 3, 1863, the Territory of Idaho was created from a portion of Oregon Territory, the area thus defined including all of the present State of Montana and the greater part of Wyoming. In 1864 and 1868 portions of the Territory were cut off to form the Territory of Montana and the Territory of Wyoming respectively. Idaho was admitted into the Union as a State on July 3, 1890.

At the first session of the Territorial Legislature (1863-64) a revenue act was passed taxing "every person who has a fixed place of business, who may deal in goods, wares, and merchandise, or in wines or distilled liquors in quantities of not less than a quart." Such persons were classified according to "their average monthly sales." There were ten classes, and the tax averaged from one tenth to one third of 1 per cent of their monthly sales. It will be seen that by this law the sale of liquor at wholesale was placed upon the same footing as the sale of the necessities of life. The tax was payable to the county assessor, and the amount collected was to be used "for territorial and county purposes." The provisions of this act relating to the retail liquor traffic were as follows:

All tavern- and inn-keepers, and persons who may dispose of any spirituous, malt, or fermented liquors in less quantities than one quart shall, before the transaction of any such business, obtain a license from the tax-collector for which they shall pay the sum of fifty dollars per quarter; provided, however, that all persons engaged in retailing liquors in connection with entertainment for travellers at any point distant three miles or more outside the limits of any city or town within this territory, shall pay a quarterly license fee of fifteen dollars, and one dollar for collector's fee.

This act continued in force substantially as above until Idaho became a State. In 1891 it was repealed by the first State Legislature, and a new law was enacted. This law (contained in the "Political Code of Idaho," 1901, Sections 1503 to 1514) defined intoxicating liquors as "any spirituous, vinous, malt, and fermented liquors, and all mixtures and preparations thereof including bitters, that may be used as a beverage to produce intoxication."

No person could sell intoxicating liquor until he obtained from the county commissioners of the county in which the business was to be carried on, a license therefor. The license fee for retail dealers was based upon the vote cast at the general election next preceding the granting of the license, in the precinct or town in which the sales were to be made. If the number of votes cast was 150 or more, the fee was $500 per annum; if less than $150 the fee was $300 per annum. But where meals or lodgings were furnished or kept, in good faith, for the entertainment of travelers, at any point distant three miles or more outside the limits of any city, town, village, or hamlet, the license fee for the sale of liquors was $100.

Wholesale dealers were defined as those who sold liquors "in any quantity not to be drunk at the premises where sold." They were required to pay at the rate of $200 per annum.

It was a misdemeanor to sell or give away liquor to a minor.

The wife, mother, father, son, daughter, or sister of any person who was a habitual drunkard, or any county officer, or the mayor of any city in which such person resided or might be staying, might make complaint to any justice of the peace, or to the probate judge of that county, stating the facts in the case, and such judicial officer was required to issue a notice in writing to all the dealers in their jurisdiction, forbidding them, collectively and individually, to sell or give liquor to that person. The penalty for the violation of this order was the revocation of the license, and the dealer was liable in a civil action for damages to the amount of $200 in each case (Code of 1901, sec. 1507).

The temperance movement in Idaho began in the

early days of the Territory, the Independent Order of Good Templars having been introduced in the year 1867. The Grand Lodge of Idaho was organized at Boise on Feb. 18, 1868, the Grand Chief Templar being M. C. Boatman, and the Grand Worthy Secretary William A. Yates. The number of lodges was reported at twelve, and the total number of members, 561. The Good Templars were organized and did excellent work in laying the foundation for later liquor legislation. In 1886 the Woman's Christian Temperance Union was organized in Idaho, and has done exceptionally aggressive work ever since. The great work of the Union has been the creation of public sentiment in favor of temperance and in securing scientific temperance instruction in the schools.

In 1909 the county local-option law was passed, and this act was strengthened at the next session by what is commonly called the "Search and Seizure Act." In 1913 the Legislature passed what is generally known as the "Haight Bill," designed to regulate the sale of intoxicating liquors by druggists in Prohibition districts. In the campaign of 1914 the political parties declared for Prohibition in their platforms, and in 1915 the Legislature redeemed these pledges by the passage of two acts and a proposed Constitutional amendment. An act which became effective Jan. 1, 1916, superseding the local-option law and the high-license provisions created the entire State a Prohibition district. The Constitutional amendment proposed in 1915 was adopted at the general election, Nov. 7, 1916, and became effective May 1, 1917. In 1920 the ratification of the Eighteenth Amendment was submitted for adoption by the State, and Dr. Emma F. Drake, then a member of the lower House, was commissioned to present it. The resolution of ratification was adopted without a dissenting vote either in the House or in the Senate.

The standing of Idaho in regard to law enforcement is one of which any State might well be proud. Assistant Attorney-general Mabel Walker Willebrandt gives to Idaho from reports of liquor cases tried a record of only 5 per cent of non-enforcement.

See, also, IDAHO STATE TEMPERANCE ALLIANCE.

IDAHO STATE TEMPERANCE ALLIANCE. An organization formed in Idaho in 1896, largely through the efforts of the Rev. E. B. Sutton. One result of its operations was a largely increased vote of the Prohibition party in 1898. The organization was not so active after that year.

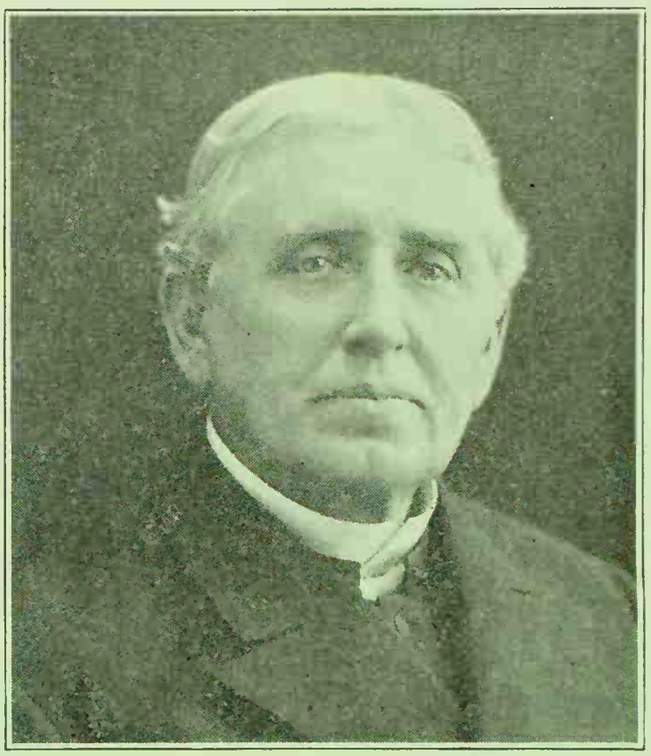
IDALI. A variety of KAFIR BEER.

IDIOCY. See ALCOHOL AND HEREDITY, under ALCOHOL.

IGLEHART, FERDINAND COWLE. American Methodist Episcopal clergyman, author, and temperance advocate; born in Warrick County, Indiana, Dec. 8, 1845; died July 30, 1922. He was educated at De Pauw University (A.B. 1867, A. M. 1869; D.D. 1892). He married Nannie Dorsey Stewart, of Maysville, Ky., Oct. 14, 1869. Ordained to the Methodist Episcopal ministry in 1870, he held pastorates at Sullivan, New Harmony, New Albany, Salem, Greencastle, and Evansville, Ind., 1870-82; First Church, Bloomington, Ill., 1882-83; Delaware Avenue Church, Buffalo, N. Y., 1884-86; Central Church, Newark, N. J., 1886-90; Park Avenue Church, New York, 1891-95; Simpson Church, Brooklyn, 1896-97; Trinity Church, Newburgh, N. Y., 1898-1901; Asbury Church, Tarrytown, N. Y., 1902; S. Paul's Church, Peekskill, N. Y., 1903-05.

Always an earnest advocate of temperance, Iglehart decided in 1906 to devote his whole time to this field of endeavor, and accepted a call to a district superintendency in the New York Anti-Saloon League. His territory included all the boroughs of New York city, Long Island, and Westchester County. In 1916 he retired from League work in order to devote himself to writing books.

Iglehart was a close friend of Theodore Roosevelt, having cooperated with him in the strenuous days when the latter, as Police Commissioner of New York city, made the saloons obey the Sunday-closing law. His intimate and human knowl-



REV. FERDINAND COWLE IGLEHART

edge of the great statesman is admirably presented in his work "Theodore Roosevelt: The Man as I Knew Him," published in 1919. His "King Alcohol Dethroned" (1917) is an important contribution to contemporaneous temperance literature. He was a contributor to various magazines, and served on the editorial staff of the *Christian Herald* from 1908. For a time he was lecturer on sociology and temperance at Syracuse University.

IJIKI. Same as Tehwala. See KAFIR BEER.

IKWENA. A variety of KAFIR BEER.

ÎLE DE FRANCE. See MAURITIUS.

ILICIC ALCOHOL. Alcohol distilled from the holly.

ILLINOIS. A northeast-central State of the United States of America; bounded on the north by Wisconsin, on the east by Lake Michigan and Indiana, southeast and south by the Ohio River, which separates it from Kentucky, and southwest and west by the Mississippi, which separates it from Missouri and Iowa. It has an area of 56,665 square miles, of which 622 square miles are water.

The population in 1920 was 6,485,280, of which number 1,206,951, or 18.6 per cent, were foreign-born whites. Illinois was admitted to the Union as a State Dec. 3, 1818. The principal city is Chicago, the second largest in the United States, having in 1920 a population of 2,701,705. Springfield, the State capital, numbered 59,183 inhabitants. Illinois is one of the great agricultural States of the Union, producing immense crops of cereals and supporting a great live-stock industry. It is also an important manufacturing State, and in mineral output it ranks third among the States. The chief mineral products are coal, petroleum, and natural gas.

General History. The region now included within the territorial limits of Illinois was first explored by the Freneh missionaries, Jacques Marquette and Louis Joliet, in 1672-73. Further explorations were made by the French under La Salle and Hennepin, who, in 1679, traversed the country in an effort to discover the mouth of the Mississippi. Near Lake Peoria they built a fort which they called Fort Crèvecoeur. Early in the eighteenth eentury (about 1720) settlements were established at Kaskaskia, near the mouth of the Kaskaskia River; at Cahokia, a short distance below the mouth of the Missouri; and at Fort Chartres, on the Mississippi, between Kaskaskia and Cahokia. By the Treaty of Paris of 1763, the "Illinois country," as it was called (after the Illinois Indians, one of several tribes which inhabited it), was ceded by France to Great Britain. Owing to the resistance of the Indians under Pontiae, however, the British were unable to take possession of the country until 1765. In 1774, by the Quebec Act, the Illinois country was annexed to the province of Quebec.

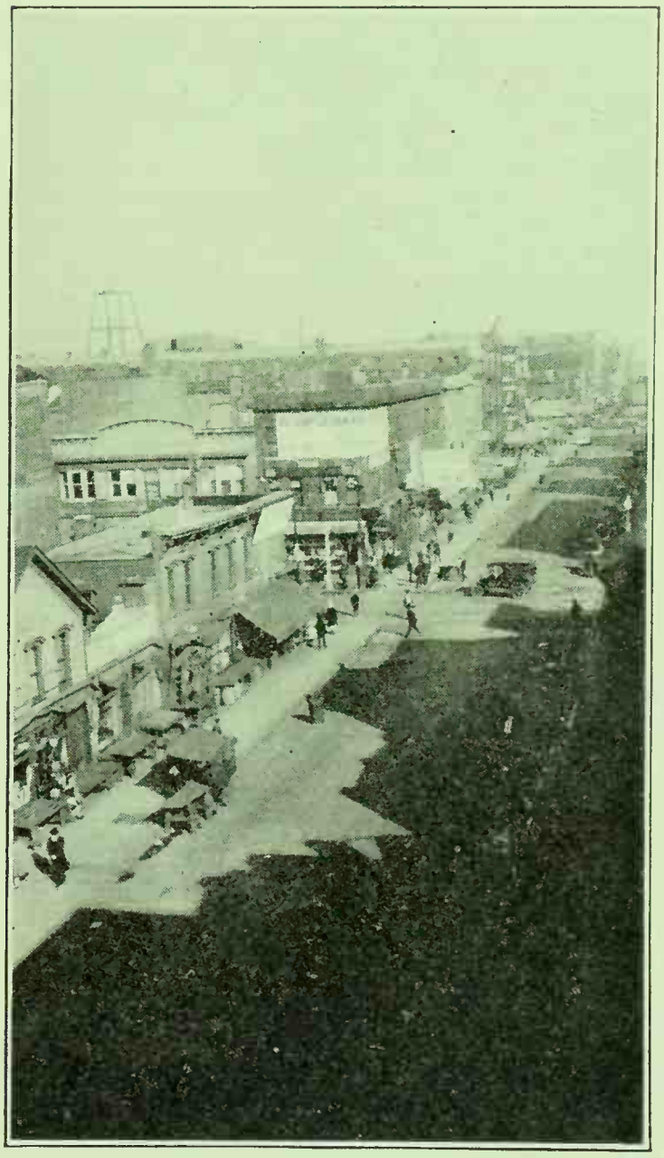
Early Settlements

During the Revolution the English authorities incited the Indians to harass the frontiers of the American colonies, and George Rogers Clark, acting under orders of Patrick Henry, Governor of Virginia, was dispatehed with a small force against them. Clark captured the British posts of Cahokia and Kaskaskia in 1778, and that of Vincennes (Ind.) the following year, his operations in this region proving of great importance in securing for the United States in the Treaty of Paris of 1783 the country west of the Alleghanies and north of the Ohio. This area was erected by the Virginia Assembly into a county which they called "Illinois," but subsequently Virginia and the other States relinquished their claims to the lands west of the Alleghanies, and by the Ordinance of 1787 Illinois became a part of the Northwest Territory. In 1789 St. Clair County was formed out of the southwest part of the Illinois country, while the east portion and the Vincennes (Ind.) settlements were included in Knox County, and in 1795 the south part of St. Clair County was created a separate county known as Randolph, with Kaskaskia as the seat of local government. The Illinois country became a part of the Territory of Indiana in 1800, and in 1809 west Indiana from Vincennes north to Canada was constituted the Territory of Illinois, including besides the present area of the State all of Wisconsin except the northern part of the Green Bay peninsula, part of Michigan, and all of Minnesota east of the Mississippi. When Illinois was admitted to the Union as a State (1818) the Enabling Act established the line 42° 30′ as the north boundary.

Revolutionary Events

During the early part of the nineteenth century Illinois was the scene of a number of serious conflicts with the Indians, notably during the War of 1812, when they sided with the British and perpetrated the terrible massacre at Fort Dearborn (see CHICAGO), and in 1832, when an uprising known as the "Black Hawk War" was led by the Indian chief of that name. The Mormons settled at Nauvoo in 1840, but were driven out of the State in 1846, after their leader, Joseph Smith, had been murdered (1844) by a mob at Carthage.

Frontier Days



MAXWELL STREET (THE GHETTO), CHICAGO, ON DAY OF ATONEMENT

The State remained loyal to the Union during the Secession, though from 1862 to 1864 the "Knights of the Golden Circle" and other secret societies opposed to the continuance of the War occasioned some alarm to the Federal Government by their activities. During the Civil War Illinois furnished to the Federal armies 255,092 men. The Legislature of 1864 was the first State Legislature to ratify (Feb. 1, 1865) the Thirteenth Amendment. At various times in the history of the State there have been serious labor disturbances. In 1894

President Cleveland sent United States troops to Chicago to prevent interference with United States mails by strikers and rioters. In June, 1922, occurred the mine riots at Herrin, Williamson County, in which a score of non-union miners were murdered and a number of others wounded.

The Alcohol Problem in Illinois Prior to National Prohibition. From the beginning of organized government in Illinois the liquor traffic was recognized as a proper subject for special legislation. An early law provided that "for preventing disorders and the mischiefs that may happen from a multiplicity of public houses" no person was to keep such until he obtained permission of the county commissioners, upon penalty of $1 per day (one third to the informer). The fine for selling to a slave was $3; for selling to an Indian $20. The annual license fee was to be fixed by the commissioners at a sum not exceeding $12, and keepers of public houses were placed under bond (not exceeding $300) to obey the law. Persons selling without a license were liable to a fine of $12. Debts for liquor at retail of over 50 cents were made void, and, no licenses were to be granted those who had not tavern accommodations for four persons (Laws, 1823, p. 148). Selling to and harboring minors and servants after being warned not to do so, involved a fine of $3, and for the third offense the license could be permanently revoked. The Laws of 1835 (p. 154) placed the maximum license rate at $50, the fee being dependent upon the place where the tavern was located. Any one was authorized to sell cider and beer as he might think proper (Laws, 1837, p. 326).

Early Liquor Laws

As the idea of licensing saloons for revenue gained in favor the license fees were gradually made higher. In 1839 the fees ranged from $25 to $300, the commissioners being allowed to grant and reject applications for licenses at discretion, and to revoke licenses upon satisfactory proof that the law had been violated. At this time a local-option feature was inserted in the law. Municipal corporations were authorized to grant licenses, but if a majority of the voters in any county, justice's district, incorporated town, or ward in a city should petition against licenses therein, no license could be granted until a majority had signed a contrary petition (Laws, 1839, p. 71). This provision was repealed in 1841.

Earliest Form of Local Option

It is interesting to note (Laws, 1839, p. 178) that a grocery was defined to be any house or place where spirituous or vinous liquor was sold in quantities less than a quart. Persons without license to keep a grocery, so selling, were to be fined $10.

In the same year (1851) that the Maine liquor law was passed, the Illinois Legislature, also, enacted a prohibitory law. This, however, did not stand the test of the courts, and the act of 1853 declared reenacted all laws in force at the time of the above-mentioned act, except that license fees should be $50 to $300.

On Nov. 23, 1853, the *Northwestern Christian Advocate*, edited by the Rev. J. V. Watson and published in Chicago, printed a call for a "Maine Law State Convention" to be held in South Market Hall, Chicago, Dec. 17. The call was signed by S. Lockwood Brown, E. H. Gammon, J. V. Watson, G. O. Barnes, and twenty others. An organization was effected, called "The Illinois Maine Law Alliance," of which Dr. N. S. Davis was president and J. B. Merwin secretary. These two workers rendered devoted and efficient service to the temperance cause in their State for more than 50 years. Dr. Davis practised medicine with eminent success for 54 years without the use of alcohol. The executive committee of the Alliance divided the State into Districts and sent speakers into the field, among whom were J. B. Merwin, Dr. Jewett, Mr. Hale, Parker Earle, D. B. Nichols, and R. S. Crampton. These and others by their earnest appeals and sound arguments aroused popular interest in the Prohibition question from one end of the State to the other. The Church press, headed by Dr. J. V. Watson, championed the movement, and the ministers of all denominations, with a few exceptions, fell into line. The laity, because of political affiliations and influences, were more or less divided. Resolutions sustaining the movement were, however, generally adopted by the churches. Many of them declared that irrespective of party, they would support only reliable temperance men for the Legislature, and some adopted resolutions challenging the consistency of church members who would vote for candidates known to oppose Prohibition.

Illinois Maine Law Alliance

The Legislature, in response to the demands of the temperance people, framed a new Prohibition act, to be submitted to the people at a special election on June 4, 1855. This act prohibited "the making or selling of spirituous or intoxicating liquors, including ale, porter, lager-beer, wine, and cider." The secular press was divided on the issue, but several important dailies gave the law strong support. The *Chicago Democratic Press* stood for the law, and the *Chicago Tribune*, known in recent years for its pronounced opposition to Prohibition, at that time strongly supported it and conducted a stalwart fight. It made the following appeal to the farmers:

Prohibition Act Submitted to People

> The farmers will hardly permit themselves to be deluded into the belief that they can be gainers by the widespread demoralization and ruin that the traffic in liquor never fails to bring. They will find in their smaller taxes, their more efficient protection against criminals, in the general happiness and prosperity of the people, ample compensation for the prospective decline in the prices of grain with which they are to be frightened into opposition to one of the most beneficent measures ever devised.

On March 21, 1855, a mass meeting of the various temperance organizations in Chicago was held, and a committee, composed of representatives from each organization, was appointed to draft and issue an appeal to the voters of the State. Members of the committee were H. S. Jennings, D. B. Nichols, C. B. Wells, Archibald Kenyon, A. G. Throop, and J. B. Merwin. An eloquent and persuasive address was prepared and distributed broadcast over the State. Tracts purchased from the National Temperance Society were also largely distributed. A notable friend and advocate of Prohibition in this campaign was Abraham Lincoln. Despite the strength of Prohibition sentiment and the admirable character of the support which was given the act, it was rejected at the polls by a majority of 13,166 out of a total of 166,936 votes.

Voters Reject Prohibition

INTERIOR OF THE HINKEY DINK SALOON, CHICAGO

PHOTOGRAPHED ON THE DAY THAT THE SALOON WAS TURNED INTO A RESTAURANT. THE CUSTOMERS AT THE BAR ARE MEMBERS OF THE STAFF OF THE ANTI-SALOON LEAGUE OF ILLINOIS AND TWO AUSTRALIAN TEMPERANCE WORKERS, WHO ARE DRINKING GRAPE-JUICE

Following this defeat the temperance movement made but little progress for a number of years, although new temperance societies sprang up from time to time and kept the subject alive. The Maine Law Alliance was succeeded by the State Temperance Alliance, of which Archibald Kenyon became secretary. The Good Templars, the Sons of Temperance, the Templars of Honor, and other secret temperance organizations did excellent work. During the Civil War the liquor element made strenuous efforts to strengthen the saloon, and after the War a determined effort was made to suppress all temperance sentiment in politics. The Brewers' Congress, held in Chicago June 5, 1867, adopted the following resolution:

Resolved, that we will use all means to stay the progress of this fanatical party [the temperance party], and to secure our individual rights as citizens, and that we will sustain no candidate, of whatever party, in any election, who is in any way disposed toward total abstinence.

Thus far there had been no definite move to organize a new political party on Prohibition lines, though such a party had been considered and discussed by radical temperance men. Now, the Good Templars accepted the challenge of the liquor interests and made the temperance question a clean-cut political issue. On Sept. 15, 1868, the Illinois Grand Lodge of the I. O. G. T., in session at Galesburg, adopted a report which declared:

Good Templars Decide on Political Action

It would be desirable to reach the end we have in view—the election of sober men to office, and the enactment of prohibitory laws—by a reconstruction of the political parties to which we respectively belong. Failing in this, it becomes our duty, as consistent temperance men, to take early and efficient measures to organize and concentrate our strength and make it felt in the politics of our country. Therefore

Resolved, That, in the judgment of this Grand Lodge, the time has arrived when every Good Templar should use his ballot for the promotion of his principles.

Resolved, That, after the close of the present Presidential campaign, we will, in our respective localities, proceed as early as practicable, to the organization of a party upon the principles of total abstinence and prohibition, looking ultimately to a State and National organization.

J. W. Nichols, then publishing the *Temperance Standard* in Quincy, Ill., made a masterly defense of this action of the Grand Lodge, and advocated the calling of a State convention in order that the temperance organizations and churches might be consolidated. Accordingly, a call, signed by prominent temperance workers throughout the State, for a State Temperance Convention, to be held at Bloomington on Dec. 9-10, 1868., was issued. This call was signed by D. Wilkins, B. F. Funk, J. E. McClun, John Magoun, K. Moulding, D. L. Moody, C. Button, J. W. Nichols, J. G. Evans, J. W. Haggard, and 120 others.

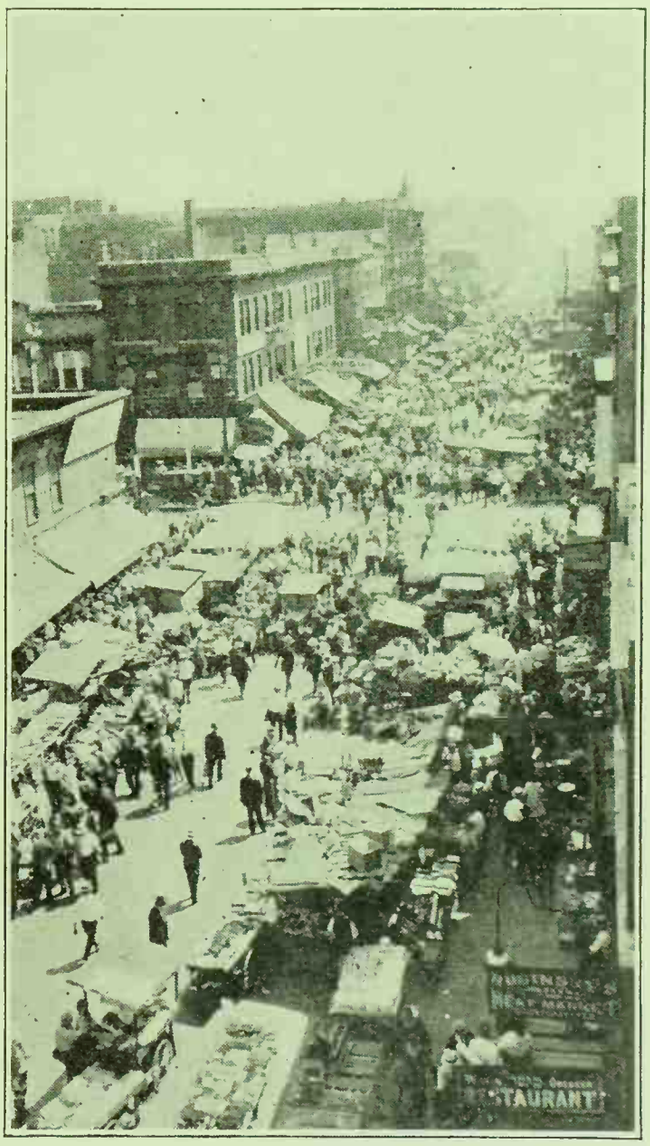
The real purpose of the convention, as it had been set forth by the Grand Lodge of Good Templars, was not well defined in the call, which was extended to all who believed in Prohibition. About 200 persons assembled, including many who were quite prominent in politics as well as in temperance work. The Rev. A. L. Brooks was made permanent chairman, and Dr. E. R. Roe, secretary. The Rev. J. C. Stoughton, E. G. Rice, Prof. D. Wilkins, and the Rev. G. H. Duffield were appointed a committee on resolutions. The following is a synopsis of the resolutions reported:

1. We acknowledge our dependence on God, and in His name we set up our banners in the cause of temperance.

ILLINOIS

2. The manufacture and sale of intoxicants is a great injury and should be made a public crime.
3. We oppose all license and favor statutory Prohibition.
4. This reformation relies mainly on the religious and high-toned moral character of its public advocates.
5. We welcome all who are laboring to secure Prohibition.
6. We urge the necessity of organizing total-abstinence societies in Sunday-schools and elsewhere.
7. We hail with pleasure the establishment of a temperance press.
8. We accept the issue made by the liquor dealers and beer congresses and will meet them at the polls.

Dr. William Ross, a prominent temperance worker, moved in the convention to amend the resolutions by adding, "and in the support of these sentiments we will proceed to form a Prohibition party." The



MAXWELL STREET, CHICAGO. COMPARE WITH THE SAME STREET ON DAY OF ATONEMENT (SEE P. 1283)

convention was thrown into an uproar by this motion, a number of the members declaring that the convention had not been called for the organization of a new political party, but only for the formation of a temperance organization to control nominations within the party. In the debate which followed, however, the opponents of the amendment were overwhelmed, and the amendment was adopted.

A central committee composed of members from each Congressional district in the State was ap-

pointed and the Prohibition party of Illinois was launched. Many of those who signed the call for and attended the Bloomington convention were never seen in any subsequent Prohibition convention, and some of them became the most bitter enemies of the Prohibition party.

In 1874 the State was swept by the Woman's Crusade, which was followed by the formation of the Woman's Christian Temperance Union. The Chicago Central Union was organized March 18, 1874; and the beloved leader, Frances Willard, began her famous temperance career as president of this organization (1874-75). Later in the same year (Oct. 26-27) the Illinois W. C. T. U. was organized in the Methodist Church, Bloomington, under the name "The Woman's Temperance Union." Mrs. Jennie Fowler Willing, of Bloomington, was elected president, and she held office until 1877. At the State Convention, held this year at Ottawa, Ill., the title was changed to "Illinois Woman's Christian Temperance Union." The new organization soon began to prove itself a powerful influence for reform, and made slow but steady progress in spite of all the opposition which the liquor interests could bring to bear against it. Miss Willard succeeded to the State presidency in 1878. Her first work in this office was the launching of the "Home Protection Petition," which read:

W. C. T. U.

To the Senate and House of Representatives of the State of Illinois:

Whereas, In these years of temperance work the argument of defeat in our contest with the saloons has taught us that our efforts are merely palliative of a disease in the body politic, which can never be cured until law and moral suasion go hand in hand in our beloved State; and

Whereas, The instincts of self-protection and of apprehension for the safety of her children, her tempted loved ones, and her home, render woman the natural enemy of the saloon;

Therefore, Your petitioners, men and women of the State of Illinois, having at heart the protection of our homes from their worst enemy, the legalized traffic in strong drink, do hereby most earnestly pray your honorable body that by suitable legislation it may be provided that in the State of Illinois, the question of licensing at any time, in any locality, the sale of any and all intoxicating drinks shall be submitted to and determined by ballot, in which women of lawful age shall be privileged to take part, in the same manner as men, when voting on the question of license.

Two hundred thousand signatures were secured to this petition in 90 days, and a measure known as the "Hinds Bill" was drafted to meet the demands of the women. While the Bill was not passed by the Legislature, the agitation which the circulation of the petition had produced reacted most unfavorably against the saloons. Under the then existing local-option law, the popular vote was registered against the dram-shop in 600 out of 800 towns, a larger percentage of temperance votes than Illinois had ever before cast.

The women continued to press their campaign against alcohol with unremitting zeal and vigor. In 1897 the W. C. T. U. was one of the chief sponsors of a bill to include scientific temperance instruction in the public-school curriculum of the State. The bill passed both houses of the Legislature, but it was stated on what appeared to be good authority that John R. Tanner, then governor, would veto it. The women became alarmed, and sent a committee, composed of Doctors T. D. Logan and W. A. Smith, of Springfield, two of the omnidenominational committee which had cooperated with the women—the one representing the Presbyterianism, the other the Methodism, of the State—to interview the Governor and induce him, if possible, to sign the bill. They were successful in overcoming his objections to it, and with his signature it was duly enacted into law.

The labors of the Prohibition party, the W. C. T. U., the Good Templars, and the various other temperance bodies, paved the way for the work of the Anti-Saloon League. The A.-S. L. of Illinois, after operating in a somewhat desultory manner for a short time following its inception, was formally organized July 12, 1898, when the Rev. M. H. Ewers was appointed first State superintendent.

Mr. Ewers was reelected July 12, 1899, and at the same time Dr. M. M. Parkhurst of Chicago, one of the most influential ministers of the Rock River Conference, was elected superintendent of twelve northern counties of the State, including Cook County. Dr. Parkhurst acted independently of Superintendent Ewers in the administration of his work in those counties. He was elected for a term of three years. His chief work was principally that of "agitation" for the most part in Chicago pulpits. During his term of office no effort was made by the League in his twelve counties to secure State legislation of any kind. No doubt many of the legislative victories that were later achieved in his district were due to the pioneer agitation work carried on under the direction of Dr. Parkhurst. On the expiration of his three-year contract, in 1903, William H. Anderson, who had been elected State superintendent in succession to Dr. Carlos, assumed charge of the twelve counties over which Dr. Parkhurst had been superintendent, and moved the executive office from Springfield to Chicago. Dr. Parkhurst had maintained offices in the Y. M. C. A. Building on La-Salle Street. In reality Illinois was under two superintendents for three years—from the latter part of 1899 till November, 1903.

Anti-Saloon League Founded

For several years the annual conventions of the League were held in Springfield with an attendance of only six members of the organization present from all over the State. Five of the six were Methodists, C. W. Gulick, of Champaign, being the leader, and the other man was C. B. Griffin, of Charleston, a Presbyterian. Very soon other churches enlisted in the cause, and eventually the League was backed by practically all of the Protestant bodies of the State. These now keep their representatives, elected annually, on the Board, admit League speakers into their pulpits, and contribute liberally toward the support of the League.

Springfield was the headquarters of the League for three years, or until November, 1903, in which year, as stated above, the executive office was moved to Chicago, where it has been ever since, first in the Merchant's Loan and Trust Building, later in larger quarters in the First National Bank Building, then to more spacious rooms therein, and next to No. 1200 Security Building. The Springfield office is maintained as legislative headquarters, and head of the central, or Springfield, district.

Preparations for the reorganization of the League on a more extended scale as a direct church federation were begun in 1901, and culminated in 1905. Several denominational bodies officially expressed their approval in the former year, and favored the passage of a new and more comprehen-

sive local-option bill. In 1902 nearly all the churches were reached in their annual assemblies, and they strongly endorsed the movement by appropriate official action. Thus the campaign of 1903 had the moral support of the churches behind it, and carried the proposed bill a long way forward. The plan, also, of making the State Board of Trustees more an official representative of the churches and allied organizations than a voluntary, self-perpetuating body was approved. In March, 1904, the League's objective from the beginning, of a single, unified business system, was brought into full operation. At the regular annual meeting in May, 1905, the Board accepted the plan agreed upon in April, 1904, by the special representatives of the denominational bodies appointed for the purpose of drafting a plan. They adopted an elaborate constitution, and, as direct representatives of the church bodies, assumed entire control of the movement, and henceforth directed its general policy, with the purpose of carrying out the original program of the League along the lines of agitation, legislation, and law enforcement, the dominant phases of the fight.

Plan of Organization

The Board of Directors was to be composed of one incumbent for every 25,000 lay members, or major fraction thereof (later changed to 20,000), for each church organization, but with the understanding that no sect, or other ecclesiastical or temperance body, however small, approving the League, should be without at least one representative on the State Board. Bodies having more than one member on the Board were to divide them as equally as possible between ministers and laymen. The Board provided for the election of fifteen members at large, in addition to the election of the regular trustees, to serve for three years, one third of whom were to be elected at each annual meeting of the Board. This number was afterward increased to 21, and then to 31, including the State superintendent, *ex-officio*. Dr. P. S. Henson, of Chicago, was the first president of the Board. A Headquarters Committee was provided for, to hold regular meetings, and to have charge of the work in the interim between the annual session of the Board. This committee composed at first of five members, was later enlarged to seven, and then to nine. The constitution has been amended from time to time.

The Rev. M. H. Ewers resigned the superintendency at the end of 1899. C. R. Carlos, who had been his assistant for a time, and afterward acted as treasurer, was chosen as his successor; but he served only until Nov. 13, 1900, when William H. Anderson was appointed to the position. By reelections Anderson continued as State superintendent, with a remarkable career, until Jan. 1, 1906. The Rev. James K. Shields followed him, making an enviable record, and remained as head of the League until June, 1911, when he surrendered the helm to Ernest A. Scrogin, who had been legislative superintendent of the Springfield District. John Franklin Burke, who had done some remarkable work as superintendent of the Peoria District, one of the principal centers of the distillery trust, was brought by Superintendent Anderson to Chicago as legislative superintendent of the Chicago A.-S. L.; and he served for a short time, also, under Supt. Shields. During the closing period of Anderson's administration and the early portion of Supt. Shields's incumbency he did some excellent legislative work for the League. A notable achievement of his was the defeat for reelection of Representative Castle, who had been held responsible for the defeat of the local-option bill sponsored by the League in the previous Legislature. It was conceded by the leaders of the prominent political parties that Castle's defeat was the main contributing factor to the successful anti-liquor legislation in the following Legislature. After a short but successful term, Scrogin resigned Sept. 1, 1912. The Rev. F. Scott McBride, D.D., then came to the wheel, and successfully piloted the Anti-Saloon League ship until April 9, 1924, when he was elected general superintendent of the Anti-Saloon League of America to fill the vacancy caused by the lamented death of Dr. Purley A. Baker. To succeed Dr. McBride, Major Frank B. Ebbert was elected State superintendent of the Illinois League.

Mention should be made of the assistance rendered the League by Samuel Tasker Brush during many years. For a long time it was indebted to him for a loan of $10,000, unsecured and without interest.

The *Emancipator*, a monthly paper, was the first organ published in the interest of the Illinois League, the first issue bearing the date of January, 1900. Afterward it was published as the Illinois department of the *American Issue* of Ohio, a weekly organ; then, as the *Illinois Issue;* and shortly after national headquarters had been established at Westerville, Ohio, it was issued as the Illinois edition of the *American Issue*, which form and relation it has sustained ever since. Its first editor was C. R. Carlos, and his successors were William H. Anderson, Samuel J. Fickel, F. Scott McBride, W. T. Hewitson, O. G. Christgau, and Herbert H. Rood (the present editor).

Mr. Ewers as State superintendent worked practically alone for a while, but later was assisted by C. R. Carlos. Both were handicapped by a lack of funds, incomplete organization, and inexperience in the newly tried venture. William H. Anderson found a loosely built organization that was making little, if any, progress, and assumed a very heavy debt, which seemed an almost insuperable obstacle; yet he put the A.-S. L. on its feet for the first time in its history and made it a power in the State of Illinois.

League Made a Political Power

Anderson drafted a new and broader local-option bill, which was presented to the Legislature of 1901. It was defeated in this Legislature, and also in that of 1903, though by a much narrower margin. In 1905 the effect of the concerted discussion in the churches, launched by the League, which thereafter became a regular and important feature of the dry crusade, so aroused the Senate that they appropriated the Anderson bill, as published in the *American Issue*, and passed it. It was defeated in the House, however, by one vote. In 1907, under Superintendent Shields's administration, another bitter fight was waged in behalf of the measure. While county local option had hitherto been the aim of the dry leaders, they now made the concession of dropping to township option, including city and village option; and this time, after a hard battle in the House, they were victorious.

After the 1908 election more than 1,000 townships were dry under the new law, and more than 1,000 saloons had closed their doors. Later more than half of the counties were dry, and many others were nearly so. Jacksonville was the first city of considerable size to vote out the saloons. Rockford was the first big city to win out, and later Decatur, Galesburg, Freeport, Elgin, Danville, Bloomington, Waukegan, and Springfield fell in line.

From this time forward the liquor interests and their supporters were constantly on the defensive. In 1909 they introduced a bill for the repeal of local option, which fell short of passing the House by 1 vote. A similar attempt in 1911 failed in the House by 13 votes. In this year three new laws against the liquor traffic were passed. The most important of these was the one prohibiting drinking and drunkenness on railroad trains and interurban cars. Another established a dry zone around the Soldiers' and Sailors' Home at Quincy. The third prohibited the sale, use, or gift of intoxicating liquor in any form or quantity in any State park.

In the Legislature of 1913 the liquor people sought to secure the passage of pernicious legislation in several different forms, but these attempts were frustrated in every instance by the Anti-Saloon League, now under the leadership of Dr. McBride. Their most daring undertaking was the effort to pass a measure known as "Senate Bill No. 501, which would have given a monopoly to the then existing licenseholders, most of whom were brewers and distillers, as well as the right to transfer, thus creating perpetual licenses. A law was passed in 1913, making it illegal for saloons to be located within four miles of the State university at Champaign and Urbana.

Saloons Banned in University District

The Woman-suffrage law, enacted in 1913 was made possible by the aid of the Anti-Saloon League force: it secured the almost unanimous support of the members of the Assembly. The law provides for separate ballot-boxes for women, thus making it possible to know just how the women vote on the liquor question. In the elections following the passage of the Woman-suffrage law, more than 1,000 saloons were closed because of the majorities against them in the women's ballot-boxes. With the assistance of their votes, 25 counties abolished the saloon, in addition to the 28 counties which were already dry when the Suffrage law was passed. It is generally conceded that the Suffrage law has contributed to law enforcement more than any other factor. Since women have enjoyed the right to vote for local officials there has been a remarkable improvement in the character of officials elected to administer the government of the cities.

The Forty-ninth General Assembly, which convened in 1915, repudiated the efforts of the wet interests to repeal the Suffrage law and to secure a law giving to city and village councils the right of home rule, so called, on the liquor question and other moral issues.

In the Legislature of 1917 a bill providing for a Prohibition referendum was presented, which was favorably reported by the Senate temperance committee, and on Feb. 20 was passed in the Senate by a vote of 32 to 18. The measure, however, failed of passage in the House. The Senate passed, also, on Feb. 8, 1917, the Swift Bill, providing for a dry zone covering a radius of five miles around the United States Naval Training Station, at Waukegan; but it, too, was defeated in the House.

A petition for a vote on the wet and dry issue in the city of Chicago was circulated by the dry forces in March, 1918. The petition was filed with 150,000 names attached to it, but the election commissioners threw it out, declaring that more than 40,000 signatures were fraudulent or illegal, and stating that the petition lacked 7,515 of the 106,427 signatures necessary to bring the issue before the voters at the election on April 2, 1918. On Feb. 20, 1919, the Illinois Supreme Court handed down a decision directing that a vote be taken in Chicago on the license question, on April 1, thus overruling the action of the Chicago election commissioners in refusing to place the question on the ballot in 1918. The Prohibition forces, however, decided not to make an aggressive fight on the question submitted, in view of the facts that the prohibitory amendment to the Federal Constitution had already been adopted and that wartime Prohibition for the entire United States would become effective on July 1, 1919.

Status of Illinois Liquor Legislation prior to Prohibition. The following "Digest of Illinois Liquor Laws," compiled in 1916 by Wayne B. Wheeler, attorney and general counsel for the Anti-Saloon League of America, shows briefly and clearly the status of Illinois liquor legislation just prior to national Prohibition:

LOCAL OPTION: Township, precinct (in counties not under township organization), city, and village. Proposition submitted at regular election upon petition of one-fourth of the voters. The sale or taking of orders for any distilled, spirituous, vinous, fermented and malt liquor, whether intoxicating or not, prohibited. Municipalities may grant permits to druggists to sell for medicinal purposes only. Places where the law is violated declared to be nuisances and may be abated as such either at law or in equity.

SALE OF LIQUOR PROHIBITED: (1) Within two miles of any city or village.

(2) Within four miles of State University.

(3) Within one and one-eighth miles of the U. S. Naval Training School.

(4) Within two thirds of a mile of the Soldiers' and Sailors' Home.

(5) To any person intoxicated or in the habit of getting intoxicated, or to any minor, except upon the written order of his parents, guardian, or family physician. All persons are forbidden from in any manner aiding any such persons in procuring liquor.

(6) All places where liquor is sold in violation of any of the foregoing provisions are declared to be nuisances and may be abated as such.

(7) Outside of cities and villages in any less quantity than five gallons, and in the original package as put up by the manufacturer, except as licensed by the county board, which can only grant licenses upon a petition of a majority of the legal voters of the township.

(8) On Sunday from midnight to midnight.

DANCES: Persons conducting public dances, where intoxicating liquor is sold or given away, are forbidden to permit any minor to enter or remain on the premises, unless accompanied by his or her parent.

DAMAGES: Every husband, wife, child, parent, guardian, employer, or other person, who shall be injured in person or property or means of support by any intoxicated person, or in consequence of such intoxication has a right of action against any and all persons who shall by selling or giving liquor have caused such intoxication; and the person owning the premises where such sale takes place and having knowledge that liquor has been sold therein is liable with the seller for all damages, and the property may be sold to pay such damages.

CITIES AND VILLAGES: Cities and villages have power to pass and enforce ordinances licensing, regulating, and prohibiting the sale or giving away of any intoxicating malt, spirituous, mixed, or fermented liquor, and to prevent intoxication and declare what shall be nuisances and abate the same. Municipalities located in

local-option territory are prohibited from in any manner licensing the sale of liquor, but may pass and enforce ordinances to reenforce the local-option law ("Federal and State Laws Relating to Intoxicating Liquor," pp. 30-31).

As a result of the operation of the local-option law, 55 Illinois counties were entirely dry when national Prohibition became effective. Forty-six counties were partly wet, and only one county in the State was entirely wet. Of the townships 1,425 were dry (including 170 precincts in counties not under township organization) and 190 townships (including 24 precincts) were wet. Seventy-seven per cent of the population of the State resided in dry territory. Counting the city of Chicago as entirely wet, 47 per cent of the population of the State lived in dry territory, and 88 per cent of the area of the State was no-license territory.

Of the 102 county seats 82 were dry, and 9 senatorial districts were entirely dry. The Twenty-fourth Congressional District was entirely under Prohibition, while the Fifteenth and Nineteenth Congressional Districts had but one wet town each.

The number of wet and dry municipalities in the State, under the local-option law was as follows:

Number dry cities	188
Number dry villages	729
Total dry cities and villages	917
Number wet cities	65
Number wet villages	178
Total wet cities and villages	243

The latest census of saloons (Dec. 6, 1917) showed that there were 9,893 saloons then in the State. Of these, 9,777 were in cities and villages, 116 were outside of cities and villages, and 6,718 were operating in Cook County, of which Chicago is the county-seat.

Illinois under National Prohibition. Of the Illinois Congressmen in the lower House 17 voted for the passage of the Eighteenth Amendment, and only 7 voted against it; thus Illinois furnished more than her share of the necessary two-thirds vote for submission of the amendment to the States. Illinois was the twenty-sixth State to ratify the Prohibition amendment. The resolution passed the Senate on Jan. 8, 1919, by a vote of 30 to 15, and the House on Jan. 14, by a vote of 84 to 66.

First Enforcement Bill

In the 1919 session of the Legislature a law-enforcement bill was passed, the vote in the Senate (May 1) being 29 to 11, and in the House (May 21) 80 to 67. The bill was signed by Governor Lowden on June 22, and became a law on July 1. The measure defines intoxicating liquor as "any liquor containing more than one-half of one per cent of alcohol." On May 21 the House, by a vote of 72 to 68, defeated a bill providing for a Prohibition commissioner. On June 18 an appropriation bill providing a fund of $50,000 to be used by the attorney-general in connection with Prohibition enforcement was passed by the House (82 to 65), it having been previously passed by the Senate.

On the question of passing the National Enforcement Bill over the President's veto, Illinois Congressmen voted (Oct. 27, 1919) as follows: To override the President's veto, Messrs. Brooks, Cannon, Dennison, Fuller, Graham, King, Wheeler, Williams, and Wilson; to sustain the veto, Messrs. Juul, Madden, and Gallagher. In the Senate both Senator Medill McCormick and Senator Lawrence Y. Sherman voted to override the veto.

On Dec. 17, 1919, the Supreme Court of Illinois upheld the State Enforcement act in the case of People v. Harvey Marquis, *et al.*, which was appealed from the verdict of Circuit Judge Barnes of McHenry County. The constitutionality of the law was upheld, with the exception of Section 19, which provided for the destruction of intoxicating liquor, vessels, implements, furniture, and vehicles seized.

Preceding the primaries on September 15, 1920, the Anti-Saloon League of Illinois conducted a campaign for the nomination of legislative candidates favorable to Prohibition enforcement. This was followed by a campaign in support of dry candidates, to be voted on at the election on Nov. 2. In the organization of the Legislature a dry speaker of the House, Gotthard A. Dahlberg, of Chicago, and a dry president *pro tem* of the Senate, W. S. Jewell, of Lewistown, were elected.

Illinois Prohibition Act

The law-enforcement bill of 1919 was found to be not sufficiently comprehensive, and in 1921 the dry forces waged a strenuous fight for more stringent enforcement legislation. A bill was drawn up by the Anti-Saloon League, harmonizing with the Volstead Act and the latest court decisions, and containing provisions designed to make effective enforcement of Prohibition under all circumstances and in all places certain. The two chief phases of the problem covered by the bill were (1) the provisions establishing means and methods for the punishment of violators and the prevention of violations of the liquor laws, and (2) provisions establishing regulations for the handling of intoxicating liquor for purposes permitted under the law. State Superintendent F. Scott McBride was the leader in framing the bill with the cooperation of the League attorney, J. H. Collier; and great credit is due these two men for adroitly and persistently pushing it through the Legislature, as the climax of remedial legislation in Illinois for the enforcement of national constitutional Prohibition. The measure was passed by the Senate on May 19, 1921, by a vote of 30 to 12, and by the House on June 8, by a vote of 81 to 62. It was signed by Governor Small on June 27, and became effective as the "Illinois Prohibition Act" on July 1.

In the 1921 session of the Legislature the following dry bills were defeated: A "Temperance Day" bill providing for the holding of a Prohibition program in the public schools each year; an antiscreen bill providing for the removal of screens from soft-drink places; and a bill providing for a Prohibition commissioner. The Legislature passed an appropriation of $150,000 for the use of the attorney-general in connection with Prohibition enforcement, but this bill was vetoed by Governor Small.

In the election of 1922 the liquor forces succeeded in having placed on the ballot a "light wine and beer" petition. Inasmuch as a vote on this proposal, either favorable or otherwise, would have no legal effect in the face of national Prohibition, the most which the wets had to hope for was a straw vote which could be used as propaganda to influence Congressmen and Senators against Prohibition. It did not even accomplish this purpose, however, for the dry leaders wisely chose to ignore the proposal entirely, concentrating their efforts on the election of members of Congress and of the Legis-

lature who would support the Eighteenth Amendment. Every church in the State, nearly every minister and Sunday-school superintendent, the W. C. T. U., the Anti-Saloon League, and the church temperanee societies, counseled the temperance people not to participate in the contest, on the very ground that it proposed an impossible proposition. With no fight made against them, the wets were able to count up less than half the voters in the State. Their total vote, according to figures furnished the *American Issue* by the Associated Press on Nov. 13, 1922, was 929,521, while the drys who voted against the beer and wine proposal in the same precincts, despite the injunctions of the temperance organizations, numbered 453,248.

Prohibition Congressmen Elected

In contrast to this empty wet victory, the drys aehieved a real and significant triumph by defeating two of the candidates for Congressmen at large who were avowedly "light-wine-and-beer" men, and by electing by a majority of more than 250,000 two others who stood openly against any weakening of the dry legislation at Washington, namely, ex-Governor Richard Yates and Henry R. Rathbone.

The Fifty-third General Assembly of Illinois, in 1923, rejected fifteen wet bills, and passed two dry measures. The latter were: (1) The "Poison Liquor" bill, providing that when death results from the sale of poisonous liquors the offender shall be punished for murder; (2) the "Enforcement Fund" bill, providing for the use of money secured from fines and penalties for further enforcement by the attorney-general and State attorneys.

See, also, CITIZENS' LEAGUE OF CHICAGO and CHICAGO LAW AND ORDER LEAGUE, in the article CHICAGO.

BIBLIOGRAPHY.—Files of the *American Issue*, and of the *Anti-Saloon League Year Book*, Westerville, Ohio. Manuscript material compiled by the Rev. W. A. Smith, D.D., for the Illinois Anti-Saloon League, by whose permission it is used here.

ILLITERACY AND ALCOHOL. As used by the United States Census Bureau, the term "illiterate" signifies "inability to write in any language, not necessarily English." The accompanying table shows the number and percentage of illiterates in the population ten years of age and over in the United States at the census of 1920. The late Rev. R. B. Patton, D.D., of Columbus, Ohio, was commissioned to investigate this subject for the STANDARD ENCYCLOPEDIA a few years ago. The present article is based mainly upon his report.

Illiteracy is influenced by occupation, school advantages, and race. Native-born white Americans are more literate than foreign-born white Americans; white Americans are more literate than negro Americans; urban sections in the United States are more literate than the rural ones; commercial communities are more literate than industrial ones. The older States of the Union are, as a rule, more literate than the new States.

As regards the relation between illiteracy and indulgence in alcoholic liquors no safe conclusion can be drawn from a comparison of one State with another, nor from a comparison of the Prohibition States as a whole with the non-Prohibition States as a whole at the time when national Prohibition became effective (Jan. 16, 1920). The fact, however, that the most literate State in the Union —Iowa—with an illiteracy of 1.1 per cent, was a

Prohibition State, while the most illiterate State —Louisiana—with 21.9 per cent illiteracy was a non-Prohibition State may not be entirely without significance.

ILLITERATES IN THE POPULATION 10 YEARS OF AGE AND OVER OF THE UNITED STATES OF AMERICA
CENSUS OF 1920

DIVISION AND STATE	POPULATION 10 YRS AND OVER		
	TOTAL	ILLITERATE	
		NUMBER	PER CENT
United States	82,739,315	4,931,905	6.0
Geographic Divisions:			
New England	5,945,989	289,700	4.9
Middle Atlantic	17,666,354	865,382	4.9
East North Central	17,130,786	495,470	2.9
West North Central	9,889,740	193,221	2.0
South Atlantic	10,513,447	1,212,942	11.5
East South Central	6,677,229	845,459	12.7
West South Central	7,739,536	773,637	10.0
Mountain	2,564,463	132,659	5.2
Pacific	4,611,771	123,435	2.7
New England:			
Maine	621,233	20,240	3.3
New Hampshire	361,930	15,788	4.4
Vermont	284,472	8,488	3.0
Massachusetts	3,106,769	146,607	4.7
Rhode Island	483,788	31,312	6.5
Connecticut	1,087,797	67,265	6.2
Middle Atlantic:			
New York	8,402,786	425,022	5.1
New Jersey	2,494,246	127,661	5.1
Pennsylvania	6,769,322	312,699	4.6
East North Central:			
Ohio	4,624,456	131,006	2.8
Indiana	2,356,214	52,034	2.2
Illinois	5,184,943	173,987	3.4
Michigan	2,895,606	88,046	3.0
Wisconsin	2,069,567	50,397	2.4
West North Central:			
Minnesota	1,877,132	34,487	1.8
Iowa	1,913,155	20,680	1.1
Missouri	2,737,771	83,403	3.0
North Dakota	470,210	9,937	2.1
South Dakota	482,195	8,109	1.7
Nebraska	1,012,552	13,784	1.4
Kansas	1,396,725	22,821	1.6
South Atlantic:			
Delaware	178,930	10,508	5.9
Maryland	1,158,953	64,434	5.6
Dist. of Columbia	377,295	10,509	2.8
Virginia	1,748,868	195,159	11.2
West Virginia	1,083,395	69,413	6.4
North Carolina	1,844,673	241,603	13.1
South Carolina	1,219,316	220,667	18.1
Georgia	2,150,230	328,838	15.3
Florida	751,787	71,811	9.6
East South Central:			
Kentucky	1,837,434	155,014	8.4
Tennessee	1,770,762	182,629	10.3
Alabama	1,730,421	278,082	16.1
Mississippi	1,338,612	229,734	17.2
West South Central:			
Arkansas	1,302,905	121,837	9.4
Louisiana	1,366,066	299,092	21.9
Oklahoma	1,513,951	56,864	3.8
Texas	3,556,614	295,844	8.3
Mountain:			
Montana	421,443	9,544	2.3
Idaho	326,051	4,924	1.5
Wyoming	150,993	3,149	2.1
Colorado	747,485	24,208	3.2
New Mexico	267,595	41,637	15.6
Arizona	255,461	39,131	15.3
Utah	331,530	6,264	1.9
Nevada	63,905	3,802	5.9
Pacific:			
Washington	1,101,929	18,526	1.7
Oregon	638,987	9,317	1.5
California	2,870,855	95,592	3.3

In electoral contests and in vital statistics the relation between illiteracy and alcoholic indulgence becomes more definite and recognizable. Experience has shown that the illiterate vote is very generally anti-Prohibition. The slums of cities are notorious in this respect. The ignorant are less susceptible to argument and reason, and are more easily swayed by impulse than are the educated.

Education increases self-control; and that increment, so important in resisting appetite, the illiterate lacks. Moreover, being unable to read, and thus to find recreation in books, the temptation to seek recreation in public houses and saloons becomes greater. Under such circumstances addiction to drink becomes highly probable.

The illiterate can not be reached with printed temperance facts and figures. Literature is one of the most effective weapons in the Prohibition movement, and of course it is powerless when illiteracy prevails. Ignorance is a fertile field for the demagog. Here his *argumentum ad ignorantiam* attains its maximum effect. An outstanding example of this was the election held in Atlanta, Ga., in 1887. The liquor men told the ignorant negro voters that Prohibition would take away their liberties and that they would be reenslaved. They were further told that Abraham Lincoln was a stanch opponent of Prohibition. The result was the defeat of Prohibition, the negro sections voting heavily against it. The educated, cultured classes of the city largely supported Prohibition.

By experiments on animals, as well as by study of children of drinking parents, it has been scientifically demonstrated that alcoholic parentage exerts a disastrous effect upon the minds and bodies of the descendants.

The percentage of idiocy, imbecility, and feeblemindedness, as well as subnormality, is abnormally high among the children of drinkers. Many of these are incapacitated for learning, thus swelling the number of illiterates. The atmosphere of the drinker's home is not favorable to culture and learning. The bread-winner's bar bill takes such a heavy toll from his pay-check that children of school age are often required to work in order to support the family. While in some States this condition has been remedied by law, it shows unmistakably the relation of alcoholism to illiteracy.

Thus it appears that illiteracy and alcoholism are reciprocally related: illiteracy causes alcoholism, and alcoholism causes illiteracy.

IMPEY, CATHERINE. An English temperance leader; born at Street, Somerset, Aug. 13, 1847; died there Dec. 14, 1923. She was educated at a private school for girls at Weston-super-mare.

Catherine Impey, or, as she was familiarly called, "Miss Katie," was a daughter of ROBERT IMPEY. Her sister, Miss Ellen Impey, an indefatigable worker for temperance and other good causes, was delicate in health. She died nearly three years before the subject of the present sketch. "Miss Katie" lived a life of self-forgetfulness. The Rev. Thomas Morgan, of Glastonbury, Somerset, writing of her in the *Western Temperance Herald* for January, 1924, said:

> She could get people to work because she did so much herself. Many felt it impossible to say "no" to her when their help was solicited for some good cause. For over forty years she was Treasurer of the Village Mission and Band of Hope Committee, a leading spirit in the local B. W. T. A., an honoured member of the Street Teetotal Society, and an ardent supporter and a vice-president of the Western Temperance League since 1887. . . . She took a broad outlook on life and the world, was an optimist of the first order . . . never afraid of any "new-fangled ideas," and always using the new in the services of the good old Temperance cause.

She was for some time a very active Good Templar, and held influential official positions in the local, district, and Grand lodges. In May, 1878, she was one of the delegates from England to the Right Worthy Grand Lodge, held at Boston, U. S. A., when the color question was discussed. She made a second visit to the States in October, 1886. She held strong views on the color question, and never hesitated to take a firm stand for what she believed to be the true Christian position. After seeing that the course taken by the I. O. G. T. differed widely from her own position, she felt compelled to resign her offices and withdraw from the Order. Her letter of resignation contained the following paragraph:

> A law has been inserted in the constitution of the Order the effect of which, in my view, is to allow our fundamental principle of brotherhood to be violated with impunity by providing for the separation of the races within the Order.
>
> It has been my conscientious conviction for years that I must have no partnership in any society which provides separate places for black and white—that any such partnership must be *dishonouring to God,* and to the religion of Jesus Christ.

Many other members of the I. O. G. T. followed her lead and withdrew from the Order. Afterward they founded a similar organization, having no color barrier, the Right Worthy Grand Lodge of the World In 1892 Miss Impey paid a third visit to the United States.

Perhaps her most continuous effort was devoted to the Band of Hope work, which seemed to her the most promising field of all. As stated above, she was associated with the local Band of Hope for 40 years. She was also an active member of the Somerset County Band of Hope Union.

For many years she served as a member of the Wells Board of Guardians as well as of the Street Urban Council. Any society which aimed at the betterment of mankind was sure of her warm support. For many years (from January, 1888) she issued a little monthly paper, *Anti-Caste,* which was devoted to the interests of colored people throughout the world.

The Rev. Thomas Morgan (mentioned above), who has courteously furnished most of the foregoing data, notes incidentally the fact that Miss Impey was "a convinced vegetarian," and says of her, also: "Her home was a 'city of refuge,' where souls in trouble could go to unburden themselves and be sure of sympathy, good cheer, and help. She was a true ministering angel to the needy and distressed, never hesitating to help even to the point of sacrifice to herself."

IMPEY, ROBERT. An English agriculturist, seedsman, and temperance advocate; born at Earl's Colne, Essex, Feb. 6, 1820; died Jan. 30, 1886. He was educated at schools at Nailsworth (Glos.), Colchester (Essex), and Hitchin (Herts.). On leaving school he studied farming in Essex, and afterward removed to Street, Somerset, where he added the business of a seedsman and agricultural implement agent to that of farming. The *Mark Lane Express* (London), in an obituary notice, stated that "he especially devoted himself to improvement in the quality of mangels and swedes. . . . He was the first to introduce the use of artificial manures, and many new machines were also introduced by him. The first reaping-machine had to be well guarded to prevent its being destroyed by the jealous laborers." In 1843 he married Mary Hannah Clothier, of Street.

Impey was a very active worker for temperance during the greater part of his life; and his interest in the cause was transmitted to his daughters, Ellen Impey and CATHERINE IMPEY. He, himself, was one of the early converts of JAMES TEARE,

of Preston. Together with CYRUS CLARK (both being members of the Society of Friends), Impey was active in establishing and sustaining total-abstinence societies in Street and the surrounding district.

IMPOINA. A Malagasy king, who reigned prior to 1810. He prohibited the sale of intoxicants in his country. See, also, MADAGASCAR.

INDEPENDENT ORDER OF GOOD SAMARITANS AND DAUGHTERS OF SAMARIA. An American temperance association, founded in the city of New York in February, 1847. At first its membership was confined to males, and its title was "Independent Order of Good Samaritans"; but in the year following its organization it enlarged its borders, admitted women to its privileges, and adopted the name at the head of this article. Its initiatory ceremony is said to have been "one of the most impressive of any, being the parable of the Good Samaritan dramatized and made as effective as machinery and lectures could make it." During its first year of existence it admitted colored people to membership, being thus the first fraternal society in America "to recognize the humanity in man, no matter what his color." The work of the Order was largely reformatory and the organization was believed to have a larger proportion of reformed drunkards on its roll than any other. The corner-stone upon which the Order rested was "Our Order knows no distinction among mankind but goodness."

The Order had a number of higher branches and degrees, the three latter being known as "the encampment." The Order had, also, a juvenile branch, with its own ritual, the number of members in which almost equaled the adult membership. The Order had its lodges in a number of the States, and was for many years one of the most active of the temperance organizations. The Rev. George H. Hick, who was Right Worthy National Grand Sire of the Order in 1876, stated in a paper included in the "Centennial Temperance Volume" (New York, 1881) that the entire membership at the last previous Grand Lodge meeting was 11,061. In subsequent years the number of members declined.

INDEPENDENT ORDER OF GOOD TEMPLARS. See INTERNATIONAL ORDER OF GOOD TEMPLARS.

INDEPENDENT ORDER OF RECHABITES. An international friendly society; the oldest, largest, and wealthiest benefit society of total abstainers in the world. It is composed of persons who pledge themselves for life to abstain from alcoholic beverages, and to aid in bringing about total abstinence for the individual and Prohibition for the world. It was the first friendly organization to be formed exclusively for total abstainers. The chief reason which was given for its foundation during the first few years of its existence was that, as all the friendly societies functioning at that time often held their meetings in places where intoxicating beverages were offered for sale, those persons who were opposed to such a practise felt that it was necessary for them to have an organization of their own.

The principal objects of the organization are:

(1) To raise funds for the purpose of insuring a sum of money payable on the death of a member, a member's wife, widow, or child.

(2) To raise funds insuring a sum of money payable to a member in time of sickness, or when injured by an accident.

(3) To provide relief for and maintenance of members in old age.

(4) To grant temporary assistance to the widows and children of diseased members.

(5) To pay contributions to members who have reached 60 years of age.

In England. The English division of the Order is the oldest and most important. In 1835, at one of the meetings of the Manchester and Salford Temperance Society, the executive committee suggested the formation of some friendly societies based on total-abstinence principles; and, as a result of this suggestion, friends of the temperance cause in those two towns directed their attention to this subject. After due consideration a code of rules was drawn up, and at a meeting held at Meadowcroft's Coffee House, Bolton Street, Salford, Aug. 25, 1835, a society was established, entitled "The Independent Order of Rechabites, Salford Unity." The last two words of the title were added to commemorate the fact that the society was organized in Salford.

English Division Organized

The title of the Order is taken from Jer. xxxv. 1-19, in which is related the story of the sons of Jonadab, the son of Rechab, who had been charged by their father to drink no wine forever, and whose obedience to the paternal injunction won the approval of Jehovah. The local assemblies are called "tents," from the fact that the ancient Rechabites lived in tents, and the various associations are called "districts." The executive power is vested in twelve (originally nine) directors, of whom the High Chief Ruler, or president, is one.

A biennial movable conference was held, composed of representatives from the various districts into which the Order is divided. At this conference the high officers and members of the Board of Directors are elected, and all important business is transacted.

Persons who do not care to join the Order for the sake of its pecuniary benefits, but who wish to countenance it, are permitted to become honorary members by paying a small annual subscription. Such members are allowed to hold office in the Order.

The Order formed branches for females and juveniles in the years 1836 and 1837, and was thus 50 years ahead of the other friendly societies in this respect. Women are eligible to hold any of the offices in the Order. The membership of the Order is composed of three divisions: (1) Primary Tents, composed of "white males of good moral character, not under sixteen years of age, believing in the existence and omnipotence of God, and willing to sign our pledge"; (2) Women's Tents, composed of "white women and girls of good moral character and not less than twelve years of age"; and (3) Junior Tents, composed of "white youths of good moral character, who believe in a Supreme Being and are willing to sign our pledge of total abstinence, and who are between the ages of twelve and eighteen years."

Three Divisions of Membership

The pledge of the Order, as adopted at its institution, was as follows:

I do hereby voluntarily promise to abstain from all intoxicating liquors, such as Brandy, Whisky, Rum, Gin,

PLATE III.—AN EXECUTION SWEEPS OFF THE GREATER PART OF THEIR FURNITURE: THEY COMFORT THEMSELVES WITH THE BOTTLE

See page 739

PLATE IV.—UNABLE TO OBTAIN EMPLOYMENT, THEY ARE DRIVEN BY POVERTY INTO THE STREETS TO BEG, AND BY THIS MEANS THEY STILL SUPPLY THE BOTTLE

See page 739

Wine, Ale, Porter, Cider, Perry, Distilled Peppermint, etc. I will not engage in the traffic of them, and in all suitable ways will discountenance the use, manufacture, and sale of them.

The first district to be organized was the Manchester District, No. 1. The first High Movable Conference was held at Salford, on Oct. 20, 1835, when 48 members were present. The first officers elected were: High Chief Ruler, Nicholas Gregson; High Deputy Ruler, Edward Richards; High Treasurer, John Holt; High Secretary, Joseph Thompson.

Within the first twelve months of its existence the Order opened 27 tents. It gradually extended itself throughout the United Kingdom, until in less than three years there were nearly 200 branches; and the Order soon became a valuable auxiliary to the temperance reformation. In 1837 the Order extended its operations to Scotland, where it became prominent in the sacramental wine agitation. About this time a quarrel in the Order was caused by one of the tents desiring to admit non-teetotalers and to fine those who broke the pledge; but the executive committee stood firm and insisted upon the rules being kept intact. This led to a secession, and the formation of the Order of Samaritans. The monthly magazine of the Order, the *Rechabite and Temperance Magazine*, was first issued on Feb. 1, 1840.

Secession from the Order

During this year there was another dispute upon some point among the Rechabites, which led to the formation of a new order entitled "The Honorable and Independent Order of Rechabites, Southern Counties' Brotherhood." According to the official report of the Order at this time, there were 10,320 adult members and 650 juvenile members in the organization at the end of that year. In 1841 about one fourth of the Order seceded, owing to an act of Parliament relating to secret societies; but a few years later an act was passed which legalized friendly societies, and the crisis was safely passed. In the following year the Order was reported to have 573 tents and a membership of 21,542 adults and 1,046 juveniles.

For a period of ten years the membership suffered a severe decrease, but in 1861 it began to manifest signs of revival, and in 1865 the membership had grown to about 8,000. Thereafter the increase was rapid. In 1873 the Order claimed a membership of 26,000 and assets of the value of £100,000 ($500,000). By 1880 there were about 34,000 adult members, 12,000 juveniles, and a fund of £200,000.

In 1900 the headquarters of the Order were moved from the old building in Fennel Street where they had been located since 1870, to new offices at 26 Bury New Road, corner of Dewhurst Street, Manchester. At this time there were 127 districts, and nearly 3,000 tents.

New Headquarters

There were now twelve members of the Board of Directors instead of nine as formerly. The total membership was 324,244. Several new branches were opened in Australia, Tasmania, New Zealand, India, and South Africa.

At the forty-fourth Biennial Conference of the Order, held at Southport on Aug. 8, 1911, the grand total of membership, including women, juveniles, and honorary members, was reported as 538,078. In 1911 the Rechabites became an approved society under the National Insurance Act.

INDEPENDENT

The following pledge has superseded the old original one and is in use at the present time:

I hereby declare that I will abstain from all intoxicating liquors, all British and foreign fermented wines, except in religious ordinances, or when prescribed and furnished by a legally qualified medical practitioner during sickness which renders me incapable of following any employment. I will not give or offer them to others; I will not engage in the traffic in them, but in all possible ways will discountenance the use, manufacture, and sale of them, and to the utmost of my power I will endeavor to spread the principles of abstinence from all intoxicating liquors.

The honorary members constitute an important branch of the Order, rendering effective service by presiding or speaking at the Rechabite meetings. The list includes:

The Archbishop of Canterbury
The Bishop of Willesden
The Bishop of Croydon
The Marchioness of Ailsa
Lady Elizabeth Biddulph
Lady Horsley
Lady Henry Somerset
Sir Thomas Barlow
Sir Stephen Collins
The Rt. Hon. Leif Jones, P.C.

The monthly organ of the Order, the *Rechabite and Temperance Magazine*, is still published, and the *Juvenile Rechabite* is the official organ of the Juvenile Section of the Order. The Order issues, also, various manuals, calendars, etc.

While primarily a benefit society, the Order includes a large number of members who take an active part in progressive temperance work. The discussion of party politics is forbidden in the tents, but an exception is made in favor of political issues in connection with the temperance question.

The Rechabites are generous contributors to the London Temperance Hospital, and they maintain a cot there which is named after the Order. Up to Dec. 31, 1920, various members of the organization had contributed for its maintenance to the amount of £305 ($1,525). The Order also maintains a sort of hospital, which is known as the "Rechabite Convalescent Home." This institution has been established for about twenty years at Ashgrove, Kirn, Argyle, West Scotland.

The present officers of the Order are: High Chief Ruler, Joseph Cave, Leicester; High Secretary, Robert Highet, 1 North Parade, Deansgate, Manchester.

Mr. Highet, who has been kind enough to supply much of the foregoing material, says of the organization:

> Besides being a friendly society, it is a great temperance organization. Not only are the members banded together to help each other in times of sickness or affliction, but they are banded together to drive the drink curse from the country. Every member is a total abstainer. The children are trained in the principles of temperance and thrift. It is the oldest, largest, wealthiest, and best temperance friendly society in existence. From the day of its formation it has always kept the principle of abstinence from all intoxicating liquors as beverages in the forefront of its work, and has never changed its opinion as to the necessity of legal prohibition of the manufacture, sale, and importation of such liquors by the will and votes of the people as a means to protect and to advance the best interests of the race and of the world.

Branches of the Order are now found in almost every part of the globe. It has been introduced into Scotland (1837), New South Wales (1840), New Zealand (1842), United States of America (1842), Canada (1845), Tasmania (1854), Africa (1876), Bahama Islands (1882), British Columbia (1905), Germany (1909), and Switzerland (1913).

In the United States. The Independent Order of Rechabites of North America was founded in New York on Aug. 2, 1842. It is the oldest secret total-abstinence organization in America, being one year older than the SONS OF TEMPERANCE. The American Order has nothing in common with the older English Order with the exception of the name and the titles of some of the officers. During the earlier part of its history, the success and growth of the Order was fairly rapid, the membership of the organization numbering at one time as high as 100,000. During the Civil War period it declined both in number and in popularity. Although the organization has never fully recovered from the indifference of the public during this period, it was reorganized a few years ago, and is now in active operation.

In Australia.—New South Wales. The first tent established in Australia was opened in Sydney in 1839, but it appears to have had only a short existence. The Star of Australia Tent was established in the same city on April 30, 1842. It was not until June, 1878, that any permanent work was done. Tents were then pitched in Sydney and suburbs. The present New South Wales District was established in 1884, Victoria being the mother.

South Australia. A tent was opened in Adelaide in 1840, but it succumbed to hard times. The South Australia District was established by authority from Tasmania on Feb. 29, 1860. A separation resulted from the formation of the Albert District, which took place on Feb. 17, 1865. The two Districts are now at the "courting" stage, with a view to union.

Victoria. The Star of Australia Felix Tent, No. 1, was opened in Melbourne, Jan. 29, 1847, as No. 4 of the Van Dieman's Land District. All the tents which preceded it went out of existence. The Victorian District was established on Jan. 28, 1861.

Queensland. The first tent was established in Brisbane in October, 1869, and this and other tents established by the Victorian District were formed into a district in 1872.

Western Australia. The South Australia District introduced the Order into Western Australia, and in January, 1876, the Western Australia District was formed.

Tasmania. The Star of Tasmania Tent was opened at Launceston, about May, 1843. In September, 1844, the requisites for a tent were sent to Hobart from Sydney, New South Wales. The two present Tasmanian Districts were formed in 1858. The Van Dieman's Land District was established in Tasmania, and for a period this was the governing body for Australia.

The latest membership figures available are:

DISTRICT	NUMBER OF MEMBERS		
	BENEFIT	HONORARY	JUVENILE
No. 79 Tasmania	1,153	65	229
No. 80 Southern Cross (Tas.)	501	100	100
No. 81 South Australia	8,612	160	4,071
No. 82 Victoria	17,237	5,706	8,876
No. 83 Albert District (S. A.)	7,736	253	4,440
No. 85 N. South Wales	9,783	360	7,209
No. 87 Queensland ...	6,141	325	3,840
No. 88 West Australia	1,367	269	415
Totals	52,530	7,238	29,180

According to the Queensland *Prohibitionist* of Aug. 1, 1925, the Queensland Rechabites have contributed the sum of £40,000 toward the construction of a large hotel in Brisbane, which will provide office accommodation for the Queensland Prohibition League, the Independent Order of Rechabites, and the I. O. G. T.

The Rechabites of Melbourne, Victoria, of whom Mr. John Vale, J.P., is the energetic district secretary, hold an annual examination in temperance physiology, open to pupils in the public schools. Book-prizes are awarded, and the successful pupils may afterward compete for Rechabites' scholarships tenable for four years in a State high school. Most of the foregoing information has been courteously supplied by Mr. Vale.

INDEPENDENT ORDER OF SHOULDER KNOCKERS. See KANSAS.

INDEPENDENT ORDER OF TRUE TEMPLARS, THE. A South-African temperance organization, founded in 1875 by the Rev. H. Kayser and other Christian missionaries, for the purpose of spreading the principles of total abstinence and Prohibition among the colored races. True Templary arose out of the action of the Executive of the Grand Lodge of South Africa, I. O. G. T. in 1874, which reported to its Session in 1875 the necessity for some simple adaptation of Good Templary for the benefit of the native races. The Grand Lodge endorsed the idea, and a committee consisting of H. L. Spindler, and D. D. Fraser prepared a ritual and a constitution for the new society which were translated into Dutch and Kafir by Mr. Kayser.

The first True Temple was instituted in Grahamstown by Fraser in the latter part of December, 1875, and named "African Pioneer." The second Temple, named "Ark of Refuge," was founded at Port Elizabeth, Feb. 8, 1876, by J. Geard, Grand Chief Templar, and H. L. Spindler, Grand Vice-Templar of the I. O. G. T. Ten other Temples were established by the end of July, and at this time Kayser was appointed general superintendent. The Order continued to spread in the Cape Colony, Orange Free State, and Griqualand West; and in 1879 it was decided that True Templary should become an independent organization with its own Grand Temple. Kayser was chosen as the head of the Independent Order, and was till his death the Grand True Templar of the Midland Grand Temple. The Order owes much to his earnest and intelligent efforts in its behalf.

The movement was taken up and earnestly promoted, especially in the diamond-fields, by THEOPHILUS L. SCHREINER and his sister, Miss H. R. Schreiner. Miss Schreiner was responsible for the establishment of the Western Grand Temple about 1885. The late THOMAS SEARLE, of Great Brak River, was also active in the movement. The spread of the Order among the Kafir races necessitated the institution of the Eastern Grand Temple about the same time, and later the South Western and Northern Grand Temples were established. As soon as there was more than one Grand Temple, the necessity for a supreme committee was felt, and in 1889 such a committee was formed by representatives from the Grand Temples. This is called the "Right Worthy True Temple." It has a constitution and regularly elected officers, similar to the International Supreme Lodge of the I. O. G. T. There were in 1918 about 200 subordinate True Temples with 10,000 members, and 200 True Templar Bands of Hope with

15,000 members. Each subordinate Temple is in charge of a Grand Superintendent, and a staff of officers elected quarterly. The officers of these bodies, with but very few exceptions, receive no remuneration for their services. The Order conducts a social temperance and Prohibition crusade, based on Christian principles and methods. All the books necessary for carrying on the work are printed in English, Dutch, and several native languages. The Western Grand Temple publishes monthly a paper called the *New True Templar*. The headquarters of the Order are at Capetown. The officers are (June, 1925): President, Mr. J. Wellwood Mushet, of Capetown; secretary, Mrs. K. H. R. STUART, also of Capetown. The latter gives the present number of members as 40,000, and states that the operations of the Order now cover the whole of South Africa.

INDEPENDENT TEMPERANCE SOCIETY. The first total-abstinence society formed in Prince Edward Island.

INDIA. A country of Asia inhabited by numerous different races, speaking more than fifty different languages. As defined by the British Parliament (52 and 53 Victoria, c. 63, s. 18) India includes all that part of the great Indian peninsula which is directly or indirectly under British rule or protection. Legally the term "British India" signifies all territories governed by the King-Emperor through the Governor-general of India; while "India" means British India, together with any territories of any prince or chief under the suzerainty of the King of England, exercised through the Governor-general of India or through any governor or other officer subordinate to the Governor-general of India. The political boundaries of India are coincident with those of Persia and Afghanistan from the Gulf of Oman to Povalo Selveikovski on the Taghdumbash Pamir. From this point the country borders on China and Nepal until French Indo-China is reached on the Upper Mekong. Upon leaving the Mekong the frontier marches southwest and south of Siam until it reaches the Indian Ocean at Victoria Point, halfway down the Malay Peninsula. India has the shape of an immense triangle with its base in the Himalaya Mountains and its apex extending far into the Indian Ocean. The western shore of the Indian peninsula is washed by the Arabian Sea, and the eastern side by the Bay of Bengal. The Andaman and Nicobar Islands, the Laccadive and Minicoy Islands, and Aden and Perim are included in the Indian Empire, which also has protectorates over Socotra, Bahrein, and various territories along the coast from Aden to the Persian Gulf. Larger than the European continent without Russia, the total area of India proper is about 1,805,000 square miles, and the population is nearly 319,000,000 (about three fourths of the population of the whole British Empire). The British Provinces, as distinguished from the Indian States, make up 61 per cent of the area and 78 per cent of the population. Continental India, including Baluchistan, extends from 8° to 37° N. latitude, and from 61° to 101° E. longitude.

Topography

Excluding Burma, which is outside the Indian peninsula, India may be broadly divided into three sections: The Himalayan region; the river-plains of the north; and the southern table-land, or Deccan.

The Himalayas are the loftiest mountain-range in the world, and they constitute a natural border on the north of India running from northwest to southeast for 1,500 miles, with an average breadth of 175 miles and an average elevation of 20,000 feet. Mt. Everest (29,141 feet), the highest peak yet measured on the globe, has thus far baffled all human attempts to gain its summit.

The northern plains, watered by the great rivers which take their rise in the Himalayas, namely the Sutlej and Indus, the Brahmaputra, and the Ganges, constitute the second of the three main sections of India. This is the richest and most populous part of the country. In connection with the Indus and the Ganges an extensive system of irrigation canals has been developed, and the richness of the soil enables it to support a dense population, largely agricultural. In the northern part of this region wheat, maize, pulse, millet, barley, and tea are produced. Here there are two harvests, *rabi* (spring) crops being reaped in March and April, and *kharif* (autumn) crops from October to December. In the southern part of the plains region the principal crops are indigo, cotton, sugar-cane, jute, oilseeds, tobacco, opium, and spices. The Ganges delta produces rice, bamboos, and a variety of palm. The chief minerals of the northern-plains region are mica, salt, and coal.

Products

The third great physiographic division of India, the Deccan, consists of a three-sided table-land which occupies the southern half, or more strictly peninsular portion, of the country. Included in this are the Central Provinces and Berar, the presidencies of Madras and Bombay, and the territories of Hyderabad, Mysore, and other feudatory States. This table-land is separated from the river-plains of Northern India by the Vindhya Mountains, running almost due east from the head of the Gulf of Cambay, north of the Nerbudda River. The western and eastern coasts of the peninsula, which converge at Cape Comorin, complete the triangle, being flanked for a considerable portion of their extent by the Western and Eastern Ghats respectively. The Deccan yields large crops of rice, cotton, millet, oilseeds, coffee, tea, indigo, tobacco, and cinchona. The chief minerals are coal, manganese ore, mica, monazite, and gold.

India's chief industry has always been agriculture. According to the census of 1911, the total number of the population supported by agriculture, including forestry and the raising of livestock, was nearly 225,000,000 out of a total population of 313,000,000. Next to agriculture is the weaving of cotton cloths. Other important occupations are wood-carving, metal-working, the rearing and weaving of silk, and the weaving of shawls and carpets.

According to various Parliamentary statutes, which are now consolidated in the Government of India Act, 1915, as amended by the Government of India (Amendment Act, 1916, and the Government of India Act, 1919), all of the territories originally under the government of the East India Company are now vested in the King of Great Britain and Ireland, who has the additional title of "Emperor of India." A Secretary of State for India has charge of the administration of the Indian Empire in England. He is assisted by a Council of not less than eight

Government in England

and not more than twelve members, appointed for five years by the Secretary of State. At least one half the members must be persons who have served or resided in India ten years, and have not left the country more than five years previous to their appointment. The Council has no initiative powers, its duty being solely to conduct the business transacted in the United Kingdom in relation to the government of India. Under the Government of India Act and provisions made thereunder, the expenditure of the revenues of India, both in India and elsewhere, is controlled by the Secretary of State in Council, and all appropriations require the concurrence of a majority of the votes of the Council. As India has its own Legislative Assembly, with a large elected majority, it is the policy of the British Government not to intervene in matters of purely local interest where the Government and the Indian Legislature are in agreement.

Central Indian Government

The Central Indian Government—separate and distinct from the Government in England, though subordinate to it—has its supreme executive authority vested in the Governor-general in Council. This official, called also the "Viceroy," is appointed by the Crown and usually holds office for five years. The Indian Legislature consists of the Governor-general and two chambers, viz., the Council of State and the Legislative Assembly. The Council of State is composed of not more than 60 members, of whom not more than 20 are officials. The Legislative Assembly consists of 144 members, of whom 26 are official members and 103 are elected. A President, appointed by the Governor-general, presides over the Legislative Assembly.

The Governor-general's Executive Council, which has charge of the various departments of Government, has no fixed number of members (there were seven in 1924), but at least three of them must have had ten years' service in India, and one must be a barrister or pleader of not less than ten years' standing.

By virtue of the power given by the Government of India Act, a High Commissioner for India in the United Kingdom is appointed to act as agent for the Governor-general of India in Council.

The area and population of the British provinces in India, as given by the Statesman's Year-Book for 1925, are shown in the accompanying Table I. Similar data, from the same source, for the various States and Agencies having political relations with the Indian Government, are given in Table II.

The Alcohol Problem in India. It is impossible to generalize about any question affecting the great peninsula ("continent" it is sometimes called) of India, with its population of about 320,000,000. Conditions differ so widely that what may be true of one part of the country may be wide of the mark as regards other areas. So, in dealing with the problem of intemperance, it has to be borne in mind that what applies to one province or community may not necessarily be applicable elsewhere.

Three broad facts may, however, be set down without qualification, namely, (1) that in pre-British days the habit of drinking intoxicating liquors was confined to comparatively small sections of the population; (2) that intemperance is a vice of modern growth, which has been steadily affecting an increasing number of the inhabitants; and (3) that whereas under the old *régime* the sale of drink was irregular and unrecognized, it is to-day one of the most lucrative revenue-producing agencies of the Government.

TABLE I

AREA AND POPULATION OF BRITISH PROVINCES IN INDIA

BRITISH PROVINCES	AREA IN SQUARE MILES (1921)	POPULATION IN 1921
Ajmer-Merwara	2,711	495,271
Andamans and Nicobars	3,143	27,086
Assam	53,015	7,606,230
Baluchistan①	54,228	420,648
Bengal	76,843	46,695,536
Bihar and Orissa	83,161	34,002,189
Bihar	42,360	23,380,288
Orissa	13,736	4,968,873
Chota Nagpur	27,065	5,653,028
Bombay (Presidency)	123,621	19,348,219
Bombay	77,035	16,012,342
Sind	46,506	3,279,377
Aden	80	56,500
Burma	233,707	13,212,192
Central Provinces and Berar	99,876	13,912,760
Central Provinces	82,109	10,837,444
Berar	17,767	3,075,316
Coorg	1,582	163,838
Delhi	593	488,188
Madras	142,260	42,318,985
North-West Frontier Province①	13,419	2,251,340
Punjab	99,846	20,685,024
United Provinces	106,295	45,375,787
Agra	82,137	33,209,145
Oudh	24,158	12,166,642
Total Provinces	1,094,300	247,003,293

①Districts and Administered Territories.

TABLE II

AREA AND POPULATION OF INDIAN STATES AND AGENCIES

STATE OR AGENCY	AREA IN SQUARE MILES (1921)	POPULATION IN 1921
Assam (Manipur) State	8,456	384,016
Baluchistan States	80,410	378,977
Baroda State	8,127	2,126,522
Bengal States	5,434	896,926
Bihar and Orissa States	28,648	3,959,669
Bombay States	63,453	7,409,429
Central India Agency	51,531	5,997,023
Central Provinces States	31,176	2,066,900
Gwalior State	26,357	3,186,075
Hyderabad State	82,698	12,471,770
Kashmir State	84,258	3,320,518
Madras States Agency	10,696	5,460,312
Mysore State	29,475	5,978,892
N. W. Frontier Province (Agencies and Tribal Areas)	25,500	2,825,136
Punjab States Agency	37,059	4,416,036
Rajputana Agency	128,987	9,844,384
Sikkim State	2,818	81,721
United Provinces States	5,949	1,134,881
Total States	711,032	71,939,187
Total India	1,805,332	318,942,480

Drink in Ancient India

It would be an exaggeration to say that the people of India learned the vice of drunkenness from Europeans. Many authorities, ancient and modern, could be quoted to show that there was some indulgence in alcohol from the earliest times, notwithstanding the pronouncements against drinking to be found in the Hindu sacred books. There are references, it is true, which are capable of another interpretation. It is probably the same in this case as with the Bible, namely, that isolated texts may be cited for and against the use of strong drink, though in both instances the weight of evidence is undoubtedly favorable to abstinence.

Passages in the *Mahabharata* (an epic poem of

the Hindus dealing with events which took place about 1200 B. C.) and other works of the same kind prove that drunkenness did exist in ancient India. Moreover, the fact that drinking is condemned and prohibited in various old Hindu lawbooks (e. g. *Manava-Dharma-Sastra,* xi. 146) shows that there was an evil which required suppression. Several kinds of intoxicating spirits are referred to in these manuscripts (see Dr. Watt's "Dictionary of Economic Products," v. 509, 510). A liquor called SURA is mentioned in the "Institutes of Manu," a work which, according to most Sanskrit scholars, was written about 2,000 years ago. In the "Ordinances of Manu," the text of which, as it now stands, dates, according to the latest estimate, from 100 to 500 A. D., there are frequent references to the drinking of spirituous liquors to excess, so that it is evident that this practise must have been prevalent in some circles. Moreover, it is found that the "twice-born" (Brahmans) are often urged to avoid the temptation. Three kinds of liquor, made respectively from sugar (molasses), ground rice, and the flowers of the mahua, or honey-tree *(Bassia latifolia)* are described; and it is from these sources mainly that most of the country liquor is still obtained in India.

Dr. U. C. Dutt, in his "Materia Médica of the Hindus," says that the later Sanskrit writers describe thirteen kinds of distilled liquors one or the other of which was widely used in their times. In the *Vedas* there is ample evidence of the drinking habits of the primitive Indo-Aryan, who partook freely of the intoxicating juice of the sacred SOMA or moonplant, with which he offered libations to his gods. But the point to be noted is that as regards the consumption of alcoholic liquors as beverages, there was neither permission nor regulation, but, on the contrary, specific prohibition.

Prohibition a Religious Law

Coming down from the Vedic to the post-Vedic period of ancient Indo-Aryan history it is found that the strongest interdiction is placed upon the use of all intoxicating liquors until the compilation of the great law-books already referred to, when the drinking of spirituous liquors is set down as the second of five mortal sins of which a Hindu might be guilty, the first being the killing of a Brahman, and the fifth and last association with the murderer of a Brahman or a drinker of spirituous liquors.

The practise thus strongly forbidden came henceforth to be regarded as appertaining only to the lowest classes of the Indian population and the aboriginal tribes who were then beyond the pale of Hinduism.

Later came the great Buddhist Reformation, which left such an indelible mark not only upon India, but upon the whole of Asia. Buddhism brought a message of hope to all ranks of the people, ineastes or outcastes. One of its fundamental prohibitions was directed against intoxicating liquors. The five Precepts of the Buddha, venerated and observed by all his loyal followers to this day included this one: "Abstain from all fermented and spirituous liquors and all intoxicating drugs: as they cause weakness in the discharge of one's duties." It is sometimes said by certain professors of Buddhism, who want an excuse for departing from the strict letter of the Master's doctrine, that only the excessive use of liquors was forbidden; but all the most reliable authorities insist that the Buddha's teaching was explicitly directed against the consumption of even the smallest quantity of intoxicating liquor or drugs. This statement has been expressly confirmed for the purpose of the present article by Dr. W. A. de Silva, one of the leading Buddhists of Ceylon.

The Attitude of Buddhism

It is true that the introduction of European civilization has led many nominal followers of the Buddha to adopt drinking, among other western vices, but the acknowledged authorities of Buddhism declare that the prohibition is as binding to-day as it ever was. All the great commentaries support this view. In the "Puggala-Pannatti" (Designation of Human Types), translated by Dr. Bimala Charan Law, and recently published by the Pali Text Society, in the chapter defining the sort of person who is not a good man, this statement occurs:

> A destroyer of life, taker of things not good, misbehaving in sensual desires, a liar, one indulging in the enjoyment of spirituous fermented liquors and intoxicants—such is a person who is called *not a good man.*

It should be added that the active leaders of Buddhism to-day in India, Burma, and Ceylon are fervent advocates of total abstinence and Prohibition.

In course of time the restraining influence of Buddhism was relaxed, and the stricter laws of Hinduism on the subject of drinking were not always enforced. Of course, in those parts of the country where, in later centuries, Mohammedanism thrust its conquering sword, the rigid discipline of the Koran placed an effective curb on any tendency to public excess, though from contemporary records of the Mogul emperors it is learned that both they and their courtiers were frequently addicted to spirit-drinking. Religious bans are in most countries too often honored in the breach rather than in the observance.

Early Prohibitionists

Returning to Hinduism one finds that in the middle ages there arose a new cult, called the "Tantra," which associated drink with religious exercises, thereby creating a new problem which became marked, particularly in Bengal, 500 years ago. That problem was grappled with and solved to a large extent by a great Brahman reformer, CHAITANYA, who was born toward the close of the fifteenth century and lived on to nearly the middle of the sixteenth century. He is claimed by the Hindus of Bengal as the greatest apostle of Divine love that the world has ever produced. He not only absolutely prohibited the use of intoxicating liquors among his followers, but gave them in its place what he called "the new wine of Divine love and ecstasy," with which he is said to have been himself constantly drunk and in which he was (to quote a Hindu writer) "finally literally drowned." As was the case with Buddhism, this new reform movement spread rapidly among the lower classes of the population, and it very effectively solved the problem of intemperance, at any rate in Bengal.

This religious propaganda in favor of abstinence was still in progress when the British went to India, but it can not be said that it was helped by their occupation of the country. It is true that

for the first twenty-five or thirty years after the East India Company was invested with sovereign powers no excise regulations were set up. But the Government soon became aware that a considerable revenue might be derived from this source, and accordingly in 1790-91 the first excise regulations were promulgated, ostensibly for the purpose of suppressing the evils of drunkenness and illicit distillation. The greater evil of Government sanction and patronage soon became evident.

Arrival of the British; Excise Introduced

In 1799, Mr. Wordsworth, magistrate and collector of Rungpore, in Bengal, sent a representation to the Government complaining of the increase in drunkenness and the numerous vicious practises that are universally associated with it, which he most distinctly attributed to the new excise regulations. Opinions of other magistrates were called for, who also, to a large extent, supported the views expressed by Mr. Wordsworth.

Unfortunately, these warnings were unheeded. Practically nothing was done to change the policy of the Government, and the excise system was gradually extended in one form and another until it covered the whole of the British dominions in India and most of the Native States as well. The results were most deplorable. Liquor-shops were opened throughout the country. Officials of the Government openly encouraged the sale of drink, and the supreme authorities, blinded by considerations of revenue, did nothing to check the evil. At the same time there was an increasing tendency amongst the upper classes of Indians to ape the manners and customs of the ruling race. From about the middle of the nineteenth century young Indians began to go to the West for the completion of their education, and in this way gradually increasing numbers were brought under European influence. Many belonging to the educated classes who remained in their own country thought it was a mark of good breeding to adopt English modes of living, and, as a result, it became the fashion, among other things, to imbibe imported wines and spirits. Numerous sad tragedies were enacted in consequence of this propensity.

Many Indian social reformers became alarmed at the prospect, and urged the Government to introduce restrictions. Some of them went to the length of accusing their rulers of being the cause of their country's undoing. At the Parliament of Religions, held at Chicago in 1896, Narasimha Charya, a Brahman from Madras, said with an outburst of feeling:

Indians Aroused

> Our friends of the Brahmo-Somaj have been picturing to you Christianity standing with a Bible in one hand and the wizard's wand of civilization in the other; but there is another side, and that is the goddess of civilization with a bottle of rum in her hand. I know of a hundred people in my native land who are addicted to the drink habit. Of course we have ourselves to blame; but remember that to ape the conqueror is one of the vices of the conquered, and that the fashionable habit of drinking is borrowed by the Hindus from the English. Oh, that the English had never set foot in India! Oh, that we had never seen a single European face! Oh, that we had never tasted the bitter sweets of your civilization, rather than it should make us a nation of drunkards and brutes!

The famous leader of the Brahmo Somaj (reformed Hindu movement), Babu Keshub Chunder Sen, thundered against the liquor evil and begged his countrymen to expel it from among them.

Bands of Hope were established; tracts, journals, and pamphlets, published; and lectures, incessantly delivered by the Brahmo missionaries to produce a wholesome horror in the mind of the rising generation against the vice of drink. When Keshub Chunder Sen visited England he spared no efforts to convince the British public of the immense harm that the Government policy was inflicting upon the people of India. Associated with the Babu was Mr. Ananda Mohun Bose, barrister and reformer. He visited Europe in 1870, 1894, and 1897, extending his latest tour to the United States of America. He was for some years president of the Metropolitan Temperance and Purity Association. Other distinguished Indians followed suit, and organized efforts were made to resist the growing peril. Many Christian missionaries from Britain and America joined in the campaign, some of them having found to their dismay that in certain parts of the country drinking had become directly identified with Christianity in the popular mind. *To be under the influence of drink was sure proof that the man was a Christian or in danger of becoming one!*

Babu Keshub Chunder Sen

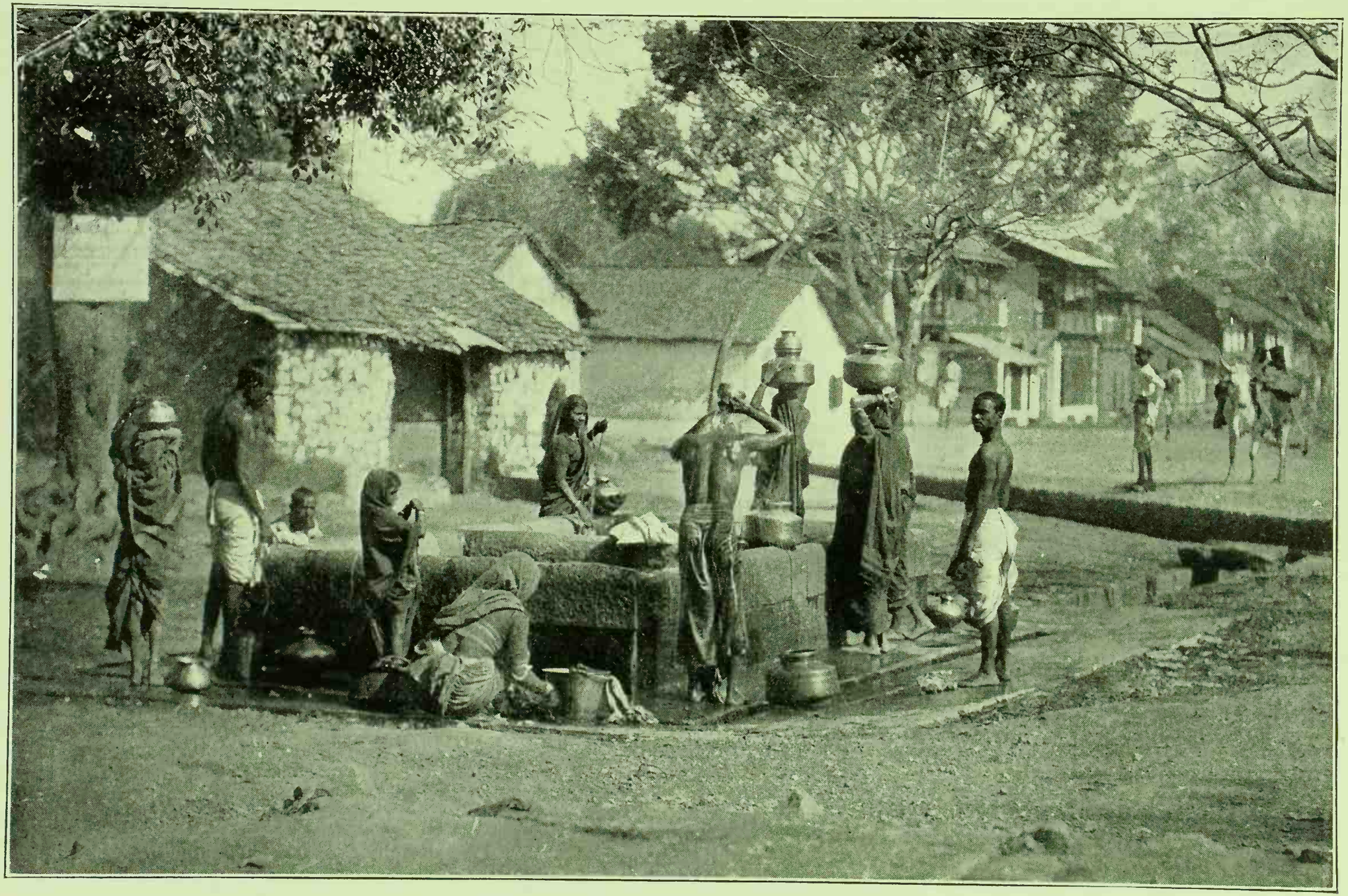
In response to repeated appeals a Commission was appointed in 1883-84 to inquire into the liquor traffic in Bengal. Very little came of this Commission, although it had to admit, in its report, that not more than two fifths of the rise in the revenues could be attributed to such normal causes as the growth of population and the increasing prosperity of the people. The report made it very clear that at least 50 per cent of the increase in the excise receipts was due to the action of the Government and its officials in forcing up revenues at the expense of the physical, social, and moral welfare of the people.

The first Englishman who seriously investigated the exeise policy of the Indian Government was WILLIAM SPROSTON CAINE, M.P. He made his first visit to India in the winter of 1887-88. His attention was drawn to the subject by a deputation, consisting of some of the leading gentlemen of Bombay, Hindus, Mohammedans, Parsees, and Christians, which waited upon him in that city. They expressed a strong desire that some organization should be formed in England with a view to Parliamentary action, and also for the purpose of promoting and guiding an agitation throughout India for temperance reform.

Enter W. S. Caine, M.P.

Mr. Caine made further inquiries and was soon convinced that India was threatened with all the evil results of the drink traffic with which Western countries were only too familiar—evils which would be intensified amongst the dense populations of India by reason of their abject poverty. On his return to England a meeting of Members of Parliament and temperance reformers was convened at the London residence of Mr. Samuel Smith, M.P. At this meeting the ANGLO-INDIAN TEMPERANCE ASSOCIATION was formed with the avowed object of resisting the spread of drinking facilities in India, promoting total abstinence among the people, and working for the ultimate suppression of the drink traffic. Mr. Smith was elected president of the Association and Mr. Caine undertook the duties of honorary secretary.

In the following winter Mr. Caine returned to



INDIA: WOMEN DRAWING WATER AT A WELL IN SECUNDERABAD

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India, where he made a prolonged tour with a Welsh missionary, the Rev. Thomas Evans. They formed temperance societies in nearly every place they visited, and much enthusiasm was aroused in all parts of the country. During this tour Mr. Caine made a complete study of the excise administration. He found that the methods of administration differed considerably in the various provinces, but that it was everywhere based upon what is known as the "farming system." Under this system (which still prevails in outlying districts) licenses to operate distilleries of ardent spirits and to open liquor-shops for the sale of such spirits were granted for certain defined areas to the highest bidder. In some provinces, at that time, the spirits were manufactured by the Government, and the right to retail only was let to liquor-farmers. The Government of India contended that this system was calculated to produce the maximum of revenue with a minimum of drunkenness, the principle on which it was based being (to quote the official description) "that liquor should be taxed and consumption restricted as far as it was possible to do so without imposing positive hardships upon the people and driving them to illicit manufacture."

The Farming System

The Government contended that they had been completely successful in carrying out this policy, and that the great increase of excise revenue, taken as evidence of drinking-habits by those who only looked upon the surface, really represented a much smaller consumption of liquor and an infinitely better regulated consumption than prevailed in former years. Mr. Caine found this opinion maintained, with few exceptions, by the English official class in India; but in his intercourse with representative Indians he found a strongly contrary opinion universal, and this was also held by nearly every missionary with whom he came in contact. The Indian view was, and is, that under the thin pretense of suppressing illicit manufacture, the Government stimulated the extension of spirit licenses for revenue purposes, establishing liquor-shops in a large number of places where formerly such places were unknown, in defiance of local opinion, to the misery and ruin of the population.

On Mr. Caine's return to England steps were immediately taken to bring the matter under notice of Parliament, and on April 30, 1889, Mr. Samuel Smith, M.P. moved the following resolution in the House of Commons:—

House of Commons Censures Government

That, in the opinion of this House, the fiscal system of the Government of India leads to the establishment of spirit-distilleries, liquor- and opium-shops in large numbers of places, where, till recently, they never existed, in defiance of native opinion and the protests of the inhabitants, and that such increased facilities for drinking produce a steadily increasing consumption, and spread misery and ruin among the industrial classes of India, calling for immediate action on the part of the Government of India with a view to their abatement.

Mr. Caine seconded the motion in a speech based upon the facts referred to above, and a long and interesting debate followed. In spite of strong official opposition, and notwithstanding the fact that the Government had a large majority in the House, the resolution of censure was carried by 113 votes to 100, a majority of 13.

This was a great triumph for the cause of temperance. The Secretary of State, Viscount Cross, sent a despatch to the Government of India embodying the resolution of the House of Commons. The Government of India took the matter up seriously; a thorough inquiry into the excise department of the various provinces was instituted; and the official defense was published, after a lapse of eight months, in a ponderous volume of 400 pages. An elaborate attempt was made by the various provincial excise authorities to justify the policy and administration of the department, but the conclusions of the Government of India were indirectly an acknowledgment of the soundness of Mr. Caine's strictures. In the general instructions issued to the provinces as a result of his exposures it was laid down—

An Official Inquiry

(1) That the taxation of spirituous and intoxicating liquors and drugs should be high, and in some cases as high as it is possible to enforce.

(2) That the traffic in liquor and drugs should be conducted under suitable regulations for police purposes:

(3) That the number of places at which liquor or drugs can be purchased should be strictly limited with regard to the circumstances of each locality; and

(4) That efforts should be made to ascertain the existence of local public sentiment, and that a reasonable amount of deference should be paid to such opinion, when ascertained.

Thus the Government of India, always slow to move, instituted certain reforms in many parts of India, and the alarming increase in the excise revenue was for a time checked.

In the meantime the total-abstinence movement among the people of India was making good progress. In the course of successive visits Mr. Caine was able to establish a large number of societies and affiliate them to the Anglo-Indian Temperance Association. In this work he was ably supported by the Rev. Thomas Evans and by a number of influential vernacular lecturers, including the famous Mahant Kesho Ram Roy who has been called the "Father Mathew of India." This gentleman, working from his center in Benares, was the means of inducing whole communities to prohibit the sale and consumption of liquor among their members by caste rule. This method of propaganda has been largely followed ever since, and has proved very effective in certain Hindu communities. There is much to be said against the caste system in general, but, as an instrument for the promotion of total abstinence, no complaint can be made against its operation. Missionaries, British and American, continued to give valuable service to the temperance movement; and their efforts were supplemented in many of the principal centers of population by the splendid work of the Woman's Christian Temperance Union.

Work Among the People

The progress of the movement would undoubtedly have been much more marked had it not been for the recurrent famines which have devastated India at different times. But, although the struggle against drought and plague has made great demands upon many of the temperance workers (to say nothing of the political preoccupations of recent years) the continuing conflict between sobriety and intemperance has not been neglected by them. Most of the far-seeing leaders of the people have realized that it is from the impoverished peasants of India that the greater portion of the excise revenue is drawn, and that this is the very class which first succumbs to the priva-

tions imposed upon them in recurring periods of scarcity.

But, in spite of famine, on the one hand, and of increasing temperance activity, on the other, the consumption of intoxicating liquor steadily rose. The excise revenue was only £1,750,000 ($8,750,000) in 1875, but by 1905 it had grown to £5,861,000 ($29,305,000). The Government had to admit that the situation was becoming serious, and it was recognized that something should be done to stem the tide. An official committee was appointed in 1905 to inquire into the whole excise administration. Some of the recommendations of this body (published in 1906) were designed to whitewash the liquor department, but in other directions one or two useful reforms were introduced. Chief amongst these was the establishment of local committees, which were set up in all the large municipalities and in some rural areas, to advise the Government as to the number and location of liquor-shops, hours of sale, etc. This was regarded by temperance reformers as a concession of some value, inasmuch as it contained the germ of local option. In most cases, however, these bodies were dominated by official influence; and the final decision rested with the revenue collector, who was usually the chairman of the committee.

Other recommendations made by the Committee of Inquiry included—

(a) The complete abolition of the Out-still system.
(b) Thorough scrutiny of conditions which encourage drunkenness.
(c) The closing of all back and side entrances to liquor-shops.
(d) Prohibition of the employment of women on licensed premises.
(e) Prohibition of sale to children and drunken persons.

Most of the limited reforms summarized above were carried into effect in later years, but the progress recorded for some time was so slow that an influential deputation, representing British and Indian temperance forces, was organized to wait upon the Secretary of State for India, Mr. (afterward Viscount) John Morley. The interview took place at Whitehall on Aug. 1, 1907, when the whole case was submitted to the minister by Mr. Herbert Roberts, M.P. (now Lord Clwyd), Mr. Leif Jones, M.P., Lord Kinnaird, and others. While the deputation welcomed the reforms recommended by the Excise Committee, they argued that more drastic remedies were required to meet the problem. They urged in particular the abandonment of the auction system—by which licenses are put up for sale to the highest bidder—and the separation of the licensing function from the revenue function in administration.

Deputation to the Secretary of State

John Morley made one of his characteristic speeches on this occasion, generally sympathizing with the aims of the deputation, and promising that further inquiry should be made into the prevalence of the drink habit in India, which he described as "this new, dire, and additional plague."

In spite of ministerial sympathy nothing much was done by the Government to withstand the "new plague" beyond the limited changes already referred to. Steps were, however, taken to organize the excise administration more efficiently from a revenue standpoint, with the result that the financial returns became more substantial from year to year.

One of the special functions of the Excise Committee of 1905-06 was to discover or devise the most perfect system of producing and selling liquor. They came to the conclusion that the system prevailing in Madras answered best to this description, and with certain variations it now forms the basis of the methods employed in most of the other provinces. The Contract Distillery System (as it is called) has been summarized by Dr. John Matthai, M.L.C., professor of economics in the University of Madras, in his book on "Excise and Liquor Control" (1924). The main features of the system are these:

Contract Distillery System

The exclusive privilege of (a) manufacture and (b) wholesale distribution in a distinct or other specified area is disposed of by tender. In every such area there is a central distillery from which on each gallon of spirit issued a fixed duty is paid to the Government. The maximum price at which wholesale dealers may sell spirits to retailers is fixed by the Government. The right of retail sale is sold independently by the Government at annual auctions, each shop being dealt with separately, subject to the recommendations of the advisory committees as to number and location.

As before remarked, however, these "advisory committees" are more or less under the thumb of Government officials. It should be added that in some provinces the fixed-fee system has now been substituted for the auctioning of licenses.

These and other complicated schemes for regulating the liquor traffic have no special interest for temperance reformers who believe that under any system, short of Prohibition, alcohol will inevitably produce misery, demoralization, and crime. That has been the experience of India, as of all other countries where the sale of liquor has been tolerated, however carefully devised the regulations may be. The traffic in India is, in effect, a Government monopoly. It is directed and controlled to a large extent by Government officials, a fact which gives it a certain respectability in the eyes of many people, although this complicity of the State is regarded with repugnance by every conscientious Hindu and Mohammedan.

Government Monopoly

Temperance reformers in India have never abated their demand for ultimate Prohibition, although willing to accept as instalments any reforms which move in that direction. In July, 1912, a further deputation waited upon the Marquess of Crewe, Secretary of State for India. It was introduced by Lord Clwyd and was representative of various national temperance organizations and missionary bodies. The spokesmen of the deputation were the late Gopal Krishna Gokhale (then the leader of the Indian Nationalists), Sir Deva Prasad Sarvadhikari, and the Rev. Herbert Anderson. Lord Crewe practically admitted the strength of the case submitted to him, and, although he demurred in some measure to any complete application of the principle of local option, he recognized the desirability of improving as far as possible the machinery of the advisory committees, and he promised to convey the suggestions made to him on this and other matters to the Government of India. A few days later a resolution embodying the proposals of the deputation was moved in the House of Commons by Mr. Charles Roberts, M.P. The reply of the Under Secretary, Mr. Montagu, was couched in such favorable terms that, apart from other considerations, the mover

and seeonder of the resolution assented to the suggestion that no division should be taken upon it.

As a result of the seeond deputation lieensing boards were established in the Presidency eapitals. These boards ineluded representatives of the temperanee societies; and, in the case of Calcutta, the board was given full and final power to determine the number and loeation of liquor-shops within the area. The edueational wards of the eity were made dry, and a number of shops were elosed up elsewhere. Speaking generally, however, the results (notably in Madras) have been disappointing, and an attempt is now being made in Caleutta to impose offieial restrietions on the board—an attempt whieh will be strenuously resisted by the drys.

Partial Self-government

From the early years of the present century the Nationalist movement in India gained inereasing momentum. Most of its leaders publiely declared their eonviction that under Home Rule the drink problem would soon be solved. In response to sustained agitation the Government of India Act was passed by the British Parliament in 1919, giving to the people of India a limited measure of eontrol over certain subjeets. As a result of these eonstitutional ehanges the task of solving the drink question was substantially transferred to Indians. Various departments, ineluding that of excise, were made over to the eharge of Indian ministers, who theneeforward beeame responsible to the enlarged Legislative Councils, elected in the provinees on a fairly wide franchise. The measure as a whole was regarded with pronounced dissatisfaetion by the Nationalist party, but it undoubtedly afforded to the Indian people an opportunity to work out their own salvation from the growing evils of the drink traffie. Diffieulties soon arose from the fact that excise furnished the only large souree of ineome available to the provineial Governments for the maintenanee of essential publie services, such as edueation, sanitation, etc. Critics of the Government declared that this arrangement was expressly designed to bar the way to Prohibition. The finaneial problem has been aggravated, as the pioneers of our movement foresaw, by the eontinual rise of the reeeipts from liquor taxation. The fact has to be faeed that the ineome from drink and drugs is now a very substantial element in the total revenue of the eountry, ranging from 14 per eent in the United Provinees to 38.9 per eent in Madras, the average for the whole of India being 23.5 per cent. The total annual drink revenue for British India is now £12,282,000 ($61,410,000), as eompared with £4,015,000 ($20,075,000) in 1901-02.

These figures are regarded by some Indian ministers as an insuperable obstaele to immediate Prohibition. How eould the money be raised if it were adopted? They seem to overlook the faet that the restriction or suppression of the drink traffie will not take any wealth out of the eountry or diminish the taxable eapaeity of its inhabitants. On the eontrary, sueh reforms as are advoeated by the Temperanee party will help eonsiderably in preventing waste. India's full expenditure on intoxieants ean not be ascertained; but the fact that a net revenue of nearly £13,000,000 is now derived from this souree is an indieation of the very large sum involved, and of the seriousness of such an expenditure in a eountry where scores of millions of people are ehronically on the verge of starvation. If all this money could be turned to profitable uses, other and ampler sources of revenue would soon become available. A eommittee appointed by the Bombay Legislature to examine the whole question, in advoeating Prohibition, definitely stated that alternative revenues eould be found, and the sourees were indicated. It is all a matter of finaneial adjustment.

Annual Drink Revenue

Whatever difficulties may stand in the way, all shades of publie opinion in India (exeept those aetually interested in drink) are agreed as to the desirability of Prohibition at the earliest possible date. One may quote examples not merely from what are called "temperance cireles," but also from politieal and other reform organizations. Thus the Indian Industrial Conference and Commereial Congress under the presidency of Sir Fazulbhoy Currimbhoy, unanimously passed this resolution:

> In view of the great benefits to trade and industry which have already been secured by the United States of America through their prohibition of liquor, and in view of the fact that the efficiency and welfare of Indian labor have greatly suffered through the liquor traffic, the Government of India should set before themselves the early adoption of the policy of Total Prohibition of the manufacture, import, and sale of liquor in the country for intoxicating purposes.

The Example of America

The Indian National Congress has repeatedly expressed itself in favor of temperanee reform. One of its most distinguished presidents, Pundit Madan Mohan Malaviya, is a leading advoeate of Prohibition. He occupied the ehair at one of the All-India Temperanee Conferences, and is now president of the United Provinces Temperanee Counеil. Whatever their differenees on other subjects, the Nationalist leaders have invariably been ardent supporters of this movement. Mahatma Gandhi towers above all in this as in other respects. A little while ago he wrote as follows:

> I am an out-and-out believer in total abstinence and Total Prohibition for India. I believe that the habit of drink is one of the greatest curses that has descended upon mankind. I would rather see India bankrupt than to coquet with Satan to square her account.

Gandhi Denounces Drink

It is wrong to say, as sometimes has been said, that Gandhi adopted the abolition of the drink traffie as a political weapon in order to embarrass the Government through the loss of ineome whieh it was supposed to involve. How far from wishing to embarrass the Government Gandhi was may be seen from this striking faet, that he offered personally to eooperate with the Government if they would take up the people's cause and introduee Prohibition. In the very midst of non-eooperation he pointedly offered this eooperation.

When the first eleetions to the reformed Counеils were about to take plaee the Congress (Nationalist) party proelaimed that "it was pledged to a most active and advaneed poliey of Temperanee reform. Total Prohibition will be its aim, and it will seek to aehieve it by means of permissive legislation vesting in the inhabitants of loeal areas the option to demand Prohibition." The late Mr. B. G. Tilak, in a manifesto issued in the name of the Congress Democratie party (Bombay Presidency), concisely described their policy as "the abolition of drink."

All Parties Agreed

It is the same with the Liberal, or Moderate, party. Its members have repeatedly declared in favor of local option as a means to ultimate Prohibition. The National Home Rule League—founded by Dr. Annie Besant—adopted a similar formula. Sir Sankaran Nair, addressing the Madras Hindu Social Reform Association, said:

> Nothing stands in the way so much as drink. So far as we are concerned, there is no compromise on that question. We stand for abolition out and out, root and branch.

In populous areas the cooperation of the labor-unions and social-reform bodies is generally forthcoming, while the services of caste *panchayets* and communal organizations have been enlisted with marked success. It may be doubted whether religious sanctions have the restrictive force which once belonged to them, but social bans are still a material factor in preserving the abstinent traditions of the people. Mass action has often proved an effective antidote to the spread of intemperance. In many parts of the country opposition to the liquor traffic has taken the form of picketing the shops so that people could not enter, and boycotting the auction sale of licenses, notwithstanding the Government prosecutions which have followed in certain districts.

The Attitude of Labor

The attitude of the laboring classes in the large cities may be gathered from the resolution passed at the All-India Industrial Welfare Conference, held in Bombay in 1922. It read:

> This Conference is of opinion that all welfare work will continue to be hampered till the complete removal of the drink evil is secured by the immediate closing of all liquor-shops in industrial areas.

At the annual All-India Social Workers' Conference, held in Madras in December, 1923, the following resolution was unanimously passed:

> This Conference urges upon Government to adopt Prohibition as its goal, to be reached as early as possible by definite stages—i. e. through local option and other similar measures.

The All-India Trade Union Congress, at its Fifth Session, held in Bombay, Feb. 14-15, 1925, adopted the following resolution:

> *Resolved,* That in view of the bad effect Alcohol and drugs have upon the health, longevity, and efficiency of the worker, as was proved during the war, this Congress do urge upon the Government that no liquors and other intoxicants and drugs shall be allowed to be sold in industrial towns and near workmen's quarters, and also urge upon the different Labour organisations of the country, to impress upon the workers the benefits of Temperance.

An encouraging development of recent years has been the increased attention given to temperance propaganda by Christian and other religious organizations. The catholicity of the temperance movement in India has been frequently remarked. It provides a common platform upon which all races, creeds, parties, and castes are able to unite. Hindus, Mohammedans, and Sikhs gladly welcome the cooperation of Christian workers in a crusade of this character. Many missionaries, of various nationalities, have long taken an active part in the movement, and the adoption of Prohibition by the United States of America has enabled disinterested workers from that country in particular to exert a wide influence for good among the people of India.

"Pussyfoot" Johnson's Notable Tour

A very striking proof of this was given when Mr. W. E. ("Pussyfoot") Johnson toured India in 1921 under the joint auspices of the World League Against Alcoholism and the Anglo-Indian Temperance Association. His work was, of course, distinct from any religious body or political party. From the hour of his arrival at Bombay on Aug. 27 until his departure from Colombo three months later his journey was a triumphal progress. The chief centers visited were Poona, Baroda, Ahmedabad, Delhi, Lahore, Amritsar, Simla, Lucknow, Allahabad, Benares, Patna, Calcutta, Madras, Hyderabad, Bangalore, Trichinopoli, and Madura. In the course of this remarkable tour he made over 200 speeches, to audiences aggregating not less than 200,000 people—a most memorable achievement in so short a space of time. In no single instance did he meet with a breath of opposition. He was cordially welcomed both by the public and by representatives of the Government. The Viceroy entertained him at luncheon, and he was given an opportunity of addressing the members of the Indian Legislative Assembly, which body immediately afterward passed a resolution of general sympathy with temperance. He was the center of popular demonstrations wherever he went, and in no part of the country was his welcome more enthusiastic than in some of the Indian States, where he received encouragement from rulers and people alike. It was recognized on all sides that Mr. Johnson had simply come to explain the benefits derived from Prohibition in those countries where it has been tried, and by implication to suggest that India might well be the first of the Oriental nations to take a step so entirely in harmony with her own traditions and convictions.

The net result of Mr. Johnson's campaign was to give a great impetus to the temperance movement throughout India, and it was a fitting conclusion to his tour that the Legislative Council of Ceylon should have made its pronouncement in favor of Prohibition while he was in that country.

Most of the Indian States conduct their excise administration on lines similar to those of the adjacent British Provinces. There have, however, been some notable departures from this rule. In 1921 Her Highness the Begum of **Bhopal** decreed the partial prohibition of the liquor traffic within her dominions, which have a population of over 1,000,000, and an area of about 6,000 square miles. In a letter received recently from the secretary of the Government of Bhopal, the following passage occurs:

Indian States Adopt Prohibition

> It may interest you to know that the measure has already met with remarkable success. Great as the loss of income is from this source, Her Highness feels amply compensated for it by the visibly improved moral and material condition of her dear people.

Persons who are not Mussulmans are allowed to import a small quantity of liquor for personal use.

Bhopal ranks next to Hyderabad among the Mohammedan States in India. Hitherto the revenue derived from liquor contracts has been from 4,000,000 rupees to 5,000,000 rupees per annum.

In commemoration of the adoption of Prohibition in Bhopal the W. C. T. U. of Lucknow had a full-size oil painting of the Begum made to hang in the headquarters of the Union.

In **Bhavnagar State** (Bombay Presidency) total prohibition of the manufacture and sale of

INDIA: H. H. THE BEGUM OF BHOPAL
IN 1925 SHE RESIGNED HER THRONE IN FAVOR OF HER SON

country spirits was ordered in 1922 by the Maharajah, the late Sir Bhavsinhji Takhtasinhji, K.C.S.I. (1875-1919), after an experimental period of drastic restriction which resulted in the increased happiness and contentment of the population. In 1925 Sir Prabhshankar D. Pattani, K.C.I.E., president of the Council of Administration of Bhavnagar, visited America, where he carefully studied the question of Prohibition. He was so favorably impressed that, as a result of his advice, the Bhavnagar State Council issued further strict Prohibition orders, which went into effect Oct. 1, 1925. The neighboring State of **Palitana** soon followed this example, and congratulations are also due to the Rani Saheba of **Jasdan State**, Kathiawar, on the same account. Her Highness is thus the second Indian ruling princess to take this decisive step forward. In the State of **Mysore**, the second largest in India, it was announced in June, 1925, that local option would be put into effect almost immediately, and **Travancore** is understood to be moving in the same direction. Similar measures have been taken in **Baroda**, and all liquor-shops have been removed from **Hyderabad**, the populous capital of the Nizam's Dominions.

It would have been gratifying to learn of more substantial progress in the various provinces of British India, where it was hoped that the reformed legislatures would enact dry laws without much delay. Unfortunately the ministers of excise have in most cases accepted the financial stringency already referred to as a sufficient reason for going slow, and in several instances where legislation was in prospect the intervention of the Government of India has led to suspension and postponement.

Four years have passed since Dewan Bahadur M. Ramachandra Rao first sought to introduce a local-option bill in the **Madras** Legislative Council. Lord Willingdon's Government gave consent; but the mover was subsequently informed that the sanction of the Government of India must first be obtained, as the bill, if passed, would affect the sale of imported spirits, which was a matter reserved for the Central Government. Owing to the congestion of legislative business the revised bill has not at the time of writing come before the Council.

Local Option

After similar delays in the **Punjab** (where the Legislative Council passed a resolution in favor of local option in 1921) a bill has at length been passed to give effect to this principle. Under this act municipal committees and district boards may prescribe the maximum number of licensed premises within their respective areas—such number in towns not to be less than one third and in rural districts one half of the number licensed on March 31, 1923. A local body may, however, pass a resolution in favor of Prohibition; but this can not take effect until a two-thirds majority of the registered electors have approved by a referendum. Nor would such a resolution be really binding on the collector of revenue, because the act provides that if this official is of opinion that illicit distillation has been carried on or connived at within the three previous years, he may refuse to make it operative. The act does not give the power of Prohibition or local option in regard to shops where imported liquors are sold, nor does it apply to clubs, hotels, restaurant bars, and railway refreshment-rooms.

The Punjab is not the only area in which the Central Government has issued an edict that the provincial Legislature must not pass legislation affecting the sale of foreign spirits. Temperance reformers do not admit either the equity or the legality of this action. Upon any reasonable interpretation of the rules approved by Parliament under the Government of India Act, the secondary legislatures are entitled to pass measures affecting alcoholic liquors of all kinds. It would manifestly not be in the public interest that an advantage should be given to the imported article as against liquor produced in the country. If such a preference were maintained, it would be a serious bar to all liquor restrictions. The importance of this question will be seen from the fact that 1,200,000 gallons of foreign spirits are unloaded upon India every year.

It will be of interest to give a brief summary of the present position as regards liquor legislation in the major provinces not already mentioned.

Bengal.—The licensing board system has been improved and extended, and Sir Deva Prasad Sarvadhikari, president of the Temperance Federation, is now chairman of the Calcutta board. All liquor-shops have been removed from those wards of the city in which the principal colleges and schools are situated. The sale of liquor to persons under sixteen years of age has been prohibited. Due recognition should be given to the activities of the Bengal Temperance Society.

Bombay.—A system of liquor-rationing has been adopted under which the quantity of country spirits supplied to shops is being reduced by 10 per cent per annum in the city of Bombay, and 5 per cent per annum in the remainder of the Presidency. The Bombay Government has adopted Prohibition as the goal of its excise policy.

United Provinces.—Licensing boards, composed of non-officials, have been established in the principal municipalities, with power to reduce gradually the number of liquor-shops in their areas to not less than one third of the number of such shops existing when the respective boards were set up. The period within which such reduction is to take place is not specified, and up to the present the process has been a very slow one.

Bihar and Orissa.—A committee of the Legislative Council has reported that Prohibition is not practicable at present, owing to the presence of aboriginal tribes who have been accustomed from time immemorial to brew rice-beer, and who, it is stated, would resent interference with this custom, which is interwoven with their religious observances. The reforms to be proposed, however, include a limited scheme of local option through the medium of licensing boards, and other measures designed to reduce consumption. For the present the licensing boards are to be set up in only seven of the more important towns.

Assam.—The Rev. J. J. M. Nichols Roy, M.L.C., has introduced a bill in the Legislative Council to give effect to the principle of local option in Assam. The bill has been drafted on the lines of the Scottish Temperance Act. It proposes to give power to the electors to control the issue of licenses for the manufacture and sale of liquor within prescribed areas, and thereby gradually to effect total Prohibition throughout the whole province. Section 5 (1) of the bill provides that one tenth of the electors of any area, by a requisi-

tion in writing submitted to the subdivisional officer or the Deputy Commissioner of the area, may demand a poll for adopting any of the following resolutions: (a) A no-license resolution, (b) a limiting resolution, (c) a no-change resolution. The officer will, on receipt of the requisition, publish a notice in the *Assam Gazette*, and in any newspaper or newspapers, and take a poll on the date fixed. One of the three resolutions will be adopted, according to the highest number of votes recorded in favor thereof.

Burma.—A committee, consisting of officials and non-officials, was appointed last year to inquire into the causes of the increase of crime. The committee came to various conclusions, one of them being that the drink habit is a considerable factor among the causes of crime. They unanimously recommended the introduction of local option with a view to the ultimate suppression of the sale of liquor to Burmans. The Minister of Excise now has these measures under consideration. All municipal and town committees have already been constituted excise advisory bodies, and in non-municipal areas no new shop is opened without first calling upon the inhabitants to state their objections.

The temperance reformers of India have not restricted themselves to political activities. They have always recognized that the way must be prepared for effective legislation, and that the basis of rational action must be found in the promotion of individual abstinence. Hence they have consistently sought the cooperation of all leaders of public opinion, caste *panchayets*, social-service clubs, religious and social workers, humanitarians, educationalists, and above all, of parents, in the task of impressing by personal example and precept the advantages of a life of total abstinence on the community at large and the rising generation in particular.

A Medical Manifesto

It may not be out of place at this point to reproduce the important medical manifesto which was specially prepared in 1917 for circulation in India and which had attached to it the signatures of 81 of the leading physicians and surgeons of Britain, America, and India. This was their declaration:

It has been proved by careful scientific experiments and confirmed by experience that

1. Alcohol, cocaine, opium, and intoxicating drugs (such as bhang, ganja, and charas) are poisons.
2. Even a moderate use of these is harmful, especially in tropical countries like India. They are of no avail permanently to relieve physical and mental strain.
3. Those who confine themselves to non-alcoholic drinks and who avoid the use of intoxicating drugs are capable of more endurance.
4. Alcohol is in many cases injurious to the next generation, especially through its favouring influence upon venereal disease.
5. Alchol aggravates the evils of famine.
6. Alcohol is useless as a preventive of plague.
7. Alcohol lowers the resisting power of the body against the parasites of malaria and the microbes of tuberculosis.
8. All that has been said applies with equal force to opium and intoxicating drugs.
9. We therefore appeal to the people of India to maintain and extend the practice of total abstinence as enjoined upon them by their religious and social obligations.

This manifesto was translated into all the leading vernaculars of India, distributed broadcast, and made the basis of lessons in educational institutions.

The teaching of temperance in Indian schools has not hitherto been so complete and systematic as it ought to be. Limited references to the subject have been introduced in some of the vernacular readers, but these fall short of the standard suggested in the "Syllabus of [Temperance] Lessons for Use in Schools," issued in 1920 by the Board of Education in England. Further action in this matter must be taken in India; and the necessary lessons should be prepared by Indians, who have the best knowledge of conditions in their own country.

In relation to this and other phases of the temperance movement in India a warm tribute must be paid to the admirable work of the Woman's Christian Temperance Union. This organization was established in India in 1887, and its branches are now found in all parts of the country. The headquarters are at Lucknow, where there is also a depot for temperance literature, large quantities being circulated, both in English and in the vernacular, every year. The Union is very largely officered by American women, the present President being Miss Mary J. Campbell, who succeeded Mrs. F. B. Price, of Lucknow. Five years ago there was organized as an offshoot of this society an aggressive movement among men and boys, regardless of race or religion, under the name of the "Blue Ribbon Association," local units of which were established in many populous centers. At a conference held at Jubbulpore in April, 1924, the name of this body was changed to the "National Prohibition Association of India." The organ of the W. C. T. U. in India is the *Indian Temperance News and White Ribbon* (formerly the *India Temperance Record and White Ribbon*), edited by Mrs. W. L. Ferguson, of Madras. By means of funds which have been raised mainly through the exertions of the National Organizer, Miss M. J. Campbell (who was supported by the Scottish B. W. T. A. branches), six Indian women possessing exceptional qualifications for the task have been engaged in spreading this movement in many directions.

Women's Work for Prohibition

The 195 societies affiliated to the Anglo-Indian Temperance Association (whose headquarters are in London) are mainly composed of Indians. This Association publishes *Abkari* ("Excise"), a quarterly journal of which 2,000 copies are regularly circulated by post to officials, missionaries, political leaders, schools, clubs, and other influential institutions and persons in India. The editor of *Abkari* is Mr. Frederick Grubb, of London. This journal gives as detailed an account as possible of what is being done throughout the country, and forms a connecting link between wide-scattered organizations. There is no need to describe at length the varied methods by which the temperance societies of India carry on their work. Valuable assistance has been rendered to them on many occasions by the World League Against Alcoholism, through gifts of literature and in other ways. Only lack of space prevents a list of the societies from being given here.

Indian Temperance Societies

As previously noted, mass action frequently proves an effective antidote to the spread of intemperance, though it is not unmixed at times with certain elements which appear strange to Western eyes. Thus, there originated in the Na-

sik District (Bombay Presidency) some time ago a movement, mainly of a religious character, which swept large numbers of the drinking classes into the ranks of total abstinence. All indulgence in liquor was strictly prohibited, and the most absolute cleanliness enjoined, both personally and in the homes of the people. This was done under the influence of a belief in a particular goddess, who revealed herself to certain individuals, upon whom she devolved the duty of enforcing the restrictions referred to. As one eye-witness expressed it: "The goddess has done more for temperance and sanitation than would otherwise have been done in fifty years."

Drink and the Housing Problem

The relation of drink to the housing conditions which prevail in crowded cities like Bombay is very real. Six per cent of the population of London are said to be living in one-room tenements, but the proportion in Bombay is 66 per cent (!). This fact was ascertained in the course of a recent investigation, when it was also found that 1,955 one-room tenements "accommodated" two families; 658, three; 242, four; 136, five; and 42, six (!). The investigators observed that drinking habits were both a cause and effect of these conditions.

There was also an inquiry by the Bombay Labour Office into working-class budgets, particularly in the cotton-mill industry. Over 3,000 statements were collected during 1921-22 from Hindu, Mohammedan, and Christian mill families. The results showed that in those families whose members drink the average expenditure on intoxicants amounted to at least 8 or 10 per cent of their total income.

In a paper read before the East India Association, London, by Mr. K. C. Ray Chowdhry (Labor Member of the Bengal Legislative Council) on Nov. 19, 1923, he stated that drink was playing havoc with the energy of one of the best sections of the industrial workers of India, namely, the coal-miners, whose depravity and economic subjection were in consequence unparalleled in British India. The lecturer quoted figures to show the profusion of liquor-shops in the mining districts of Bengal, and estimated that in practise a miner's drink bill, owing to the recently increased price of country liquor, was between 2 and 3 annas a day, or about one half the wages paid to the miner.

On Sept. 2, 1925, a spirited debate took place in the Indian Legislative Assembly at Simla on a resolution, moved by Haji Wajihuddin in Delhi, that legislation be undertaken for prohibition of all sorts of liquor.

Mr. N. C. Kelkar moved an amendment to the effect that the ultimate policy of the Government should be the prohibition of production, manufacture, sale, and import of intoxicating liquors, save for medicinal and scientific purposes. Further, that as the first step in carrying out this policy, Provincial Governments should be directed immediately to inaugurate a policy vesting the power of fixing, by a system of local option, the location and number of shops selling intoxicating liquors in either local self-governing bodies or licensing boards, specially constituted for the purpose, and elected on popular franchise, and that the necessary legislation should be undertaken by the Government of India for the furtherance of this policy. Mr. Kelkar's amendment was carried by 69 votes to 39.

Referring to this debate, the *Madras Mail* of Sept. 4, 1925, in an editorial headed "India and Prohibition," took the following position:

> The Government policy is proving successful in restricting the consumption of liquor, it makes such consumption a luxury to be indulged in only at great cost, and gives the country the benefit of a share of the profits which, under prohibition, go into the pockets of bootleggers. It is helping to do what the temperance advocates themselves should do, namely, creating a public opinion against the taking of liquor in excess, and preparing the way for nationally approved temperance action.

On Jan. 29-31, 1926, a Prohibition Convention was held in Delhi, which will be historical as the first meeting of temperance representatives throughout India to form a central organization, the Prohibition League of India, for the purpose of educating public opinion and the Governments of the Indian Empire and of winning their assent to Prohibition. See, also, PROHIBITION LEAGUE OF INDIA.

Summary

Summing up the position generally, it may be stated with confidence that there is in India today a strong and well-informed public opinion behind the demand for drastic measures of restriction leading up to speedy Prohibition. There is abundant cause for satisfaction in the results which have already been won, but Indians themselves realize that final victory can only be achieved by persistent personal effort and by continued pressure upon all legislative bodies and local authorities. Those who have adopted "Non-cooperation with the Government" as their slogan are doing their best to apply that policy rigorously to the whole business of the Excise Department. Universal boycott of the liquor-shops would bring immediate and unmistakable benefit to India.

Happily, a new day is breaking, for Indians have resolved to be masters in their own house. Well-wishers of India may rest assured that in the exercise of that national self-government which can not much longer be withheld, she will speedily deliver herself from a traffic which is alien to her genius and ideals, and the continuance of which is a standing menace to her moral and material well-being.

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INDIANA. One of the north-central States of the United States; bounded on the north by Michigan and Lake Michigan, on the east by Ohio, on the south by Kentucky, and on the west by Illinois; area 36,350 sq. mi.; population (1920) 2,930,390; admitted to the Union Dec. 11, 1816; capital, Indianapolis (pop. 314,194).

The territory now represented by Indiana was first visited by French explorers and Jesuits who found the region occupied by various tribes of the Miami Confederacy, a league of Algonkin Indians. The French established military posts and trading-stations on the Wabash River in 1700, and in 1731 a military post was located at Vincennes by François Margane, Sieur de Vincennes, which became the first actual white settlement in Indiana when eight French families took up their

residence there in 1735. After the fall of Quebec all Indiana was united to Canada under the Quebec Act of 1774, and three years later British garrisons occupied Vincennes and other Indiana posts. Vincennes changed hands again in 1778, when it was occupied by a force sent out by George Rogers Clark. British forces under Gen. Henry Hamilton were able to regain control of Vincennes a few months later, but lost it in 1779 to Clark, who had led a force from Kaskaskia for its capture, and as a result the fort passed finally under American control (1783).

Early History

The first American settlement in Indiana was made in 1784 at Fort Wayne on the Maumee River. For some years afterward the territory northwest of the Ohio River was claimed by Virginia and other Eastern states, but finally all claims of ownership were relinquished by the individual States and the territory passed under the direct control of the Federal Government, and Indiana was included in the Northwest Territory, created by the Ordinance of 1787. In 1800 the Territory was divided, and from its western part Indiana Territory was created, with Gen. William Henry Harrison as its first governor; and the seat of government was located at Vincennes. The Territory was subdivided in 1805, and again in 1809, at which time Indiana was reduced to its present limits.

For many years after its settlement Indiana was the scene of continual warfare with the Indians, who were at last defeated by Gen. Anthony Wayne in the great battle of Fallen Timbers (1794). In 1810 the confederation of Indians under the leadership of Tecumseh, the famous Shawnee chief, made their last stand and were defeated by General Harrison in the battle of Tippecanoe. From this time settlers located in Indiana, and in 1816 the population was sufficient to secure its admission as a State.

The Temperance Movement. In the first fifty years and more of the early temperance history of Indiana whisky was the prevailing drink. Whisky hot, cold, raw, sweetened, medicated, and, occasionally, watered, universally prevailed. It was the chief remedy in snake-bites, milk-sickness, rheumatism, and ague, and was used at births, weddings, funerals, corn-shuckings, barn-raisings, and generally in the harvest-fields. At women's meetings, quiltings, and afternoon parties the guests used egg-nog or toddy as often as they did "store tea."

Well-to-do Methodists, Baptists, and other good people carefully provided their guests, even the preachers, with intoxicating beverages. The early inhabitants believed whisky as much a prime necessity as bread. Many a good pioneer had a license from the State to keep a saloon or tavern and, at the same time, a license from the church to preach the Gospel. The discipline of the Methodist Church made special provision that its members keep orderly taverns. Many of the early preaching-places for all denominations were in the barrooms of these taverns. Practically every store that kept tea and coffee kept whisky by the quart and by the barrel; and the bottle was free to customers. A few men, observing the destructive influence of drink, decided to abandon its use at log-rollings, barn-raisings, and in the harvest-fields. At first these reformers found difficulty in securing help to do harvest and other work.

When Whisky Reigned

About 1830 a small total-abstinence movement began in Indiana. At first it applied to individual abstinence, then it extended to labor gatherings such as those for clearing land, erecting buildings, and harvest work. Early in the forties the Washingtonian movement became strong in Indiana, and later the Sons of Temperance gave the people a wholesome education in total abstinence. In the latter part of this decade a demand for local Prohibition became quite prevalent. Many townships and a few counties secured Prohibition.

Early in the fifties more stringent laws against the sale of intoxicating beverages were enacted. In 1854, in the eastern part of the State, particularly in Randolph and Wayne counties, the women started out, with hatchets and axes in hand, to demolish saloons. Such raids occurred at Winchester, Cambridge City, and Centerville.

The Grand Division of the Sons of Temperance met in annual session early in the autumn of 1854, and instructed their Grand Worthy Patriarch, Dr. Riland T. Brown, to devote as much time as possible to a canvass of the State for Prohibition, after the model of the Maine Law. As this canvass proceeded Prohibition became the watchword throughout the State. It was preached from the pulpit and declared from the platform. The citizens were so aroused that in the following January they held a great State meeting at Indianapolis, in the Masonic Temple, at which $12,000 was raised to organize the State thoroughly. By May every county in the State was organized.

Sons of Temperance

On May 24, 1854, the Democratic party met in State convention and passed the following resolution:

Resolved, That we are opposed to any law that will authorize the search for, or seizure, confiscation, and destruction of private property.

An open revolt of the temperance element of that party resulted.

In the following July a "People's Convention," representing the temperance element from all parties, was held at Indianapolis, at which a strong Prohibition ticket was nominated and the following resolution adopted:

Resolved, That we favor a judicious, constitutional, and efficient Prohibition Law.

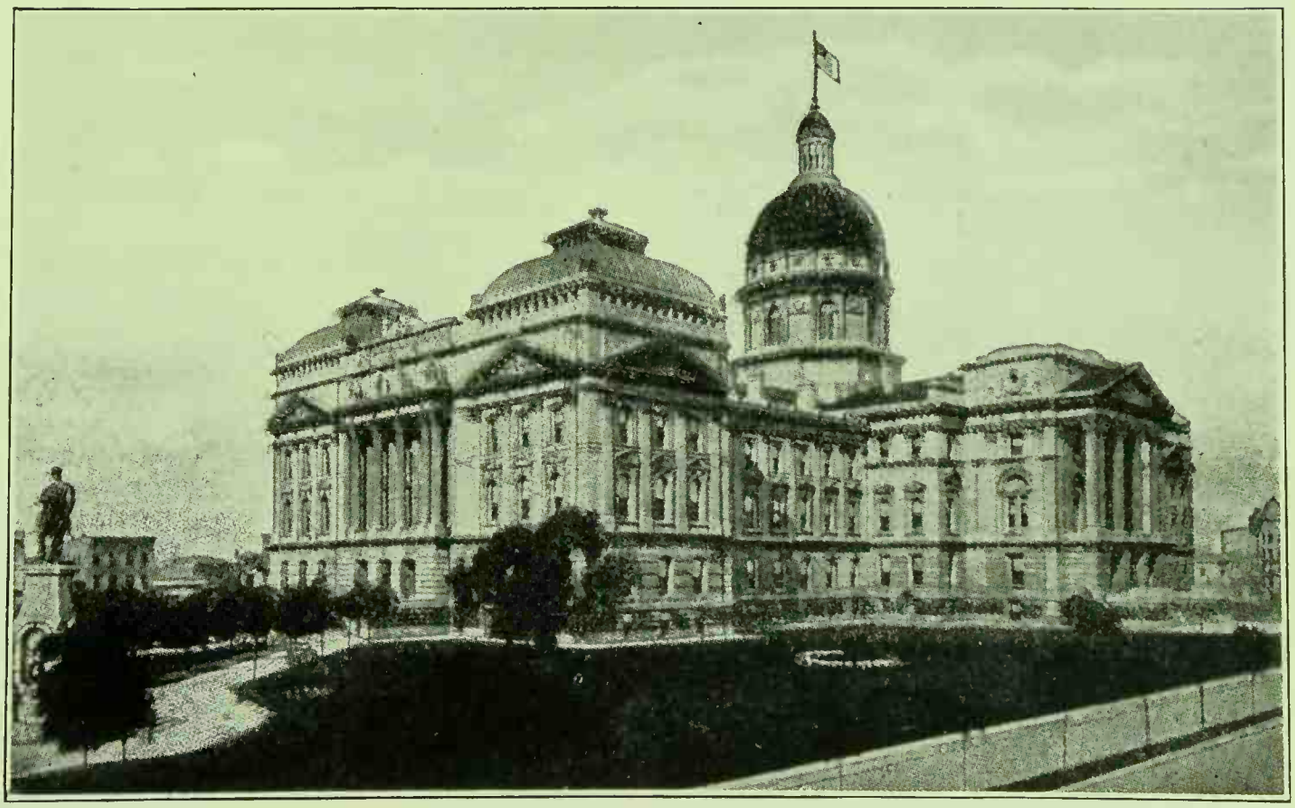
Such men as Henry S. Lane, Schuyler Colfax, Goodlove S. Orth, Conrad Baker, Dr. Riland T. Brown, and many others, traversed Indiana in opposition to the party that stood for free whisky. Nine tenths of all the preachers of the State took an active part in the campaign. As a result the Temperance, or People's, party won the election by a majority of 12,623 votes over the free-whisky candidates. The Temperance party had a small majority in both branches of the Legislature. The passage of the Indiana Prohibition Law of 1855, modeled after the Maine Law, resulted. The *Indianapolis Sentinel* of June 28, 1855, said:

During the past fifteen days there has not been a single commitment to jail.

One half of the night policemen of Indianapolis were dismissed. The Madison correspondent of the *Indianapolis Republican* wrote (July 3):

The liquor law works like a charm. Sorrow and sigh-

INDIANA: SOLDIERS AND SAILORS MONUMENT, INDIANAPOLIS



INDIANA: STATE CAPITOL, INDIANAPOLIS

ing have fled away. Liquor can not be purchased illegally in this city. Similar testimony came from all parts of the city.

The liquor men, employing the ablest attorneys, began to plan the overthrow of the Prohibition Law. On July 2, 1855, one Beebe openly manufactured and sold beer. He was arrested and fined $50. Refusing to pay the fine, he went to jail. A writ of *habeas corpus* was taken out; but the Marion County Court at Indianapolis sustained the law. Appeal was then made to the Supreme Court. Messengers were dispatched calling the members of the Supreme Court together. The case was argued before this body July 9, 1855. The liquor attorneys were well prepared, but the State's attorneys were not. The latter asked a delay until November, to prepare their argument, which was granted. But the liquor men manifested much anxiety, and Judge Perkins called his colleagues together for August 23, to decide the case. Judges Goodkins and Stuart refused to come, as Judge Perkins had no right to make such a call. About November 1 some of the Supreme Court judges indicated a desire to have certain points reargued, as they met to decide the case. This alarmed the liquor party. A secret meeting was held at the Bates House, Indianapolis, on the night of Nov. 7. Next morning a boy named Herman openly violated the law. He was arrested by those in waiting and hurried before the mayor and fined. Refusing to pay the fine, he was sent to jail. But he was hardly in before he was out again, on a writ of *habeas corpus* issued by Judge Perkins who sat in his judicial chair ready to try the case. The attorneys for the liquor interests proposed to submit the case on the arguments of the Beebe case and the State's attorneys consented. The Judge gave a few arguments against the law, and concluded by saying: "The law is void; let the prisoner be discharged." That decision unlocked the saloon doors in Indiana after they had been closed under a well-enforced Prohibition law for five months.

Case of Beebe versus State

Albert G. Porter, who was then reporter of the Supreme Court and was later governor of the State, refused to print the decision in the *Sixth Indiana Report*, as it was in no sense a proper Supreme Court decision. The news of the decision was telegraphed over the State to all points, and a drunken carousal followed that night. A man was killed at Columbus, and one historian records that "More drunken men were seen in Indiana within five days following that decision than had been seen in the five months of the existence of the law." Free whisky reigned thereafter in Indiana for a number of years. Then the slavery question began to overshadow everything else, and the excitement of the Civil War enabled the liquor interests to get a firm hold under license laws that were soon passed and under which they afterward grew and prospered.

A temperance wave struck the State in 1874, a little after the Woman's Crusade, followed by the Ribbon movement. In the following years hundreds of Blue and Red Ribbon clubs, branches of the Woman's Christian Temperance Union, Good Templar lodges, and Father Mathew societies were organized. The Blue Ribbon movement developed into the State Christian Temperance Union. Every county in the State, and in most instances every township, was reached by one or more of these organizations. Hundreds of reformed drunkards became speakers and organizers, and "singing and signing" became general.

The State Woman's Christian Temperance Union was one of the earliest organizations formed for temperance work, having been organized in Indianapolis Sept. 3, 1874. Previous to this time several local unions had been formed in the State; and Evansville, Indianapolis, and Kokomo all claim the honor of being the home of the first Indiana Union, organizations having been formed at these three places in March, 1874. The first officers elected were: President, Mrs. Zerelda Wallace, of Indianapolis; secretary, Mrs. M. M. Finch, of Indianapolis; and treasurer, Mrs. Wm. Reid, of Richmond. Mrs. Wallace served for seven years as State president, and was succeeded by Mrs. R. T. Brown, of Richmond, who served for two years. Subsequent presidents and their periods of service have been: Mrs. M. L. Wells, two years; Mrs. Josephine Nichols, six years; Mrs. Mary E. Haggart, one year; Mrs. M. L. Beck, four years; Mrs. Luella F. McWhirter, four years; Mrs. Eunice P. Wilson, three years; Mrs. Culla J. Vayhinger, seventeen years; and Mrs. Elizabeth T. Stanley, the present incumbent. The State headquarters are located in Indianapolis, where the Union maintains an Americanization center in which new citizens are taught the reason for total abstinence and Prohibition. About 20,000 men and women of the State signed the pledge of the Union and paid the dues of one dollar during 1924, and their names are filed at the legislative headquarters in Washington, as a protest against modification of the Volstead Act.

The W. C. T. U.

The Union conducts campaigns to elect only dry candidates to official positions, teaches the students in public schools and colleges the importance of total abstinence, law enforcement, etc., and holds public temperance meetings throughout the year. The present officers are (1925): President, Mrs. Elizabeth T. Stanley, Liberty; vice-president, Mrs. Ida M. Mix, Kokomo; corresponding secretary, Miss Mary Woodard, Fountain City; recording secretary, Mrs. Carrie Brinkhoff, Mulberry; treasurer, Miss Clara M. Sears, Indianapolis. The editor of the *Message*, organ of the Union, is Mrs. Luella F. McWhirter, Indianapolis.

In 1878 the State Reform League was organized, with Gen. James M. Shackelford, of Evansville, as president, and M. E. Shiel, of Seymour, as secretary. The object of this organization was to concentrate and utilize the temperance sentiment of the State, and leaders of all the temperance societies were among its officials. At the annual meeting in 1879 the name of the organization was changed to "State Grand Temperance Council," and Dr. James W. F. Gerrish, of Seymore, was chosen president. The *Monitor Journal* was published as the official temperance organ, and there was a generally harmonious cooperation throughout the State. Churches and halls were open everywhere to this kind of work; prominent men and women gave it every assistance; and there seemed to be a general sentiment to keep it out of partizan politics.

Grand Temperance Council

A State Prohibition party ticket was nominated in 1880, but the movement was not encouraged by the different temperance organizations, and the ticket was soon withdrawn. The plan of the Grand Temperance Council was to have the coming Legislature agree to submit a Prohibition amendment to the voters at a special election, thus putting their cause squarely on its merits regardless of party. No fewer than 46,000 voters petitioned for submission, but the existing Legislature could only agree to submit, while the following Legislature would have to do the submitting. The temperance people had the largest and strongest lobby that ever "annoyed" a Legislature. The Liquor League, also, had a strong lobby; but the temperance forces had the advantage, and held it. They did not ask the lawmakers to endorse Prohibition. After a long, hard struggle, the Legislature agreed, and this made the question an issue in the campaign of 1882. The temperance Republicans attended their State convention by the hundreds, and their platform endorsed submission of the Prohibition amendment at a special election, as the temperance organization had requested. Hundreds of temperance Democrats, also, attended their State convention.

Proposed Prohibition Amendment

The Liquor League was now aroused. The Republicans and the Republican papers, speakers, and wire-pullers apologized and explained that they had to submit the question, but would speak and vote against it when it came before the people. The Liquor League demanded that the ballot-box be closed, and that the people be not allowed to vote on the question; but the party bosses saw danger ahead, and put through a plank in the Democratic platform favoring submission at the general election.

Thus both parties favored submission: the one at a special election, the other at the general election. Then the temperance people turned their attention to the election of a Legislature favoring submission at a special election. John Overmyer, of North Vernon, was chairman of the Republican State committee, but his hands were tied. Money and all other necessities to push a vigorous campaign were withheld from him by those who formerly had given assistance. This necessitated the pushing of the Submissionists to the front. The Democrats carried the State, and a Democratic Legislature was elected. There were enough Democratic votes in addition to the Republicans' to carry submission. For the second time petitions rolled in; and, to leave no possible doubt, an affidavit was signed and sworn to each petition that the signers were legal voters in the township or ward where signed. Over 52,000 such signatures were presented to the Legislature and strong pressure was brought to bear.

The important crisis was reached, when, to the great joy of the politicians in the Democratic Legislature, it was discovered that the politicians in the former Republican Legislature had forgotten to enter "consent" on the records of the session; and on this technicality the whole matter was set aside. But at the State meeting of the Christian Temperance Union and the Grand Templar Council in 1883 it was resolved, that if neither party endorsed Prohibition, and nominated Prohibitionists for the various State offices the temperance people of the State would nominate a State ticket of their own. Some of the politicians in both of these temperance organizations opposed the resolution, but it was carried by a vote of approximately 10 to 1.

In 1884 both senior parties ignored the question. A meeting of the executive committees of the two State organizations was held in the Young Men's Christian Association Hall at Indianapolis, at which some little opposition developed, but it soon gave way. The president of the Grand Temperance Council, E. B. Reynolds, and the president of the State Christian Union, Dr. J. A. Houser, as well as the editor of the State paper, M. E. Shiel, were appointed a committee to draft the call for the Prohibition State Convention. In a few days the president of the Grand Temperance Council backed out; a few days later the president of the State W. C. T. U. withdrew, also, and the editor was offered $3,000 not to make the call. But the call was made; more than 800 Prohibitionists of the State responded; and R. S. Dwiggings, of Rensselaer, was nominated for governor, with a full State ticket. An opposition convention was held, but failed in its purpose. D. B. Ross, secretary of the State Christian Temperance Union, was offered an entire printing outfit as a gift, and backing in the way of subscriptions, if he would start an opposition paper. Failing in this attempt to bribe, the opposition started the *Indiana Prohibitionist*, in opposition to the Prohibition party movement.

The election of 1884 established the Prohibition party in Indiana. Col. Eli F. Ritter, of Indianapolis, was chairman of the first Prohibition party State convention. He served, also, as chairman of the State Central Committee, with Sylvester Johnson as secretary. The first State convention was a stormy one, chiefly because a few of the old party men seemed determined to prevent the party from organizing and putting a State ticket in the field. However, the party organized, adopted a strong Prohibition platform, put a full State ticket in the field, and went forward against the liquor traffic. The State chairman and a few of his coworkers made a number of speeches during the campaign. The vote showed 3,028 men in the State politically opposed to the saloon. In February, 1885, the *Indiana Phalanx*, with W. W. Roberts as editor, was started by a stock company, superseding the *Monitor Journal*. The enterprise proved a costly one, and five years later the paper was sold to the Rev. J. A. Pollock. He, also, was unable to make it pay, and turned it over to the State Prohibition Committee to find a purchaser. The paper was finally sold to William Foster Clark, of Bluffton.

Prohibition Party Established

At this time (in the early nineties) there were several other Prohibition papers published in Indiana, among which were: The *Kosciusko Standard*, in the northern part; the *Richmond Enterprise*, in the eastern; the *Logansport Times*, in the central; the *Terre Haute News*, edited by Miss Rose Brothers, in the western; and the *Princeton*, edited by James McCormic, with whom the Rev. Sam W. Small was at one time associated. Later all of them, except the *Patriot Phalanx*, the *Logansport Times*, and the *Leesburg Standard*, suspended publication.

Prohibition Newspapers

INDIANA

At the State Convention of 1886 John Ratliff, of Grant County, was elected State chairman, and he was reelected in 1888. J. S. Hughes, who headed the ticket in the campaign in 1886 as Secretary of State, made a vigorous personal campaign. In the campaign of 1888 Hughes again headed the ticket, this time as candidate for governor. The vote was increased from one Presidential campaign to another over 300 per cent, making a gain of 6,753 votes.

In 1890 Jesse Hutchins, of Wabash, was chosen chairman, but died soon afterward, and John Ratliff was chosen to fill the vacancy, and he was also chosen as national committeeman. He was the first Prohibition candidate for Congress in the eleventh (the banner) district of the State.

The campaign of 1892 closed with an increased vote of nearly 3,000, the State committee out of debt, a balance in the treasury, and a healthy and growing State paper.

It had been the plan of the Prohibitionists from the beginning to meet in a few weeks after a general election in a State conference to reorganize and begin another campaign. So, early in 1893, Prof. Felix T. McWhirter, of De Pauw University, was elected State chairman, and directed a vigorous campaign. He guided the party safely over the shoals of fusion that were being proffered by the People's and other parties. In 1895 J. M. Dunlap, of Franklin, was State chairman, and led a vigorous campaign. During the winter of 1895 and 1896 he visited a large number of counties, improved their organization, and raised a State guarantee fund for Prohibition of over $4,000.

The State headquarters were now moved from Indianapolis to Franklin. Early in 1896 a large and enthusiastic State convention met at Indianapolis, adopted a "broad-gage" platform, and nominated a full State ticket. To the National Prohibition Convention at Pittsburgh in the same year, Indiana sent a large delegation. The money question caused a division in all the parties in this campaign. The Indiana delegation was quite evenly divided between a broad- and a narrow-gage platform. This was the apparent reason, but the real issue was the free silver or gold standard. Quite a number of the Indiana delegates withdrew, with others, from the Convention and helped to organize the National party. Others of the Indiana delegation would not leave the Convention because they would not forsake, or help to divide, the party which stood for the destruction of the saloon.

Broad-gage Platform Adopted

Soon after returning from the Pittsburgh Convention, State Chairman Dunlap called a State conference of Prohibitionists, on June 24, 1896, to see what should be done. The result was that the anti-saloon voters were about equally divided on staying with the Prohibition party or joining the new National party. State Chairman Dunlap, Secretary W. V. King, and the candidate for governor, J. G. Kingsbury, were among those who cast their lot with the National party. The Prohibition State committee met later in the day, and elected F. T. McWhirter as State chairman, to take the place of Mr. Dunlap. At the same meeting the State executive committee was given power to fill vacancies on the State ticket and also on the State central committee. The guarantee fund of $4,000, raised largely by Mr. Dunlap, was worth under the changed conditions but very little to carry on the campaign work of 1896. The State paper (the *Patriot Phalanx)*, most of the candidates on the State ticket, and the main officers of the State central committee having joined the National party, left the Prohibition party in an enfeebled condition for campaign work. The new State chairman, Prof. McWhirter, rallied the forces, collected enough funds to pay postage on Prohibition literature, and did more speaking and personal work than usual for a State chairman. The election results gave the Prohibition party 3,002 votes, and the National party about 2,500 votes.

Secession from Prohibition Party

At a conference called by State Chairman McWhirter, Feb. 22, 1897, Prof. L. M. Christ was chosen State chairman. His work was successful in uniting the two wings of the party, and restoring harmony. At a conference held at Indianapolis in 1898, a plan was adopted to advance Prohibition work, by sending out evangelists over the State to work among the voters. Three evangelists were sent out at first, and by the end of the year, twelve of the thirteen Congressional districts had each a man at work in the field, besides a general State evangelist. The results of this campaign were to increase the circulation of the State paper from 5,000 to 8,000; more literature was sent out to voters; fully $20,000 was raised and spent during the campaign; and the largest vote in the history of the party up to that date was polled.

Evangelistic Plan

After the election of 1900 the same evangelistic plan of work was continued. Dr. Hall, the State chairman, resigned, and L. C. Masters was chosen as his successor. Masters conducted a vigorous campaign along the lines of previous evangelistic work, with the results of greatly increasing the anti-saloon vote to the largest total to that date, 17,765.

At the conference held at Indianapolis in 1902 Charles E. Newlin, of that city, was chosen State chairman. He planned to make the party organization more thoroughly political than ever before, and was very successful in reorganizing the counties of the State and holding county rallies. He had charge of the Indianapolis city campaign in 1903 in which the Prohibition vote was increased four-fold over that in any previous similar campaign.

The organization of the Indiana Anti-Saloon League took place in 1898, from which time it represented the federated churches of the State in the great battle for Prohibition. The leader in the movement was Dr. W. C. Helt, a Presbyterian minister who, under the direction of Dr. Howard H. Russell, went to Indiana in that year, aided in the foundation of the League, and was its first superintendent. He was followed by Dr. R. V. Hunter (who held office a short time only), H. N. Spear, Dr. Edwin G. Saunderson, the Rev. Ulysses G. Humphrey, and Dr. E. S. Shumaker. Dr. Shumaker was appointed in 1907 and still holds that position. Under his zealous and able direction the League has gained largely in usefulness and power.

Anti-Saloon League

Among the outstanding pioneers and successful leaders of the Prohibition movement in Indiana was the Rev. Thomas A. Goodwin, the earliest

graduate of Asbury (now De Pauw) University, Greencastle, Ind. He was a close student of both the economic and the political features of this question, was a writer of considerable renown, and very versatile. One of his books was "Seventy Years Tussle with the Liquor Traffic" (Indianapolis). Other leaders were Col. Eli F. Ritter, Governor J. Frank Hanly, Rev. S. E. Nicholson, Timothy Nicholson, William F. Clark, Mrs. Culla J. Vayhinger, and Mrs. Elizabeth T. Stanley. Each of these forms the subject of a separate article in the present work.

Mention should also be made of the temperance work done in Indiana by the Rev. John Kubacki. Father Kubacki is a Polish priest in the Roman Catholic Church, and has a parish of some 4,000 members in the western part of South Bend. He has for years been a trustee of the Indiana Anti-Saloon League, and has been a potent factor in the battle against the liquor traffic in the State. He made a number of Prohibition speeches in local-option campaigns, and a few years ago took a vote by ballot of his congregation on the Prohibition question. The result of the ballot was that out of about 4,000 votes cast all but one were in favor of Prohibition. When announcing the result, Father Kubacki said that he had the idea that this man had unintentionally marked his ballot wrong, that he would not tell his name, but that if he wanted to change his ballot he could see him at the parish house in twenty minutes. When Father Kubacki reached the parish house he found the man there, waiting to change his vote. Father Kubacki has been an outstanding character in the Prohibition reform in Indiana. He is very warm-hearted and highly esteemed among Protestant people. When, in 1915, about a score of the Indiana Anti-Saloon League workers visited Washington, D. C., to interest Congress in the passage of the National Prohibition Amendment, and called Senator Kern out of the Senate for a conference, it was Father Kubacki who was spokesman for the delegation.

A unique feature of the Anti-Saloon League fight in Indiana was the exhibition of bill-boards by the Temperance Bill-board Association. This was originated by Mr. E. H. Collins, now a resident of Seattle, Washington.

The bill-boards carried in large type the announcement:

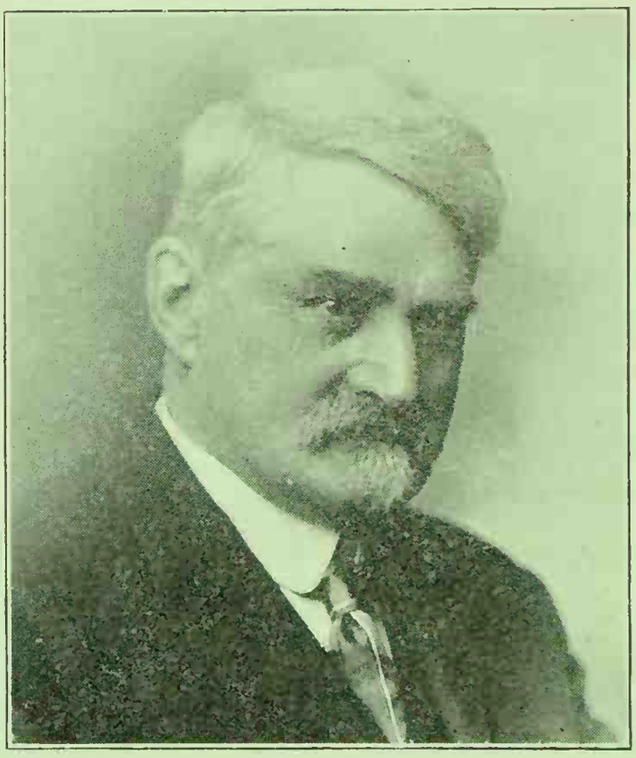
> SALOONS HEAVILY
> INCREASE TAXES

These boards attracted considerable attention and suggested their "business proposition" to people passing on the Indianapolis Northern traction and the Monon railway trains. It is believed that these were the first bill-boards of their kind exhibited east of the Rocky Mountains.

Legislation. The history of legislation on the liquor question in Indiana begins practically in 1790, while Indiana was a part of the Northwest Territory. In that year at the session of the Territorial Legislature two prohibitory laws were passed. One of them prohibited the giving or selling of intoxicating liquors to the Indians. This law was repealed five years later. The other measure prohibited the furnishing of spirituous liquors to United States soldiers within ten miles of any military post within the Territory. In 1805 the Legislature passed an act again prohibiting the giving or selling of intoxicating liquors to the Indians. From 1816, when Indiana became a State, until 1853, when the new Constitution of the State was adopted, various laws were passed by the Legislature permitting citizens in various townships of the State, by a majority vote, to establish Prohibition. The new Constitution of 1853 prohibited the passage of laws other than such as would be general in their character throughout the State under like conditions. As a result of this, local prohibitory laws were wiped out of existence.

Early Prohibitory Laws

In 1855 the Legislature enacted a State-wide prohibitory law. The decision in the celebrated case of Beebe versus State (see above) given by an equally divided court while the Supreme Court was on vacation, led to confusion over the matter and to the belief that the Supreme Court had de-



E. H. COLLINS, ORIGINATOR OF THE TEMPERANCE BILL-BOARD MOVEMENT IN INDIANA

clared the law unconstitutional. This opinion of less than the majority of the lower court did not for several years find its way into the Supreme Court, but was then overruled. In 1857 the Legislature repealed the State prohibitory law and enacted in its stead a township local-option law, which was subsequently declared invalid by the Supreme Court. In 1873 the Legislature enacted the Baxter Law, which required a citizen desiring to engage in the liquor traffic to secure a majority of the resident freeholders in a township on a petition asking for the issuance of a license. This law was repealed two years later, and in its stead was enacted the General License Law (1875, c. 13), which remained on the statute-books until the State itself went dry. Under this law an applicant for a liquor license was required to be "a fit person to be intrusted with the sale of liquor," and "not in the habit of becoming intoxicated."

PLATE V.—COLD, MISERY AND WANT DESTROY THEIR YOUNGEST CHILD: THEY CONSOLE THEMSELVES WITH THE BOTTLE

See page 739

GEORGE CRUIKSHANK'S "THE BOTTLE"

PLATE VI.—FEARFUL QUARRELS AND BRUTAL VIOLENCE ARE THE NATURAL CONSEQUENCES OF THE FREQUENT USE OF THE BOTTLE

See page 739

During the session of 1895-96 the General Assembly passed the remonstrance measure known as the "Nicholson Law," which provided that a majority of the voters in any township or city ward could by remonstrance take away from the county commissioners jurisdiction for two years in the matter of issuing a license to a particular named applicant. When this law went into effect it drove out a large number of saloons from the State, and it was really the beginning of the movement which culminated in the banishment of the liquor traffic from Indiana.

In 1905 the Moore Remonstrance Law was passed, which permitted majorities in townships or city wards to remonstrate against the traffic as well as against the individual, thereby closing the door to all liquor applicants for a period of two years. Under this law literally hundreds of townships and about twenty counties of the State went dry, as well as nearly a score of cities. Two years later the Blind Tiger Law was passed; and in 1908, in a special session of the Assembly, called by Governor Hanly, after the most dramatic fight ever witnessed in Indiana's Legislature, a County Unit Local-option law was enacted. Under this law 69 of the 92 counties of the State, in elections called for the purpose, voted dry by majorities aggregating nearly 90,000. The County Local-option law was repealed, however, in 1911, and a township unit measure was substituted. Forty-four dry counties thereby had the saloons forced back upon them, yet altogether only about 600 saloons were reopened, and these did not do as much business as they had done before county option. In this same Legislature the measures known as the "Brewers' Model License Law" was enacted. Written by brewery attorneys, they thought it would settle the liquor question for all time. In addition to this Thomas R. Marshall, then governor of the State, caused the Legislature, without much consideration of the matter at all, by joint resolution to submit an entirely new Constitution to the voters of the State for their ratification, so as to take the minds of the people off the liquor question, over which they were greatly exercised. This last measure, however, was held unconstitutional by the Supreme Court.

"Remonstrance" Laws

Indiana was the twenty-fifth State to enact State-wide Prohibition, a prohibitory law having been passed by the Legislature in 1917. The law became effective April 2, 1918, thereby giving the liquor interests fourteen months in which to go out of business. Indiana was also the twenty-fifth State to ratify the National Prohibition Amendment, the vote standing 41 to 6 in its favor in the Senate (Jan. 13, 1919) and 87 to 11 in the House (Jan. 14). Subsequently several enforcement measures were enacted, and in 1921 the Dunn "Dry Bill" was passed, which brought the Indiana enforcement law up to the standard of the Volstead Law in a few respects in which it had been wanting.

State-wide Prohibition

The Legislature of 1923 passed three additional dry acts, the Buchanan-Drake Bill, making it a felony to own, manage, or operate an illicit still and providing for a State-prison sentence of one to five years for violations of the act; the Buchanan-Ogden Bill, making it a felony to transport intoxicating beverages in vehicles and providing a penalty of imprisonment of not less than one year nor more than two years; and the Dunn-Holman Bill, making a jail or State-farm sentence mandatory for the sale, giving away, bartering, etc., of intoxicating beverages for the first offense, and for the second offense a State-prison sentence of not less than one year nor more than two years. Under the illicit still and illicit transportation laws the Court is forbidden to suspend sentence for second or subsequent offenses; and in transportation cases the Court was prohibited from suspending sentence for any offense.

The results of Prohibition in Indiana have been very gratifying. The cities of Indianapolis, South Bend, Terre Haute, Evansville, Hammond, Richmond, Vincennes, New Albany, Muncie, and Lawrenceburg, for example, contained a total of 1,431 saloons which were closed by Prohibition. The following business houses, etc., now occupy old saloon-stands: 21 automobile accessories stores; 7 bakeries; 10 banks; 24 barber-shops; 41 confectioneries; 15 drug-stores; 19 dry-goods-stores; 24 furniture-stores; 145 groceries; 22 hotels; 60 residences; 152 restaurants; and various other institutions which minister to the necessities and comforts of life instead of to the miseries of society.

Results of Prohibition

The buildings of the former breweries are occupied by a chemical concern, a boarding-house, a paper-warehouse, a telegraph office, ice-plants, and soft-drink factories. Of the old distilleries one is now occupied by a milling company, another by a feed-store, and a third in manufacturing food products.

The schools, colleges, banks, and life-insurance companies of Indiana are enjoying a prosperity hitherto unequaled.

During 1917, the last full wet year, 192,195 automobile licenses were issued by the Secretary of State. By the latter part of October, 1923, the number issued had reached the half-million mark.

BIBLIOGRAPHY.—This article is based mainly on data courteously supplied by the Rev. E. S. Shumaker, D.D., of Indianapolis, Ind., and Mrs. Elizabeth T. Stanley, of Liberty, Ind.

INDIAN CHRISTIAN TEMPERANCE ASSOCIATION. A temperance organization in the city of Madras, India. It was founded in 1893 with three members, and its first meeting was held in a coach-house in St. George's Cathedral Road. As its object and work became known a number of new members joined, and the need was felt of a permanent building in which the meetings of the Association might be held. Mrs. Norton, wife of Mr. Eardley Norton, M.L.A., generously purchased a site and defrayed the cost of building the present hall at Teynampett, the foundation-stone being laid by Archdeacon Acheson Williams of Madras (afterward Bishop of Tinnevelly). The hall has been the center of many memorable movements in the cause of temperance reform. In recent years the work of the Association has been mainly of an educative character, by means of meetings held in the districts of the city where the poorer classes (Dravidas) live.

For about ten years the Association conducted an Anglo-vernacular monthly magazine, the *Madras Temperance Herald*, which had an extensive circulation throughout India as well as in Burma and Ceylon.

In 1924 the Association had about 75 members, whose activities included systematic distribution of temperance tracts and leaflets and open-air preaching. The work of the Association has gained the approval of both Mohammedans and Hindus, and some of its officers hold high appointments in the service of the Indian Government. During Temperance Week, 1924, the Association arranged meetings each evening in different parts of the city of Madras, and on Sunday a mass meeting brought the successful activities of the week to a close.

INDIANS, NORTH AMERICAN. See ABORIGINES OF NORTH AMERICA.

INDIAN TERRITORY. See OKLAHOMA.

INDIAN TREATIES. See ABORIGINES OF NORTH AMERICA.

INDIA TODDY. Another name for palm-wine. See TODDY.

INDO-CHINA, FRENCH. See FRENCH INDO-CHINA.

INDRA. The Brahman god of the atmosphere, who was supposed to be propitiated with the offering of SOMA. His worship was the occasion of great drunkenness.

INDUSTRIAL ALCOHOL. Ethyl alcohol denatured for use in the industries or arts. See. 1 of Title III of the National Prohibition Act (U. S. A.) relating to industrial alcohol plants, bonded warehouses, and denaturing plants, states that: "When used in this title the term 'alcohol' means that substance known as ethyl alcohol, hydrated oxide of ethyl, or spirit of wine, from whatever source or whatever processes produced." The uses of denatured alcohol, and the various processes of denaturation by means of which ethyl alcohol is rendered unfit for beverage consumption, are dealt with in this work under ALCOHOL in the section "Uses of Alcohol."

The importance of producing an adequate supply of alcohol for industrial uses was recognized by the United States Government and specifically provided for in Title III of the National Prohibition Act, as follows:

Sec. 2. Any person now producing alcohol shall, within thirty days after the passage of this act, make application to the commissioner of Internal Revenue for registration of his industrial alcohol plant, and as soon thereafter as practicable the premises shall be bonded and permit may issue for the operation of such plant, and any person hereafter establishing a plant for the production of alcohol shall likewise before operation make application, file bond, and receive permit.

Sec. 3. Warehouses for the storage and distribution of alcohol to be used exclusively for other than beverage purposes may be established upon filing of application and bond, and issuance of permit at such places, either in connection with the manufacturing plant or elsewhere, as the commissioner may determine; and the entry and storage of alcohol therein, and the withdrawals of alcohol therefrom shall be made in such containers and by such means as the commissioner by regulation may prescribe.

Sec. 4. Alcohol produced at any registered industrial alcohol plant or stored in any bonded warehouse may be transferred under regulations to any other registered industrial alcohol plant or bonded warehouse for any lawful purpose.

Sec. 5. Any tax imposed by law upon alcohol shall attach to such alcohol as soon as it is in existence as such, and all proprietors of industrial alcohol plants and bonded warehouses shall be jointly and severally liable for any and all taxes on any and all alcohol produced thereat or stored therein. . .

Sec. 6. Any distilled spirits produced and fit for beverage purposes remaining in any bonded warehouse on or before the date when the eighteenth amendment of the Constitution of the United States goes into effect, may, under regulations, be withdrawn therefrom either for denaturation at any bonded denaturing plant or for deposit in a bonded warehouse established under this Act; and when so withdrawn, if not suitable as to proof, purity, or quality for other than beverage purposes, such distilled spirits shall be redistilled, purified, and changed in proof so as to render such spirits suitable for other purposes, and having been so treated may thereafter be denatured or sold in accordance with the provisions of this Act.

Sec. 7. Any distillery or bonded warehouse heretofore legally established may, upon filing application and bond and the granting of permit, be operated as an industrial alcohol plant or bonded warehouse under the provisions of this title and regulations made thereunder.

Sec. 8. Alcohol may be produced at any industrial alcohol plant established under the provisions of this title, from any raw materials or by any processes suitable for the production of alcohol, and, under regulations, may be used at any industrial alcohol plant or bonded warehouse or sold or disposed of for any lawful purpose, as in this Act provided.

TAX-FREE ALCOHOL

Sec. 10. Upon the filing of application and bond and issuance of permit denaturing plants may be established upon the premises of any industrial alcohol plant, or elsewhere, and shall be used exclusively for the denaturation of alcohol by the admixture of such denaturing materials as shall render the alcohol or any compound in which it is authorized to be used unfit for use as an intoxicating beverage.

Alcohol lawfully denatured may, under regulations, be sold free of tax either for domestic use or for export.

. . . . .

Sec. 11. Alcohol produced at any industrial alcohol plant or stored in any bonded warehouse may, under regulations, be withdrawn tax free as provided by existing law from such plant or warehouse for any lawful tax-free purpose.

The regulations relating to the manufacture and distribution of industrial alcohol in the United States are given in detail in a Government pamphlet, entitled "Regulations No. 61," issued by the office of the Commissioner of Internal Revenue, Washington, D. C.

According to a "List of Industrial Alcohol Bonded Warehouses," issued by the U. S. Treasury Department, Bureau of Internal Revenue, in 1920, the numbers of such warehouses, established under Title III of the National Prohibition Act, in which alcohol was held on deposit in the United States Oct. 1, 1920, were:

DISTRICT	NUMBER OF WAREHOUSES
California, First	3
Illinois, First	7
Illinois, Eighth	1
Indiana	2
Kentucky	2
Louisiana	8
Maryland	3
Massachusetts	2
Michigan	1
Missouri, Sixth	2
New York, First	1
New York, Second	1
New York, Fourteenth	2
New York, Twenty-first	1
Ohio, First	1
Pennsylvania, First	5
Pennsylvania, Twenty-third	1
South Carolina	1
Tennessee	1
Wisconsin	1
Total	46

At a meeting of the Cleveland Institution of Engineers, held at Middlesbrough, England, in 1919, Mr. Ernest Bury, of the Skinningrove Iron & Steel Works, proved that the extraction of alcohol from coke-oven gas on a commercial scale was possible. Mr. Bury himself had extracted ethyl alcohol and its derivatives. At the Skinningrove plant 5,800 tons of coal per week were carbonized, the aver-

age yield of alcohol being 1.6 gallons per ton of carbonized coal.

It has been calculated that the application of Mr. Bury's process to the entire quantity of coal reduced to coke in the British Isles would yield annually about 23,416,000 gallons of alcohol, and that the recovery of alcohol at the gas-works of the United Kingdom would yield a further amount of 27,000,000 gallons.

INEBRIATE INSTITUTIONS. Homes or asylums for the care and treatment of dipsomaniacs or inebriates. The theory that inebriety is a disease suggested the need of special places, or homes, where this disorder could be treated. Hence asylums and sanitariums for this class of patients were foreshadowed long before hospitals and retreats for the insane were thought of. In the excavations of the tombs of Egypt there was found a statement to the effect that the occupant during his lifetime had received and cared for in his house persons who were mad from wine and beer. This was literally the first inebriate "home," and dated back at least 5,000 years. Another inscription, found on the tomb of one who was evidently a prominent person, declared that the occupant had restored many persons who were sick from beer and wine. He was clearly a specialist in the treatment of inebriety. Numerous pictures and inscriptions on the walls of these buried tombs indicate the presence of inebriety and various methods of treatment in ancient Egypt. Persons intoxicated are seen being carried home by their slaves, while others are in a state of stupor in the banquet-halls. Slaves are pouring fluids down the throats of the poor victims by means of funnels. Water is being thrown over the head and back; and one man appears to be covered with a robe, from the openings of which vapor is escaping, indicating a steam bath. Rubbing, kneading, and whipping the body with brushes are shown in many inscriptions. Mention is made of remedies given for these conditions; and special prescriptions are described, of which the poppy was a common ingredient, showing that inebriety and its treatment were subjects of great interest in that far-off time.

Ancient Treatment of Inebriety

Several early Greek writers suggested that the care of inebriates was a State duty, but this suggestion was declared unsuitable by Domitius Ulpian, the Roman jurist, who asserted in his law commentary that private asylums ought to be founded especially for the treatment of those maddened by drink. This discussion occurred in the second century of the Christian era. Practically no reference was made to any particular kind of treatment for inebriety, nor were any institutions established for the administration of such treatment, during the medieval period of history.

During the thirteenth century one of the kings of Spain recognized inebriety as a disease; and, when crimes were committed by persons under the influence of liquor, penalties were made lighter than they ordinarily would have been under different circumstances. In France in the sixteenth century laws were passed containing sections acknowledging inebriety as a disease, and similar measures were discussed in many German States about the same time. A concise conception of inebriety as a disease was set forth in 1747 by Étienne Bonnot de Condillac, a French ecclesiastic and philosopher, who declared that the Government should not only recognize it as such, but should provide means for its treatment. Similar opinions were also held by Dr. Benjamin Rush, of Philadelphia, Pa., Dr. Samuel Bayard Woodward, of Worcester, Mass.; Dr. Pierre J. G. Cabanis, of Paris, and Jean Étienne Dominique Esquirol, the French alienist; Prof. Ernst Platner, of Leipzig; Dr. Salvator, of Moscow; Dr. Buhl Cramner, of Berlin; Dr. Werner Nasse, of Bonn; and Dr. Roesch, of Tübingen.

Inebriety as a Disease

The United States. Inebriate homes in the United States may be divided into three classes:

1. Those which at times received State aid, but were private enterprises, incorporated under the laws, with authority to hold and treat the inebriates as diseased, giving them medical care and restraint.

2. Hospitals and homes, both private and cooperative, to which the inebriate was admitted with other patients suffering from mental and nervous diseases, or from general debility of mind and body.

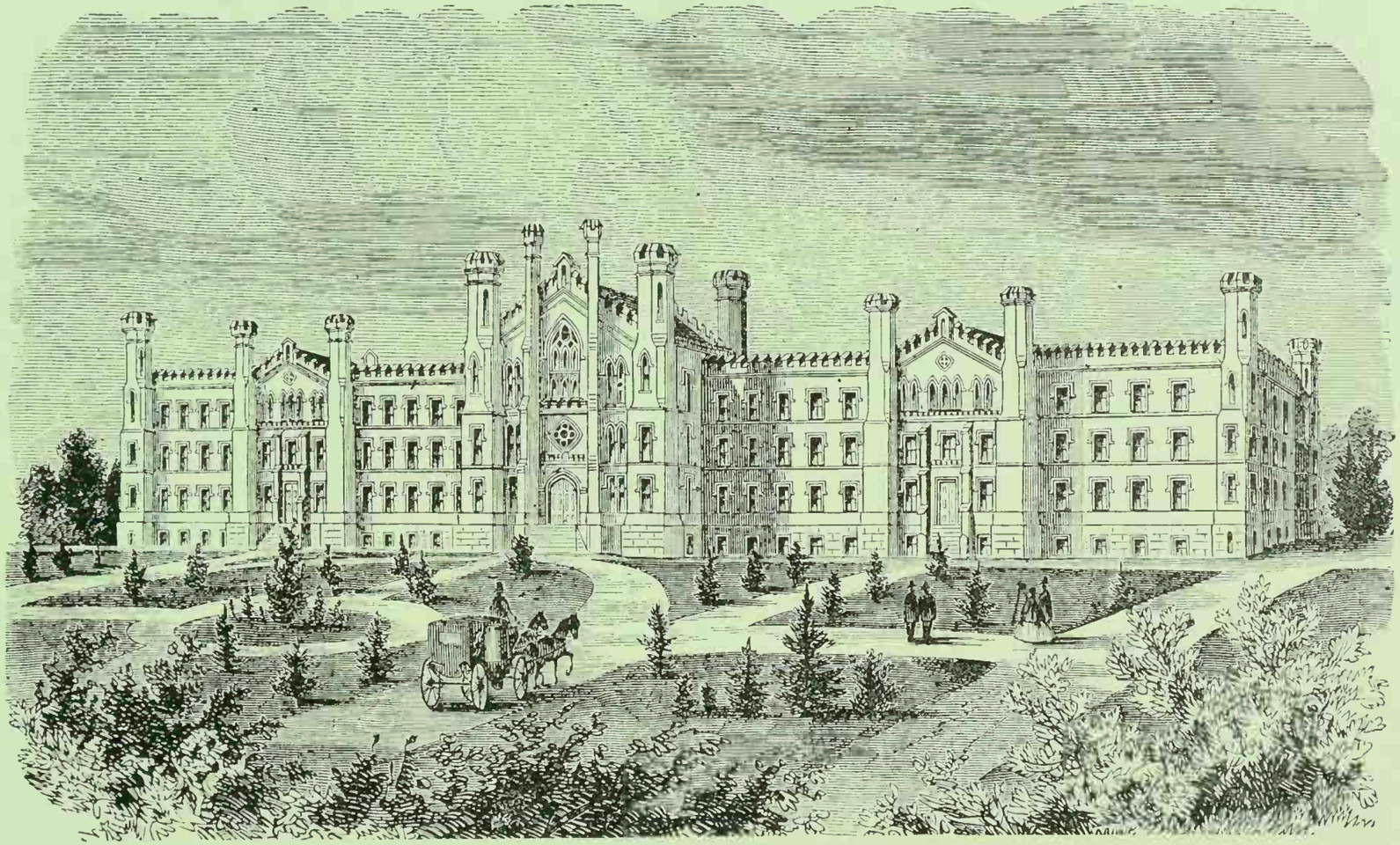
3. Homes which were both cooperative and private, ignoring all questions of disease, except that which came from the direct use of alcohol. When this was removed the patient was held to be fully responsible. The treatment in this class of institutions was almost wholly by moral means, including the pledge, prayer, and promise.

It was not until 1846 that Dr. J. Edward Turner, a physician from Bangor, Maine, U. S. A., began a movement for the organization of distinct asylums and homes for the treatment of inebriety. He entered into his work with great enthusiasm; personally visiting prominent men, and soliciting aid and sympathy in building an institution for the care of inebriates. Finally a stock company was formed with the celebrated surgeon Valentine Mott, of New York, as president. The Legislature of the State of New York refused for two years to grant a charter, on the ground that the work was unpractical and visionary. Finally, in 1858, they yielded, and a charter for the first inebriate asylum in the world was granted; it was called the "United States Inebriate Asylum." Three years later the title was changed to "New York State Inebriate Asylum," and laws were passed giving power to hold inmates and to have them committed to the institution by the courts.

The city of Binghamton donated a large farm in one of its suburbs, and building materials of all kinds were received as donations from all parts of the country. The money received from the stock subscription was used to pay for labor. Dr. Turner was the leading man in collecting money, and in the management of the building. A handsome Gothic structure with up-to-date appointments was erected and in 1864 was opened for the reception of patients. Intense opposition to the managers and the work manifested itself from the very start. The Legislature of New York passed a law giving 10 per cent of the license fees to support the institution. This brought in a new element of opposition from the liquor-dealers, in which the politicians joined.

First American Inebriate Asylum

Large numbers of patients were received from all parts of the United States, and extreme skepticism concentrated about the work. The theory of



THE NEW YORK STATE INEBRIATE ASYLUM, AT BINGHAMTON

INEBRIATE INSTITUTIONS

treatment was to consider each patient as a suicidal case of insanity, requiring long medical care and restraint, and to regard no pledges or promises of the patient of any value compared with restraint, protection, and exact medical treatment. It is interesting to note that within the last half-century these principles and theories of treatment have been recognized as correct, and confirmed by the latest studies. At that time they were far in advance of public sentiment and all positive knowledge of the subject. The management of the Asylum, under Drs. Mott and Francis and the noted lawyer, Chancellor Walworth, together with Dr. Turner, the superintendent, were in thorough sympathy with this course of treatment, and believed it to be the only practical one. The patients, after immediate recovery from the effects of spirits, protested against the restraint, the theory of disease, and the treatment, and sought in every way to break it up. As many of them had been influential men, and had a large circle of acquaintances, they created a storm of bitter opposition against Dr. Turner and the management. The controversy increased, and finally became a most intense persecution as the result of which Dr. Turner was driven out and the board of management changed.

Recovered Patients Protest Restraint

From this time on a series of misfortunes and political controversies made the Asylum a literal storm-center for politicians, philanthropists, and moral reformers. The Asylum was the property of a stock company and owned by its shareholders, yet the board of managers deeded it to the State for one dollar, without the consent of the stockholders; and in 1880 the State Legislature declared the institution a failure, and devoted the buildings to the uses of an insane asylum. Thus ended one of the most remarkable efforts to treat inebriates along scientific lines. Although the institution collapsed through ignorance, incapacity, and ineffective management, it was the forerunner of a large number of asylums that gradually grew up along the same lines.

Institution Collapses

The second pioneer asylum for inebriates began its existence in Boston, Mass., in 1857, as a lodging-house for street drunkards. From this it gradually grew; it was chartered by the State, and became a permanent institution called the "Washington Home." Its early managers and the eminent superintendent, Dr. Albert Day, were strongly opposed by public sentiment, and suffered from severe criticism. In its early years it always combined moral and medical methods of treatment, and the patients were kept under restraint for brief periods. It was supported by receipts from patients and a small endowment fund, and, although situated in the heart of the city and lacking many facilities for protracted treatment, it did excellent work during the closing years of the nineteenth century. Of approximately 5,000 cases treated at the Home, it was found that 42 per cent of the patients remained abstainers after they left the institution.

Washington Home in Boston

The second large asylum was opened in 1867, at Brooklyn, New York, and was called the "Kings County Home." It received from the city of Brooklyn 10 per cent of the license fund. It was managed for several years on a scientific basis by most excellent men; but at their death it came under political influences which eventually wrecked it, and it was permanently closed in 1895. This was the second asylum that was far ahead of its day and generation, and which also fell into the hands of politicians and was pronounced a failure.

Another asylum, opened in Chicago in 1867, and called the "Washingtonian Home," and the Franklin Home, in Philadelphia, opened in 1872, did good work for many years. These two institutions gave temporary treatment for short terms to patients, paying more attention to moral and religious methods, and regarding medicine as of little value. One of the two establishments employed by the Washingtonian Home was closed, for lack of patients, in November, 1925.

In 1876, shortly after the Moody and Sankey meetings in New York city, a retreat for inebriates was organized under the name "New York Christian Home for Intemperate Men." It was located for several years at the corner of Eighty-sixth Street and Madison Avenue, New York, where it was maintained until the accommodations were outgrown. In January, 1902, the patients were transferred to a new home in Mount Vernon, near New York, known as CHESTER CREST.

Walnut Lodge Hospital, at Hartford, Connecticut, a private institution, of which Dr. T. D. Crothers was for some years the superintendent, and which was first opened in 1878 as a workhouse hospital, attained some prominence as a scientific center, where the study and treatment of inebriety were conducted on more exact lines of science. Many other institutions were organized in America, but after a few years were either abandoned or devoted to other purposes.

The Massachusetts Inebriate Home, at Roxbury, Mass., opened in 1893, was most successfully operated. It was for some time the only State institution for inebriety in the country. The inmates were mostly from the pauper and criminal class, and the purpose of the institution was to employ them on a large farm and in industrial work.

Record should be made of the fact that proposals to establish homes or asylums for inebriates aroused from time to time the bitterest opposition. A vigorous objector was Mr. Nathan Crosby, of Lowell, Mass., who strenuously opposed such institutions before the Committee on Charitable Institutions, and published his address in pamphlet form ("Inebriate Asylums," Boston, 1871). Following are some extracts therefrom, which may be considered typical of the arguments often put forth by those who decried the establishment of inebriate homes:

Opposition to Inebriate Asylums

> The American Association for the cure of inebriates say *inebriety is a disease*. The Board of Charities say it *must not be punished*, but reformed. And the Commissioners on Inebriate Asylums, report the building of Asylums for detention, and recovery. . .
>
> There are undoubtedly exceptional cases, but the *great truth*, the great general fact, remains that *the drunkard is self-made*, progressively self-taught, and obstinately self-immolated. I regard the doctrine of "disease" and "insanity," a new incentive to intemperance. . .
>
> Sir, instead of asylums, would it not be better to build places more odious than our jails and houses of correction, to bring back again the stocks and pillory and iron cage, that the people might be terror-stricken at the view and flee as for their lives, from every approach of the appetite, and no longer permit the evil to come upon us by carefully shutting the victims from

sight with better living than the honest poor man can obtain by his best exertions. Sir, if we follow the present wave of philanthropy, our human sympathies will soften punishment till prisons must have parlors and hops, plum puddings, and Thanksgiving turkeys.

Since the advent of National Prohibition in the United States its enemies have claimed that this great evil of inebriety has increased and that homes for the treatment of this disease have been overflowing, while the champions of Prohibition make the counter-claim that the increase in the number of hospital inebriate cases has been due for the most part to the drinking of liquor substitutes containing wood alcohol or other poisons, and that these cases are not those of true inebriety.

Canada. Practically all of the provincial legislatures in the Dominion of Canada have enacted effective measures for the care and treatment of habitual inebriates. An inebriate institution was established in Ontario by an act of March, 1873, which provided for the admission of voluntary patients and the committal of inebriates who declined to apply for admission of their own accord.

In 1883 another act was passed by the Ontario Legislature which declared that the provisions of the Act of 1873 might apply to private asylums that had been transformed into hospitals for inebriates. The Act of 1873 had restricted its provisions to males; the new Act extended them to females.

An Act to Provide for the Interdiction and Cure of Habitual Drunkards was passed by the Quebec Legislature on Feb. 1, 1870; and Nova Scotia followed on May 6, 1875, with her Act to Provide for the Guardianship and Cure of Drunkards. On April 4, 1876, the Nova Scotia Legislature passed an act by which power was given to incorporate a Home for Inebriates, to hold $50,000 of real estate, and to receive voluntary patients who were to observe the same rules and regulations as involuntary patients. New Brunswick and Manitoba have passed similar laws.

Australia. Australia has enacted excellent legislation relating to the care of inebriates. An Inebriates' Act was passed in 1874 by the Government of South Australia, which granted £3,000 toward the Asylum for Inebriates at Adelaide. This was amended in 1878, and in November, 1881, an act was passed providing for "the protection, treatment, and cure of inebriates." Both voluntary and involuntary patients are cared for by the Adelaide institution, and inmates who are unable to pay for their board are given employment at a fair rate of wages, the value of their labor being applied toward the cost of their maintenance.

Governmental Aid Toward Homes

Victoria passed an act on Dec. 17, 1872, which provides for the care and cure of confirmed inebriates in almost the same manner as does the South Australian provision of 1881. A licensed Retreat was opened at Northcote, Melbourne, in October, 1873, mainly through the efforts of Dr. George McCarthy, J.P., who acted as its superintendent for sixteen years.

Several years later, the Legislative Assembly of New South Wales appointed a commission to inquire into the question of intoxicating drink. This commission in its report strongly condemned the punishment of drunkards, and their imprisonment with thieves and other criminals, and urged the establishment of two kinds of asylums for the treatment of confirmed inebriates. In 1900 the Legislative Assembly of New South Wales passed an Inebriates Act which inhibited the confinement of inebriates in reformatory institutions.

Austria. The question of providing for the treatment of habitual drunkards was not officially considered in Austria until 1889, in which year the administrative authorities of Moravia (now a part of Czechoslovakia) advocated the creation of a special asylum for the treatment and cure of alcoholism. About the same time, a similar proposal was made in Lower Austria, especially in the vicinity of Vienna, where there was a strong temperance sentiment. No definite action was taken on the matter, however, in either of the two provinces for a period of about two years. In 1892 the Diet enacted a measure appropriating the sum of 200,000 francs toward the building of the first Austrian inebriate institution. The Government founded these drunkards' homes first and then, after a period of experimentation, it was a comparatively easy matter to enact the legislation necessary for their efficient and comprehensive operation. As in France and Germany, the law relating to the involuntary committal of habitual drunkards to inebriate institutions in Austria provided that if a confirmed inebriate so squandered his property as to expose his family to destitution, he might be sentenced to an asylum for a term not exceeding eighteen months. In Austria a person accused of a crime committed while in a state of intoxication was punished for the intoxication only, provided that he had not become intoxicated for the purpose of committing the offense.

Diet Grants Aid Toward First Inebriate Home

The treatment of inebriety as a disease and the use of inebriate institutions have been advocated by the provincial Diets of Moravia (1878), Carinthia (1884), Silesia (1886), Salzburg (1887), Bohemia (1886), and Tyrol. The Austrian Society for Checking Inebriety *(Oesterreichischer Verein gegen Trunksucht)* was one of the prime factors in the agitation to found homes for inebriates, and was especially active during the closing years of the nineteenth century.

At the present time (1925) there is only one inebriate institution in Austria. It is annexed to Steinhof Lunatic Asylum, near Vienna, of which Dr. Rudolf Wlassak is the able director.

Denmark. In Denmark there are 4 institutions for the care of inebriates, 3 for men, 1 for women, all founded and supported by the Blue Cross Society. They are:

Enkrateia, near Copenhagen, with accommodations for 18 persons. The inmates come from the better class and are occupied in the summer with gardening; in winter with manual work.

Kjorshovedgaard, in Jutland. Accommodations for 30 patients.

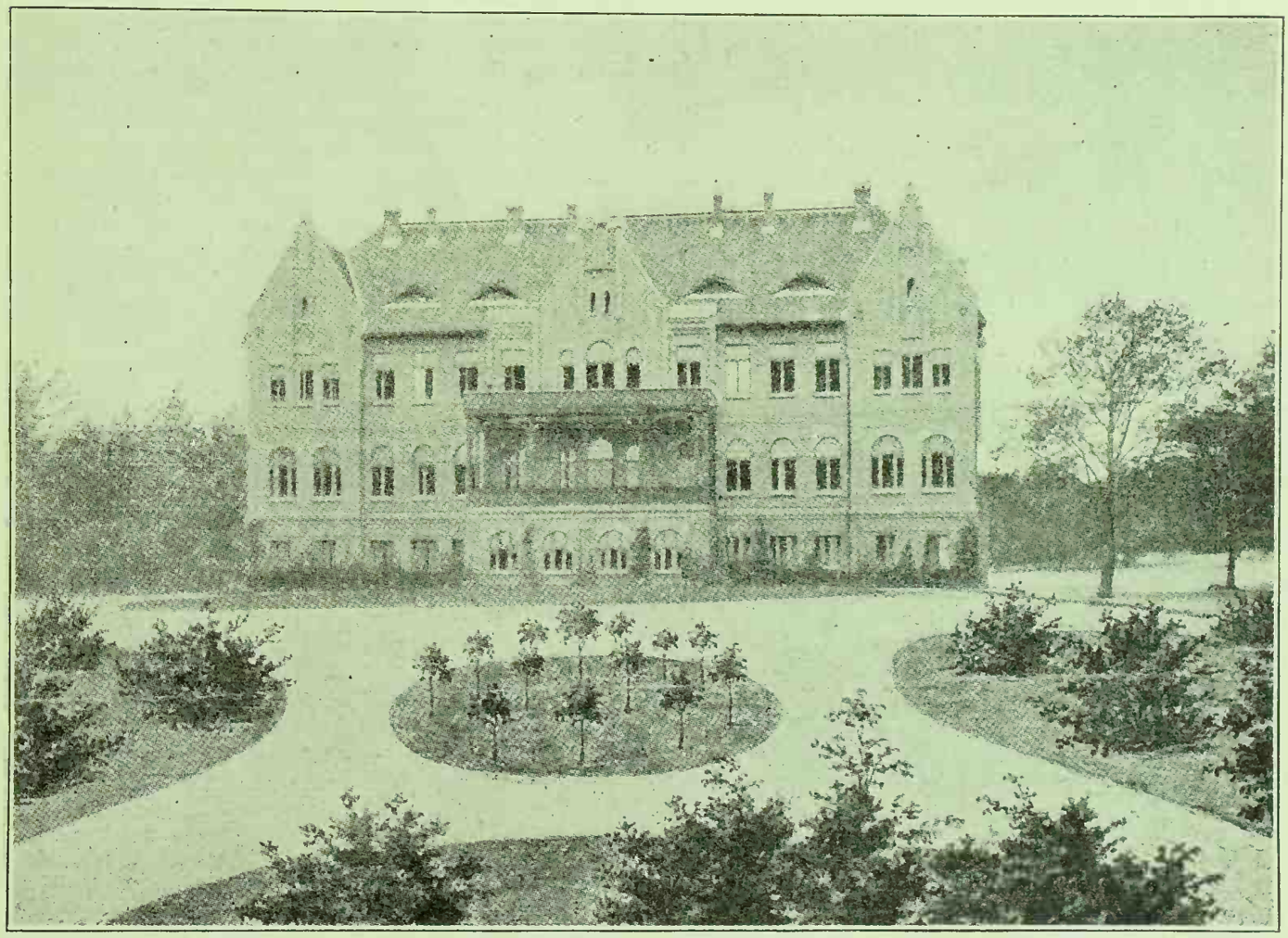
Hauliseje, near Fredensborg. Accommodations for 12.

Sikun, at Taortingo. Accommodations for 30 women, who are occupied with needlework and gardening.

All the patients are retained for at least one year. The Blue Cross Society expends annually about 30,000 kroner for these institutions, and the State grants a subvention to cover half of the cost of each patient.

On the average, about one third of the inmates are completely cured and 10 to 15 per cent show some improvement.

France. Agitation for inebriate institutions in France commenced about the middle of the eighteenth century. In 1747 Étienne Bonnot de Condillac advocated that the State provide special hospitals for drink-maniacs, and urged a change of law and public sentiment to this end. In 1802 Dr. Pierre J. G. Cabanis urged the need of physical restraint and treatment of the inebriate as sick and diseased, in places especially provided for this class; and in 1818 another Frenchman, Jean E. D. Esquirol, the celebrated alienist, advanced the same idea. The French law concerning habitual drunkenness deprives the indicted inebriate of civil rights. As in Germany and Austria, an inebriate in France may be judicially interdicted, if he is squandering his property and thereby exposing his family to destitution.



WALDFRIEDEN SANATORIUM, NEAR FÜRSTENWALDE ON THE SPREE, BRANDENBURG, PRUSSIA

Agitation for Inebriate Asylums

On Jan. 8, 1872, M. Pierre Jules Desjardins proposed to the Chamber of Deputies that a special asylum for the treatment of inebriates be created. The proposal was again introduced in 1877 in the French Senate by M. Testelin. Dr. J. Falret, in an address to the Medico-Psychological Society of Paris on Jan. 29, 1872, advocated the establishment of special hospitals or special sections for inebriates instead of placing them in asylums for the insane.

INEBRIATE INSTITUTIONS

At the Antwerp International Meeting Against the Abuse of Intoxicating Beverages in 1885, Dr. Lancereaux demanded the creation of "houses of refuge for those who could not avoid the abuse of strong liquors."

Dr. Th. Roussel, in his report to a (French) Senatorial commission of inquiry concerning the consumption of alcohol in France (March 31, 1886), declared that it seemed impossible that the commission should not consider the question of asylums for the treatment of inebriates as a part of its program. At the International Congress of Mental Medicine, held in Paris in 1889, Dr. Legrain advocated the creation of special asylums for alcoholics. The Congress adopted a resolution to the effect that there ought to be provided "one or several establishments for the internment of habitual drunkards and of alcoholics who had committed crimes." Dr. Legrain renewed his recommendation in 1891. In the same year and in 1892 Dr. Magnan, superintendent of St. Anne's Asylum, made a similar proposal. In 1893 a home for inebriate women was opened at Villejuif, near Paris, with accommodations for 75 patients. About the same time Dr. Marandon de Montyel reserved for inebriate men a section (with 74 beds) of his hospital at Ville-Evrard. Finally, in July, 1894, the Council General of Seine decided to erect a special asylum for alcoholics, to contain accommodations for 500 men.

Inebriate Women's Home at Villejuif

The French Society of the Blue Cross has opened a dispensary in Paris, which is still in operation.

Comparatively little success appears to have attended the various efforts to establish homes for drunkards in France. The present situation in France in regard to this question is described in the following letter from Dr. P. Legrain, chief physician of the Villejuif Asylum:

(TRANSLATION)

Asylum of Villejuif
(Seine)

French Republic
Liberty, Equality, Fraternity

Prefecture of the Dept. of the Seine
Villejuif, May 24, 1925.

DEAR SIR:

It will be very easy for me, alas, to reply to your letter of May 14.

France does not possess a single asylum for drunkenness. No one, with the exception of some physicians, very rare, is interested in this question. The scientific study of the psychology of the drunkard is not made in our country.

I have often written on this matter, but the physicians do not read the literature relating to this question, because they consider that it is not medical. The true reason is that to care for drunkards it is necessary to be abstinent, and that the French physicians have not yet understood the duty of abstinence.

There was, before the [World] War, an asylum for the cure of drunkards. This was a section of the asylum for the insane Ville Evrard, that I myself had created, and directed for 17 years. I had the care of nearly 8,000 drunkards. This asylum was an official one, and was sustained by the city of Paris. But in 1912 I changed my situation. I left Ville Evrard to go to Villejuif, and my successor was not interested in the cure of drunkards. The asylum no longer exists. Further, a great difficulty crops up: our legislation does not permit the cure of drunkards after the disappearance of alcoholic delirium. Under these conditions the cure is difficult, if not impossible.

Really the drunkards, so numerous in France, receive no treatment outside some temperance societies which give them their advice. I have opened a dispensary for drunkards in Paris, with a public consultation, but there have been only a very few patients. The problem of asylums for drunkards has been put before Parliament, which will study it when it revises the law of 1838 concerning the insane. But when?

The Superior Council of Public Assistance has been informed on this grave question by me for several years, but they have such a fear of the tavern-keepers that they put off as long as possible discussions which would cause them discontent.

Yours very truly,
(Signed) P. LEGRAIN,
Chief Physician

DR. ALBERT PORTER, Standard Encyclopedia of the Alcohol Problem.

Germany. Germany claims the honor of having established the first inebriate institution in the world. It was founded in 1851 by Dr. Nasse, of Bonn, at Lintorf, near Düsseldorf, in West Prussia, for the reception and protection of released prisoners whose habits of intemperance had led to their imprisonment. The work commenced by Dr. Nasse was ably carried on by his son, Dr. Werner Nasse, a member of the German National Board of Health, who was energetically assisted by Pastor Eduard Hirsch, also of Lintorf. A new home, "Siloah," situated in a beautiful garden, on the outskirts of a forest, was opened in 1879, with accommodations for 24 men. On June 16, 1901, the "Bethesda" home was added to the group, providing quarters for 30 additional patients. All three homes were for men only. Up to the beginning of the year 1903 more than 1,500 inebriate men had been given treatment in the three homes.

Early Inebriate Homes

The second inebriate home to be opened in Germany was the "Sophienhof," which was founded in 1882 near Tessin, in Meeklenburg-Schwerin, by Pastor Ninck and Baron von Oertzen. The owner of the estate upon which the home is located donated a house, providing quarters for 42 patients, with the stipulation that the inebriates received for treatment should be required to do a certain amount of farm work on his estate.

Pastor von Bodelsschwingh founded (1886, 1888, 1898) three inebriate homes in the thinly populated Senne district, near Bielefeld, in Westphalia. The first, the "Eichhof," had accommodations for 15 patients, for the most part from the upper classes. The second, the "Friedrichshütte," with accommodations for 30 patients, was opened to the public in 1888. The third, the "Wilhelmsdorf," was open to patients destitute of private means, and who were addicts to morphin as well as to alcohol. There were but 9 beds. These three buildings formed part of the group of institutions owned by the Home Mission of Bethel-Bielefeld.

Under the management of Paster Goebel, the "Leipe" home was opened at Jauer, in Silesia, in May, 1885, for men only. After fourteen years of its successful operation a separate home for inebriate women was opened at Bienowitz, in Liegnitz in November, 1899. The Leipe asylum accommodated more than 300 men, but the Bienowitz institution provided quarters for a few women only.

Another home for the care and treatment of inebriates was founded on June 30, 1887, by the Society for Home Missions in Schleswig-Holstein. It was erected at Salem near Rickling, by contributions and governmental assistance, and provided quarters for about 30 men.

On Oct. 1, 1889, the "Wiesenhof" asylum was established at Klein-Drenzig, near Guben, Brandenburg, by two organizations, the German Society against the Abuse of Alcoholic Beverages *(Deutscher Verein gegen den Missbrauch geistiger Getränke)* and the Provincial Committee for Home Missions. It was situated among the pine forests along the banks of the River Oder. Accommodations were afforded for 14 voluntary patients, who paid from 75 to 125 marks per month. Inebriates sent to the institution by the local authorities paid only 60 marks monthly.

A home *(Die Heimstätte)* for female inebriates of the better classes was opened at 110-112 Weber Street, Bonn, in western Prussia, in May, 1889. The work was in charge of Fraulein B. Lungstras.

The "Carlshof" sanatorium, near Rastenburg, in East Prussia, was opened in 1884 as a branch of an institute for epileptic patients. There were quarters for ten men, but only 54 patients were treated in the first ten years. A new home was built in 1900 with capacity for about 30 patients. All inmates are required to do some work about the premises.

The "Brückenhof" home for inebriates was established in 1891 at Farnroda, near Thal, Thuringia: it is connected with the Blue Cross Society.

An inebriate home was founded in July, 1894, at Zoppot, in the Neustadt District, West Prussia. It was built by private subscriptions solicited by Pastor Doctor Rindfleisch. Enlargements increased its capacity to 30 beds. On April 30, 1900, a branch was established at Sagorsch, near Rahmel, with accommodations for 6 female patients.

In 1895 a sanatorium for inebriate men and women was opened on the Niendorf estate on Lake Schall, near Ratzeburg, in Lauenburg, by Alfred Smith in honor of his brother, Dr. Smith of Marburg, a prominent opponent of alcohol.

The "Buchheide" Sanatorium, at Finkenwalde, near Stettin, in Prussia, was opened in 1896, for both men and women. The period of treatment extended over about six months. All mentally deranged inebriates, and those suffering from such acute alcoholic diseases as delirium tremens, were excluded from the institution.

The "Villa Margaretha" sanatorium, at Hesse, near Loxstedt, Hanover, for men only, was founded in 1898 by Christian G. Tienken in honor of his mother, who aided in its establishment. Accommodations for 10 patients.

INEBRIATE INSTITUTIONS

Westphalia, was founded in October, 1899, by a man named Wetters, himself a cured inebriate. Accommodations for 12 men.

"Elisenheim" is a home for nervous women primarily, but treatment is afforded female inebriates also. It is located at Hildesheim, in Hanover, where it was founded in 1900.

The "Waldfrieden" sanatorium, near Fürstenwalde on the Spree, Brandenburg, was established in 1900 to accommodate 50 male patients.

"Schönwalde," was a private boarding-house for male inebriates, opened in 1900 at Eutin, in Oldenburg, Holstein. It was conducted by Dr. Clemenz.

"Villa Wünsch," at Othmarschen near Altona, in Holstein, was opened in 1900 as an "abstinent family boarding-house for ladies requiring rest."

The "Siloah" asylum for female inebriates, at

THE VILLA MARGARETHA SANATORIUM AT HESSE, NEAR LOXSTEDT, HANOVER

The sanatorium "Waldesruh," at Reinbek near Hamburg, was founded in 1898. It contained 32 beds. Only men were admitted for treatment.

The "Johannishaus" institution for the rescue of drunkards also was opened in 1898 at Elisenhof, in Pomerania, but it was transferred to Belgard in the same State in March, 1903. Accommodations for about 30 men.

A home for female inebriates was opened in April, 1899, at Borsdorf, near Leipzig, with quarters for 10 patients.

"St. Josephshaus," at Waldernbach in Nassau, was founded in 1899 by Father Enderieh, a Catholic priest. Accommodations for 30 men.

The "Mara-in-See" home, near Niesky, Prussian Silesia, was founded June 11, 1899. It accommodated 29 patients, who pledged themselves to work for one year for their expenses. The home was operated by its founder, Count zur Lippe. It is for both men and women.

The "Elim" home, at Diebrock near Herford, Schwartau, near Lübeck, was founded in 1900 by the Saint Ansehar Home Mission and the Blue Cross Society. Accommodations were provided for 12 patients.

The "Isenwald" home was opened Nov. 1, 1901, at Gifhorn, in Prussian Hanover. Accommodations for 40 patients.

"St. Kamillushaus," at Werden-Heidhausen, in Rhenish Prussia, was opened for Catholic inebriates on Nov. 6, 1901. The home was for men only.

Mrs. Johanna Herzfeld maintained for some time from 1901 a boarding-house for inebriate women at Weixdorf, near Klotsche-Dresden, in Saxony. Accommodations for 10 women.

In January, 1882, a home for unfortunate women and girls was opened at Elberfeld, in Rhenish Prussia; and to it in 1901 was added an inebriate home for women of the better classes, with accommodations for 10 inmates.

In February, 1902, an inebriate home was

opened at Erlach near Sulzbach, Wurttemberg, for working men only. Accommodations for 12 patients.

The "Burgberg-Bieber" inebriate institution, near Gelnhausen in Nassau, was opened in 1902. Originally it held 10 patients, but its capacity has since been increased.

A Catholic inebriate home was founded in 1902 at Bernardshof, near Borken, in Prussian Westphalia. Accommodations for 25 men. In that same year E. Menger, a Good Templar, opened a private boarding-house for male inebriates, "Villa Wilhelma," 35 Zähringer Street, Heidelberg. Accommodations for 5 patients.

The foregoing data refer to a period of about 70 years preceding the World War. Information as to the exact number of inebriate homes now existing in Germany is not available. The question of the care and treatment of habitual inebriates is, however, still receiving attention in Germany.

Conferences on the Care of Drunkards

At the Second German Antialcohol Conference, held June 1-4, 1925, under the auspices of the German Central Office Against Alcoholism at Düsseldorf, the last day of the meetings was devoted to a conference on the care of drunkards. Various phases of the question were discussed in detail, and several important addresses were delivered.

Great Britain. Great Britain was one of the pioneer countries in the movement to establish separate inebriates institutions for the treatment of inebriety as a disease. As early as 1834 the idea was thoroughly discussed by a Select Committee appointed by the House of Commons to inquire into the extent, causes, and consequences of, and remedies for, the prevalent vice of drunkenness. Nothing definite came of the discussion at the time, and in 1850 the question was again taken up by Dr. Forbes Winslow, one of the signers of the Medical Declaration of 1847. Two years later a special asylum for inebriates was established on the island of Skye, off the coast of Scotland. In 1858 Dr. Peddie told the Medico-Chirurgical Society of Edinburgh that the cure of drunkenness could not be achieved except through a period of forced sobriety long enough to cause certain tendencies to disappear (in certain cases from two to three years). He proposed the creation in Scotland of four special asylums for habitual drunkards: he even anticipated voluntary admissions and forced internment.

First Inebriate Home on Skye

In 1870 Dr. Donald Dalrymple read a paper on the treatment of habitual drunkards at the Social Science Congress at Newcastle-on-Tyne. On March 4 of that year, in his capacity of a Member of Parliament, he moved in the House of Commons that it was desirable to legislate for the proper reception, detention, and management of habitual drunkards. The motion was later withdrawn. On July 6 Dalrymple introduced a bill for the establishment of inebriate asylums, which, however, did not secure a second reading. On Feb. 8, 1872, a Select Committee was appointed by the English Parliament to investigate the question of providing homes for habitual drunkards; it sat for sixteen days, examining 21 witnesses, including Dr. Joseph Parrish and Wm. E. Dodge of the United States. Dalrymple was

Dalrymple's Efforts

chairman of this Committee, and testified of his investigations among inebriate institutions in America, a great many of which he had visited. The Committee approved a report with amendments, in which it was recommended that two types of homes be sanctioned—one for patients paying entirely for their own support, and the other for inebriates who were not able to pay at all, or only in part. Dr. Dalrymple introduced another bill on July 29, drafted along the lines of the report of the Select Committee, but it was not proceeded with, owing to his death. The bill was reintroduced in 1873, but it did not receive a second reading.

At a meeting of the British Medical Association at Edinburgh in 1875 a Committee on Legislative Restraint for Habitual Drunkards was appointed. This committee, under the chairmanship of Dr. Alfred Carpenter, was active for many years, and its operations led to the formation of the Association for the Promotion of Legislation for the Control and Cure of Habitual Drunkards and the passage of the HABITUAL DRUNKARDS' ACTS.

In 1884 the Dalrymple Home for Inebriates was founded at Rickmansworth, Hertfordshire, by the Homes for Inebriates Association, for the purpose of testing experimentally the scientific care and treatment of the confirmed inebriate, under the provisions of the Inebriates' Acts and under conditions believed to be most favorable to cure. This institution had among its officers and on its board of managers Dr. NORMAN KERR and some of the most eminent physicians in England. Its work attracted a great deal of attention, and was influential in promoting the establishment of similar institutions on the Continent of Europe.

Dalrymple Home Opened

By October, 1892, seven inebriates' homes had been established in England, each of which provided accommodations for more than 20 patients.

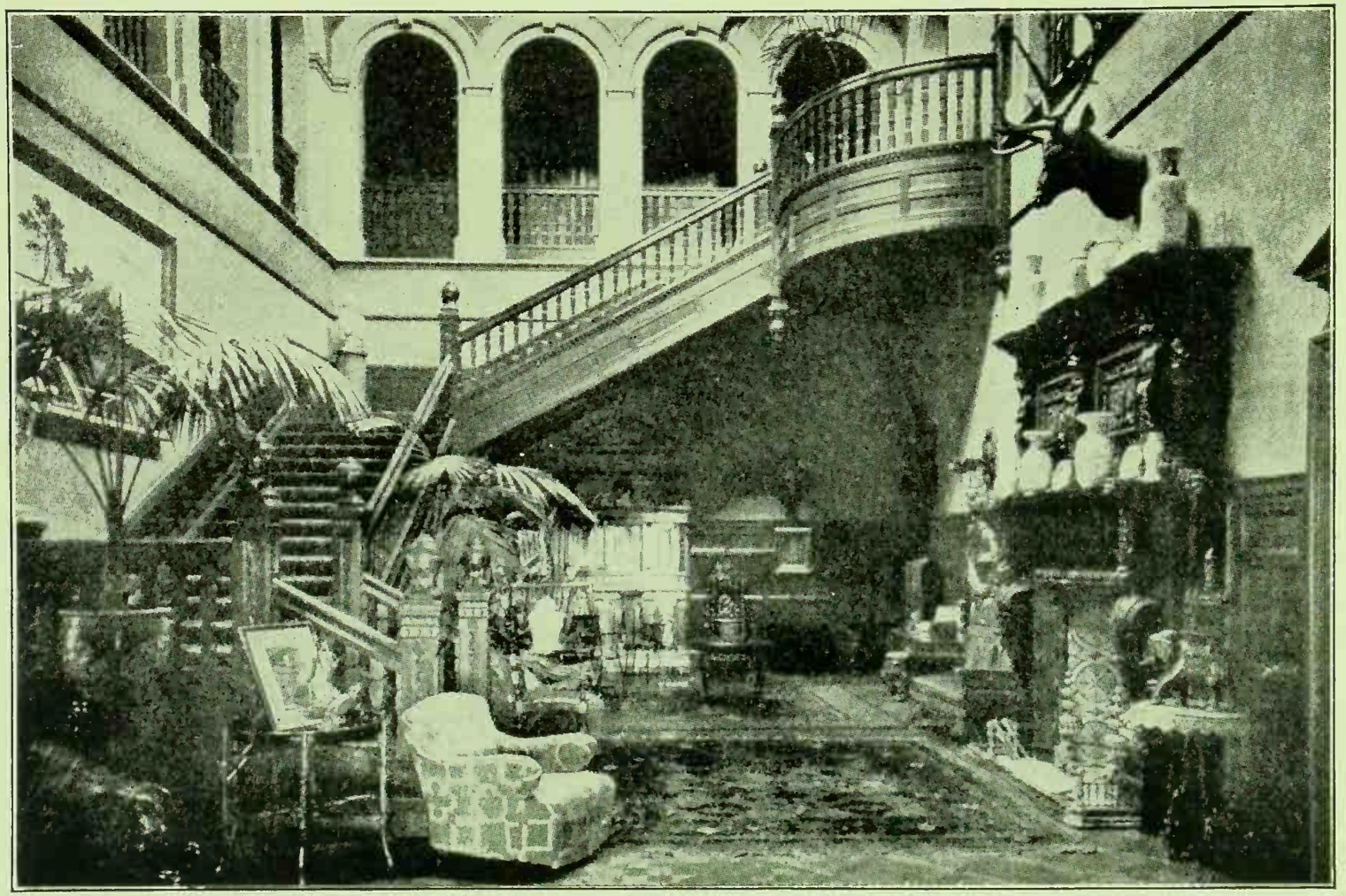
From 1881 to 1891 about 800 patients were admitted to retreats licensed under the Inebriates' Acts in England: 550 were men and 250 women. Up to 1887 there was a much smaller provision for females than for males in the licensed retreats, but in the unlicensed homes the reverse was the case. At this time England occupied the unenviable position of having a greater proportion of cases of female inebriety than any other country, and the proportion increased steadily during the closing years of the nineteenth century.

The DUXHURST INDUSTRIAL FARM COLONY was founded in Surrey in 1895 by Lady Henry Somerset for the treatment and cure of habitually inebriate women. There are six smaller homes for women.

Toward the close of 1925 "Caldecote Hall," at Nuneaton, Warwickshire, was purchased by the Church of England Temperance Society for a new home for inebriates.

At the present time (1925) the cost of a license to maintain a retreat for inebriates in Great Britain is £5 ($25), with an additional payment of 10 shillings for every patient over 10 in number.

New Zealand. The first measure to be enacted in New Zealand concerning habitual inebriates was passed in 1868, and additional legislation on the subject was embodied in the Habitual Drunkards section of the Lunatics Act of 1882.



ENGLAND: CALDECOTE HALL, NUNEATON, WARWICKSHIRE: INTERIOR OF THE MAIN HALL

See page 1320

In December, 1907, the Government of New Zealand, in their Habitual Inebriates' Act, made it possible to utilize any approved institution, and asked the assistanee of the local Salvation Army to deal with the problem of habitual inebriates.

Salvation Army Inebriate Institution

The Salvation Army eomplied with the request of the Government and secured the island of Pakatoa, a freehold property, located about 24 miles from Auekland in the Harbor, where an inebriate home, with aecommodation for 40 men, was built. It was soon diseovered that the 70 aeres comprising the island of Pakatoa was not large enough to provide room for so large a body of men, especially since the quality of the land was very poor. It was resolved, therefore, to obtain a larger island for the male inebriates, and to utilize Pakatoa for inebriate women. The neighboring island of Roto Roa, containing about 370 acres, was seeured, and buildings to aecommodate 100 men were erected on it. Other structures already in existence provided for 20 additional men.

Women Inebriates at Pakatoa

The transfer of the men to Roto Roa, and the reeeption of inebriate women at Pakatoa, took plaee in February, 1911. In the meantime a great advance had becn made in legislation for inebriates. The Reformatory Institutions Aet passed in 1909, gave the Goverument wider range in detaining habitual inebriates and drug users.

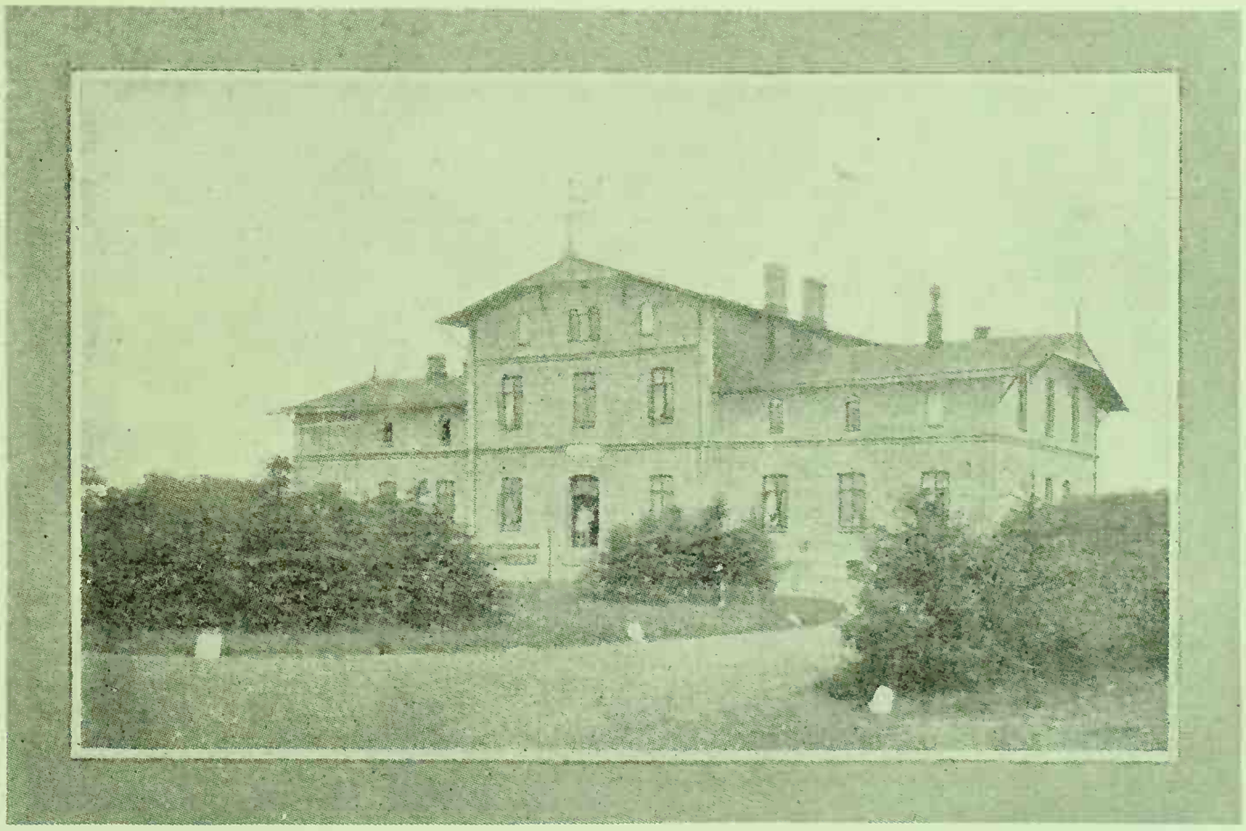
From December, 1907, to December, 1920, 1,237 men were received in the Institution, the average number of inmates at one time being 85. Following the enactment of the Six O'Cloek Closing law, the number of eommitments to the inebriate farms at Pakatoa and Roto Roa decreased.

INEBRIATE INSTITUTIONS

During the first ten years the average annual number of women inebriates at Pakatoa was 30. In recent years the average has been considerably lower. The inmates are employed in gardening, sewing, cleaning, cooking, etc. At Roto Roa the men are put to farm work, gardening, road-making, etc. The fishing is done for institutional needs only.

Switzerland. Agitation for the foundation of homes for the care and treatment of habitual drunkards in Switzerland eommeneed about the middle of the nineteenth eentury. There was much inebriety in the little Swiss republic at that time, in spite of the fact that in olden days the Swiss were noted for their sobriety. After the foundation of the Vaudois Temperance Society, in 1838, a movement for the reclamation of confirmed inebriates was begun in the Canton of Vaud. In 1840 a mission-house was opened at Chrischonahügel, near Basel, which offered a home to all sorts of wanderers and unfortunates. The mission becoming erowded, some of its wards were transferred in 1855 to a voluntary house of correction, at Maienbühl, near Riehen. In 1872 the institution was transferred back to Chrischonahügel, where since 1883 it has been devoted entirely to the treatment of inebriates. This institution is now known as the Chrischonahügel "Pilgerhütte" (Pilgrim's Cottage). Up to Dec. 31, 1898, it had treated nearly 700 habitual drunkards. It was the first real inebriate home to be opened in that part of Europe, and was the only one there until 1883, when the influence of the Swiss Blue Cross Soeiety began to make itself felt. This organization authorized Fräulein Nicol to establish an inebriate asylum and she laid the foundation of the

First Inebriate Home



ASYLUM AT SALEM, NEAR RICKLING, IN SCHLESWIG-HOLSTEIN

work at Mollens, in the Canton of Vaud, in 1883. In the following year she transferred the asylum to her own estate at Trélex (Torlax).

At the Second International Congress Against the Abuse of Alcoholic Beverages, held at Zurich in September, 1887, the question of the scientific treatment of inebriety as a disease was discussed. In June, 1887, before a meeting of the Zurich Society for the Relief of the Insane, Professor FOREL, medical director of the Burghölzli Inebriate Asylum, had advocated the foundation of a home for habitual drunkards in Zurich, to be owned and operated by the Cantonal Government. A committee to carry out the project was appointed by the society in 1888, and the sanatorium of Ellikon on the Thur, Canton of Zurich, was opened in January, 1889. At first an attempt was made to provide treatment for women inebriates as well as men, but it was soon abandoned for disciplinary reasons. Before five months had passed, the Ellikon institution had become crowded, and enlargement of the asylum became necessary in 1891 and 1898, with accommodations for 40 patients.

Forel advocates Inebriate Homes

In 1891 the Nüchtern Asylum near Kirchlindach, Canton of Bern, was opened with accommodations for 38 persons.

In the meantime the Government of Switzerland had come to the assistance of the inebriate institutions by passing legislation compelling habitual drunkards to submit to treatment. Several of the cantons adopted measures for the compulsory detention of confirmed inebriates in asylums or homes for therapeutic care.

With the discovery, at Ellikon and Nüehtern, that separate institutions must be provided for inebriate women, an asylum for female inebriates was founded in 1894 at Blumenau, near Steg, in the canton of Zurich, by Herr Diener, a member of the Swiss Blue Cross Society, who built the asylum at his own expense. In the first four years 87 inebriates were treated. Accommodations for 47 persons were provided.

Separate Asylum for Women

Another home for inebriate women, the Weisshölzli Pension, was founded in 1892 at Herzogenbuchsee, Canton of Bern, by members of the Swiss Blue Cross Society. Accommodations for 20 patients.

In order to care for Catholic inebriates in Switzerland, the Pius Society *(Piusverein)* in 1896 opened the Pension Vonderflüh, with accommodations for 35 patients.

Up to this time there were no inebriate institutions for the more wealthy class of patients, consequently in 1897 a joint-stock-company was formed for the purpose of remedying this situation. The new company purchased Schloss Hard, at Ermatingen am Bodensee, Canton of Thurgau, and converted it (1898) into an "abstinence sanatorium" for the treatment of wealthy inebriates.

In May, 1897, the Pontareuse Asylum, near Boudry, Canton of Neuchâtel, was opened. It was established by the Swiss Patriotic League Against Alcoholism, and had accommodations for 28 patients.

For a time the Government of the Canton of Vaud had in mind the foundation of a State inebriate institution, but this plan was given up in 1898 when it was found that a satisfactory arrangement might be made with a private institution, whereby the Cantonal Government paid the board and lodging of every citizen of Vaud undergoing treatment at the asylum upon the submission of an official attestation of poverty. If a citizen was able to pay but a portion of the daily cost of board and lodging, the Government agreed to pay the remainder. This privately owned and operated institution was established at Echallens near Lausanne, Vaud, and was known as the "Etagnières Asylum." It had accommodations for 52 persons. The superintendent was M. Aloïs Boeion, founder of the institution.

State-aided Asylum

In 1899 the Béthesda home was opened at Bellevaux-Lausanne for female victims of alcoholism in the French-speaking districts of Switzerland. Accommodations for 20 patients.

The Blue Cross Asylum, at Holderbank, Aargau, with 20 beds, was opened in 1914.

Pension Rosenheim, an inebriate home for women, at Altstätten, Canton of St. Gall, was opened in 1913.

Another institution for women inebriates was opened at Guintzet near Freiburg, known as the Sanitorium St. Joseph du Guintzet. During the recent World War (1914-18) it was used as a refuge for Belgian children.

Other inebriate institutions have been opened in Switzerland, but the above are the most important ones.

One of the Artieles in the Swiss Federal Constitution gives the Government power to establish and control an alcohol monopoly. The Constitution also provides that ten per cent of the revenue derived from the Government monopoly of alcohol be appropriated to the opposing of the causes and effects of alcoholism. It was assumed from the very beginning that a considerable portion of this revenue should be expended on the erection and maintenance of homes for the care and treatment of habitual drunkards.

Dr. T. D. Crothers, for many years superintendent of the Walnut Lodge Hospital at Hartford, Connecticut, U. S. A., once stated that inebriate hospitals ought to take the place of jails and police-stations. He was of the opinion that incurable inebriates should be sent to hospitals where they might be made self-supporting, and at the same time build up both physically and mentally. This practise would relieve the tax-payers and would rid society in general of much sorrow and misery. Inebriate hospitals, he claimed, could and should be self-supporting, and should be managed on scientific business principles. He also advocated the building of such institutions with money raised by taxes on the sale of spirits, on the principle that every business should be obliged to provide for the accidents which grow out of it. This suggestion was, of course, made before the advent of Prohibition in the United States.

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Crothers, superintendent of Walnut Lodge Hospital (for inebriates), Hartford, Connecticut, U. S. A.

THOMAS DAVISON CROTHERS, PIONEER IN THE STUDY AND TREATMENT OF INEBRIETY AS A DISEASE

(See p. 735)

INEBRIETY. A term frequently used as synonymous with drunkenness, but technically referring to the condition of an individual "who may, or may not desire to live soberly, but in any case can not until and unless some change takes place in his mental state" (Branthwaite). Dr. Norman Kerr defined inebriety as

a constitutional disease of the nervous system characterized by a strong morbid impulse for intoxication, not for the inebriating agents themselves, but for the temporary relief they afford. . . Many inebriates hate the intoxicant which they would sell their soul to procure. Nor is the inebriate indulgence limited to alcohol.

Other narcotics being similarly sought, Kerr considered the disease to be the same, environment and other conditions determining the particular inebriant; hence he applied the general term "narcomania" to this abnormal state, especially in its maniacal forms which, he pointed out, resembled in many respects true insanity.

Others, as Sir William J. Collins, maintain that if inebriety is to be called a disease

it is a disease of the *will*, if one may couple terms derived from the opposite poles of the material and the volitional. . . . Alcohol saps the will-power at its source, and when this is weak congenitally, or has become so by repeated "surrender of self-control," the will-palsy which alcohol evokes lets slip the curb and gives the rein to passion or to appetite.

The careless, occasional immoderate drinker is not necessarily an inebriate, as long as he retains the power to remain sober if he cares to do so (Branthwaite). Such drinkers may by their heavy drinking become victims of chronic alcoholism and suffer from organic diesases which appear less frequently in the genuine inebriate. Inebriety appears to indicate weak nervous or psychic resistance to alcohol; the organic disease accompanying chronic alcoholism indicates a physical organ susceptible to alcohol.

The inebriate has, or thinks he has, incapacity to bear physical pain or mental discomfort; and he often is defective in moral sense and in sense of responsibility. These defects frequently show themselves not only as to alcohol, but in everyday affairs, though long-continued use of alcohol increases the defect, and there is improvement under total abstinence and proper treatment. The lower resistance to alcohol may be congenital, the result of inherited nervous weakness or instability. It may be due to faulty upbringing, which fails to develop self-restraint, self-reliance, and responsibility, thus not only promoting congenital defect, if it exists, but also bringing into existence defects which should not exist. Alcohol itself impairs the power of inhibition. In such a combination of conditions inebriety may develop.

The inebriate begins to use alcoholic drinks for the same reasons as other drinkers. No individual knows in advance whether he has strong or weak physical and psychic power of resistance to alcohol. He often does not find out until it is too late. The use of alcohol is begun in (1) ignorance of its effects (Cooper), or in (2) social customs with abundant access to alcoholic liquors (Campbell). "While lack of resistance is an important factor in the causation of inebriety," says Campbell, "the factor of opportunity is of great practical importance."

As regards prevention and treatment, education concerning the nature and effects of alcohol is essential to prevention, says Cooper.

Lack of education as to the properties of alcohol, its action on the human mind and body, might be classed to some extent a cause of inebriety and a cause easily removed. Many youths wholly unfitted to the use of alcohol take it in entire ignorance that they are incurring any risk in doing so, and only learn when too late what they might have been taught and had driven home earlier in life. Environment should be controlled. "Though it may be difficult to protect the congenital inebriate against himself, every civilized community should at least do its best to minimize the temptations" (Campbell).

As regards treatment, Towns warns that the inebriate must be stripped of any idea that hereditary weakness or personal ill-luck (sickness, worry, unhappy circumstances of any kind), is responsible for his condition. They must be eliminated as excuses for his alcoholic indulgence. He must be taught to accept his personal responsibility.

If not, the patient, although he may gain for a time mastery over his habit, will presently be certain to find an excuse in his own mind to justify a return to it.

Intelligent medical treatment to relieve the patient of physical conditions engendered by alcohol is supplemented by psycho-therapy to give him a new point of view and self-confidence. Bodily health is built up by nourishing food, suitable out-of-door work, and supervised exercise, all arranged to habituate him to regularity in life, for "inebriates are characteristically persons of irregular habits." Latent abilities and interests are sought out and developed as far as possible not only for his work, but for his leisure hours. Some institutions maintain an out-patient department through which the patient is followed up after his discharge from the institution. The family is shown how to cooperate in perfecting his recovery. Work is found for him before he is released from the institution, as are new associations in social clubs or religious organizations that would afford non-drinking associates and wholesome amusement.

"The worst class of inebriates," says Branthwaite, "those who are mentally defective, or impervious to the influence of reformative measures, require continuous care and restraint in the interests of the community. . . . Every inebriate, by precept, example, neglect of children, and possibly by direct procreation of his species, is contributing towards the maintenance of the supply; reproducing his like in years to come. . . . He is either a potential criminal, a burden on public funds, a danger to himself or others, or a cause of distress, terror, scandal, or nuisance to his family and to those with whom he associates."

Students of inebriety suggest that the treatment of drunkenness solely as a legal offense is unscientific; that having done everything possible to prevent the formation of the drink habit, when an individual, nevertheless, first appears in court charged with drunkenness, his physical, mental, and moral equipment should be studied, and such measures taken as might check further development toward inebriety. At this early stage, the voluntary cooperation of the individual, which is most important, could be more readily secured and helpfully applied to his situation than it could be years later when his powers of resistance have been further weakened by alcohol.

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INGALLS, ELIZA BUCKLEY. American Woman's Christian Temperance Union official; born at Cherry Hill Farm, ten miles south of St. Louis, Mo., Aug. 24, 1848; died Feb. 9, 1918. She received her early education in the local public schools, later taking a college course in Philadelphia, Pa. Early interested in temperance work, she was admitted by special dispensation into the I. O. G. T. at fourteen years of age, and entered on that line of varied activity and ceaseless service which rendered her name a familiar household word over ever-widening areas of the country. In 1880 she was married to Frederick Henry Ingalls, a prominent merchant of St. Louis, and that city became her home for the rest of her life. The active sympathy and financial assistance of her husband contributed in no small measure to the success of many of her undertakings.

The W. C. T. U. was organized in St. Louis by Miss Frances Willard in 1879, Mrs. Ingalls becoming secretary. Later she was made vice-president-at-large of the Missouri State organization, a position which she filled for eleven years. She was then elected president of the St. Louis District W. C. T. U., and was continued in that office for 27 years. For more than a score of years, also, she was the National Superintendent of Anti-Narcotics. By appointment of successive governors of Missouri she served on the State Board of Charities for many years, and was one of the local commissioners for the National and World's W. C. T. U. exhibit at the Louisiana Purchase Exposition, held in St. Louis in 1904. Her incessant warfare against

narcotics was effectively promoted by her skill in authorship and pictorial illustration. She wrote a series of pamphlets, presenting in telling form the testimonies of business and medical men as to the effect of the cigaret habit in spoiling a business career and undermining health.

MRS. ELIZA BUCKLEY INGALLS

INGERSOLL, ROBERT GREENE. American lawyer and lecturer; born at Dresden, New York, Aug. 11, 1833; died July 21, 1899. Educated in the public schools of Wisconsin and Illinois, he studied law, was admitted to the bar in 1854, and began practise in Shawneetown, Ill., removing to Peoria, in the same State, in 1857. In 1860 he was the Democratic nominee of his district for Congress, but failed of election. In the Civil War he organized a cavalry regiment which he commanded as colonel until December, 1862, when he was captured at Lexington, Tenn. He was paroled; but, after a long time waiting to be exchanged, he resigned from the service (June, 1863) and resumed the practise of law. Joining the Republican party during that year, he was appointed attorney-general of the State of Illinois in 1866. Successful in the practise of law and popular as a political orator, he was selected to present the name of James G. Blaine as a candidate for President of the United States at the National Convention of the Republican party in 1876. His speech on that occasion was a remarkable feat of political oratory, serving to lay the foundation of his nation-wide popularity both as a lecturer and as a campaign speaker.

A rhetorician, a word painter of rare brilliancy, rather than a sound and logical reasoner, those attacks upon the Bible and the whole system of revealed religion, which constituted the staple of his lectures, were regarded by very many people as belonging in the class of popular amusements rather than as a serious attempt to overthrow institutions long regarded as sacred. It is the be-

lief of many of his closest friends that his propensity for jesting with religious subjects hindered his political advancement.

Ingersoll was not a total abstainer, yet his speeches contain some of the most eloquent indictments of strong drink ever uttered. The liquor-dealers derived great satisfaction from a so-called "eulogy" of whisky which they widely circulated. This was sent by Ingersoll to his brother, who was ill, and for whom his physician had prescribed whisky. It accompanied a jug of whisky and read:

I send you some of the most wonderful whisky that ever drove the skeleton from a feast or painted landscapes in the brains of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadows that chase each other over the billowy fields—the breath of June, the carol of the lark, the dews of the night, the wealth of summer and autumn's rich content—all golden with imprisoned light. Drink it and you will hear the voice of men and maidens singing the "Harvest Home," mingled with the laughter of children. Drink it and you will feel within your blood the star-lit dawns, the dreamy, tawny dusks of many perfect days. For 40 years this liquid joy has been within the happy staves of oak, longing to touch the lips of man.

E. McDonald, editor of the *Truth-Seeker*, stated during Ingersoll's lifetime that this was a joke, and did not represent Ingersoll's views. Besides McDonald's statement there is other substantial evidence to show that the following extract from one of Ingersoll's legal arguments is more in line with his real sentiments concerning the alcohol problem:

I am aware that there is prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the hell of death, dishonor, and crime, it demoralizes everything that touches it from its source to its end. I do not believe that any one can contemplate the object without prejudice against the liquor crime. All we have to do, Gentlemen, is to think of the wrecks on either bank of the stream of death, all the suicides, of the insanity, of the poverty, of the ignorance, of the destitution of the little children tugging at the faded and withered breasts of weeping and despairing mothers, of wives asking for bread, of men of genius it has wrecked, the men struggling with imaginary serpents.

I believe every thoughtful man is prejudiced against this damned stuff that is called alcohol.

Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal love, blots out filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health, death, not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars.

It feeds rheumatism, nurses gout, invites cholera, imports pestilence, and embraces idleness, misery, and crime. It fills our jails, almshouses, and asylums.

It engenders controversy, fosters quarrels, and cherishes riots. It crowds our penitentiaries and furnishes victims for the scaffold. It is the life-blood of the gambler, the element of the burglar, the prop of highwayman, and the support of the midnight incendiary.

It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue, and slanders innocence.

It burns up men, consumes women, detests life, curses God, and despises Heaven.

It suborns witnesses, nurses perjury, defiles the jury-box, and stains the judicial ermine.

It degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot.

It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation and, unsatiated with havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor—then curses the world and laughs at its ruin.

It does all that and more—it murders the soul. It is the sum of all villanies, the father of all crimes, the mother of abominations, the devil's best friend, and God's worst enemy.

In order to be certain that the speech had been correctly reported, Mr. William E. Johnson enclosed a copy of it to Colonel Ingersoll, and received the following reply:

DEAR SIR:

The above is correct. It is a part of a speech delivered by me in the Munn trial at Chicago in 1876.

(Signed) R. G. INGERSOLL.

INJUNCTION LAW. Any law by means of which persons or corporations may be compelled to do or (more frequently) refrain from doing a designated thing. Before the passage of the Eighteenth Amendment in the United States the injunction process was frequently resorted to as a valuable and expeditious means of suppressing the liquor traffic in Prohibition territory. In many of the States the statutes provided that the premises of liquor-manufacturers and dealers might be closed by the injunction process upon satisfactory evidence that liquor was sold or kept in violation of the law, without the necessity of granting the offender a trial by jury. Such places could simply be adjudged a nuisance by proceedings in equity, summarily closed, and the contraband goods could be seized.

INN. See TAVERNS AND INNS.

INNHOLDERS' COMPANY. One of the ancient livery companies of the City of London. The precise date of its foundation is not known, but that it was in existence at the beginning of the fourteenth century seems certain. In 1446 it was known as the "Misterie of the Hostillars of the City." In 1479 its members complained that in being called "hostellers" and not "innholders" they had no title by which to distinguish them from their servants; and they prayed that they might be recognized as the "Misterie of Innholders." This was ordained accordingly. Up to the fourteenth century nearly all travelers in England stayed at the monasteries, only a few venturing into the inns. As the patronage increased, however, abuses of the inns increased, also, and it became necessary to keep a controlling hand over the innkeepers.

The Innholders' Company was incorporated Dec. 21, 1514, by Henry VIII. The charter was inscribed to the "Art and Mystery of St. Julien le Herbageur," who was the patron saint of all travelers. At that time the Company concerned itself mainly with the keeping of a careful watch of the supply of forage for horses and refreshment for men. A second charter was granted by Charles II, Dec. 21, 1663. James II, however, compelled the Company to surrender all its rights, and then granted another charter on Feb. 18, 1685. The latter, however, was vacated by the general statute passed in the next reign. Every tavern owner was compelled to belong to the Company, and persons who were not members of it and who set up as innkeepers were severely dealt with.

The Company acted as a licensing authority until the reign of George II, when the Licensing Act took away their powers. The "hall" of the Company, at College Street, Upper Thames Street, was erected after the Fire of London (1666) and was restored in 1887. The fee for admission to the livery is £15. 15s. ($78.00). The Company is governed by a master, three wardens, and nineteen assistants. The Company has an average income of

about £2,000 ($10,000.00), and it administers a number of charities, mostly bequests for the relief of poor relatives of deceased liverymen.

INSANITY AND ALCOHOL. Insanity is a manifestation of a disease of the brain characterized by a partial or general derangement of one or more of the mental processes; alcoholic insanity is a form of toxic insanity produced by immoderate use of alcohol in beverages.

As has been shown in the article on ALCOHOL, this chemical compound, grain or ethyl alcohol, C_2H_5OH, is the only one of the lower alcohols which is found under normal condition in the tissue and fluids of the human body. When taken internally, alcohol enters the bloodstream by absorption directly from the stomach and small intestine, and very little of it leaves the body through the lungs and kidneys. It is oxidized and broken up in the circulation into carbonic acid gas and water, and is thus carried, unchanged, by the bloodstream to all organs. The alcohol contents in the blood, which, under normal condition, are from 0.003 to 0.004 per cent, rise and increase by the amount absorbed to 0.05, 0.1 and even 0.5 per cent.

The principal action of alcohol in overindulgence is on the central nervous system, the spinal cord, and the cerebrospinal fluid. Some authorities hold the view that alcohol first stimulates and then depresses, while others think that from first to last alcohol is a depressant to the central nervous system. Alcohol affects people differently, but it has always a narcotic effect.

There are four classes of alcohol users: (1) the so-called "moderate drinker," who takes his daily small amount of alcohol without ever becoming inebriated; (2) the "occasional drinker," who, once in a while, at rare occasions, uses alcohol, seldom to excess; (3) the "chronic drinker," who daily absorbs large quantities of alcohol and is often inebriated; and (4) the "periodic drinker," the dipsomaniac, usually with a hereditary taint, who, at more or less lengthy intervals, uses alcohol to excess. Moderate or occasional drinking may lead to chronic abuse. The chronic drinker may, finally, become alcoholically insane, while, if the dipsomaniac is not already insane, he, also, will be affected with insanity, if the moral will-power is not strong enough to see the danger ahead, and if the individual does not become totally abstinent before it is too late.

Alcoholic excesses will produce acute drunkenness, which is a very definite disorder of the mind; continued indulgence will result in delirium tremens. Chronic alcoholic intemperance finally leads to alcoholic mania and paranoia, and to a mental disturbance associated with a more or less marked degree of multiple neuritis, also called "Korsakoff's syndrome." The picture of alcohol insanity is, therefore, painted in many colors: this kind of insanity has a wide field of forms, modes, and variations.

DELIRIUM TREMENS may be the result of a long-continued debauch, or of a single excessive intoxication.

Paranoia is a form of insanity, marked by the presence of systematized delusions of persecution, by extreme jealousy, by hallucinations, by delusions of erotic, patriotic, or religious nature; and the patient is usually homicidal. The course is essentially chronic.

Mental disturbance with polyneuritis (Korsakoff's syndrome) is a psychosis combined with neuritis; that is, objectively, a simultaneous inflammation of a number of spinal nerves, with wasting of the muscle area. The psychosis is characterized by an irritable weakness, which shows itself by great fatigue of the brain, sleepiness, fear and anxiety, apathic confusion, associated with strange and impossible desires, clouding of memory, etc. It is more frequently seen in women.

Alcoholic dementia of the expansive form simulates general paralysis: there are sensory disorders and mental symptoms. The patient may suffer from delusion of exaltation. It is a progressive disease of the brain and nervous system.

Alcoholic hallucinations are purely imaginary in character, usually affecting one or more of the five senses. The patient often complains of broken bones, loss of stomach, etc., although there is hardly any mental confusion and loss of memory.

Dipsomania is a form of periodical insanity, usually dependent upon hereditary conditions. The patients are sober, decent, industrious members of society, without any desire for alcohol, sometimes with abhorrence of it. At irregular intervals they succumb to a sudden craving for alcohol and indulge in a protracted debauch, ending in a fearful condition of drunkenness. In most cases there are distinct premonitions of the attacks, recognized by their associates, but often unheeded by the victims, while others become conscious of the danger and seek refuge in hospitals or sanatoriums.

Alcoholic insanity is an important field of medicine. In the milder form and in the beginning of the manifestations, when the moral will-power is still strong enough and can be aroused, rational medicine is of great help. But the patient must have character enough to help himself, must become a total abstainer, if necessary change his surroundings, associates, business, etc. There is no so-called "cure" for this form of insanity, and no branch of medicine has been so widely exploited by quacks. Dr. Menas S. Gregory, of New York, states in the *New York Medical Journal* of April 7, 1917, (p. 625):

> Inebriety is a psychological problem; . . . in order to cure an inebriate we must revolutionize and evolutionize his mind, and further, we must not only take away the alcohol, but replace it by some other dominating influence which will engross his entire interest. . .

As to the importance of the rôle played by alcohol as a contributory cause to insanity opinions are divided. Some authorities state that the influence of alcohol is vastly overestimated; that alcohol is not the primary cause, but the secondary consequence; that constitutional disease, heredity, a tendency to insanity are the main reasons. On the other hand, some consider alcohol to be a powerful contributor to insanity.

Sir Frederick W. Mott, in "Alcohol and Its Relation to Problems in Mental Disorders," remarks (p. 212): "Alcohol plays a relatively unimportant part in the production of certified insanity." He says, also (p. 211): "Moderation in the mentally sound and stable individual may be excess in the case of the mentally defective, the epileptic, the neurasthenic, the potential lunatic, and the possessor of an invalid brain as a result of organic disease or injury." W. C. Sullivan, medical superintendent of Broadmoor State Asylum, England, writes in the *Lancet* of Sept. 14, 1922:

INSANITY AND ALCOHOL

The fact that despite a reduction of alcoholism amounting to eighty per cent., there has been no decline, but if anything, a slight upward tendency in the incidence of insanity. It would be difficult to understand, if it were true, as asserted by some writers on the subject, that alcohol stands in the first rank as a factor in the production of insanity.

Doctor Branthwaite, in his report of 1905 on certified inebriate reformatories, observes:

I am satisfied that the majority of our insane inebriates have become alcoholic because of congenital defects or tendency to insanity, not insane as the effect of chronic alcoholism.

Dr. Francis Hare, of the Norwood Sanatorium, London, in "On Alcoholism, Its Clinical Aspects and Treatment" (London, 1912), observes:

Insanity or incipient insanity may be a cause or result of inebriety. Until lately it was regarded as a common result. Quite recently, however, this has been questioned.

Dr. Smith Ely Jelliffe in "Daydreams and Thinking" remarks (p. 1):

. . . For instance . . . writ large in the book of mental diseases. . . one finds an enormous percentage of mental breakdowns due to alcoholism. Alcoholism is preeminently a mental problem, for behind the alcoholic lies his human soul.

Emil Kraepelin, professor of psychiatry at the University of Munich, Germany, whenever he speaks of alcohol in his many writings, always emphasizes the importance of it as a causative factor of insanity. In his "Manic-depressive Insanity and Paranoia," the following statement appears (p. 178):

Alcoholism occurs among male patients in about a quarter of the cases, but it is to be regarded as the consequence of debaucheries committed in excitement, not as a cause.

In his "Lectures on Clinical Psychiatry" he observes (p. 2) that at "the present moment" there are 200,000 insane in Germany, admitted to asylums, and that "from one quarter to one third are due to alcohol and syphilis." In "Psychiatrie" (i. 86) he writes:

The reports on the frequency with which the misuse of this luxury (alcohol) leads to reception in an insane asylum, vary between 10 and 30, even 50, per cent of all psychic patients, according to race and special conditions.

Sir Frederick Mott (*l. c.* p. 187) gives the following statistics of Charing Cross Hospital, London, England:

During 1905, 781 patients were admitted to the medical ward. In 111 males and 17 females alcohol was rated either as a direct or, more often, a possible contributory cause. Among these were 21 cases of liver affection, 5 of delirium tremens, 8 of alcoholic psychoses with multiple neuritis.

In the Forty-seventh Annual Report of the New Jersey State Asylum at Morris Plains, for the year ending June 30, 1922, the following data are given:

There were admitted 567 patients, 299 male, 268 female. As to the use of alcohol there were: Abstemious, 298 patients, 113 male, 185 female; temperate, 121 patients, 95 male, 26 female; intemperate, 41 patients, 34 male, 7 female; unascertained, 107 patients, 57 male, 50 female. Designated as alcoholic psychoses there were 16 patients, 14 male, 2 female: Delirium tremens, 3 male; Korsakoff's syndrome, 2 female; acute hallucinations, 6 male; other types, acute or chronic, 5 male. Of these 16 patients 9 were discharged, 8 male, 1 female: as recovered 6, 5 male, 1 female; as improved 3 male.

The accompanying tables (I and II) have been compiled from "Comparative Statistics of State Hospitals for Mental Diseases, 1920," published by the National Committee for Mental Hygiene, New York city:

INTERCOLLEGIATE

TABLE I

ALCOHOLICS ADMITTED INTO 72 STATE HOSPITALS FOR MENTAL DISEASES DURING THE YEAR 1920

STATES	NO. OF STATE HOSPITALS	PATIENTS ADMITTED	ALCOHOLICS ADMITTED
Arizona	1	202	3
California	1	361	13
Colorado	1	433	1
Connecticut	1	344	23
Indiana	4	675	6
Iowa	4	972	20
Maine	2	507	6
Maryland	1	106	..
Massachusetts	12	1,976	91
Michigan	2	328	3
Nebraska	2	382	..
New Hampshire	1	268	12
New Jersey	2	1,108	27
New York	15	5,442	153
North Carolina	1	269	1
Ohio	8	2,894	64
Oregon	1	84	1
Pennsylvania	3	810	16
Rhode Island	1	335	14
South Carolina	1	639	5
South Dakota	1	201	2
Tennessee	1	269	2
Texas	1	267	5
Vermont	1	154	2
Virginia	3	867	13
Washington	1	369	3
Totals	72	20,262	486

Of the 475 alcoholic patients in 70 State hospitals:
38, or 8.3% were illiterate.
146, or 31.9% could read and write.
241, or 52.7% had common school education.
25, or 5.5% had high school education.
7, or 1.5% had college education.
19 status not ascertained.

TABLE II

HISTORY OF PATIENTS AS TO THE USE OF ALCOHOL AT FIRST ADMISSION INTO 69 STATE HOSPITALS

	NO. OF PATIENTS	MALES	FEMALES
Abstinent	10,402	3,593	6,809
Temperate	6,033	4,524	1,509
Intemperate	2,864	2,549	315
Unascertained	1,675	920	755
Totals	20,974	11,586	9,388

See, also, DISEASES OF THE NERVOUS SYSTEM, under ALCOHOL; DIPSOMANIA.

BIBLIOGRAPHY.—Menas S. Gregory, *Modern Conception of Inebriety,* in *New York Medical Journal,* April 7, 1917, pp. 625, *et seq.*; Smith Ely Jelliffe, *The Alcoholic Psychoses,* etc., in *New York Medical Journal,* Oct. 24, 1908, p. 769; idem, *Daydreams and Thinking,* reprinted from *Proceedings of the Mental Hygiene Conference and Exhibit at the College of the City of New York, November, 1912,* New York, 1913; Emil Kraepelin, *Manic-Depressive Insanity and Paranoia,* translated by R. Mary Barclay, Edinburgh, 1921; idem, *Lectures on Clinical Psychiatry,* translated by Thomas Johnstone, New York, 1913; idem, *Psychiatrie,* 8th ed., 4 vols., Leipzig, 1909; Sir Frederick W. Mott, *Alcohol and Its Relation to Problems in Mental Disorders,* in E. H. Starling, *The Action of Alcohol on Man,* London, 1923.

INTERCOLLEGIATE PROHIBITION ASSOCIATION. An organization of students in the colleges and universities of the United States. Its purpose is the advancement of Prohibition by encouraging study of the drink problem and by enlisting students to take active, personal, and civic part in the Prohibition movement. It originated among undergraduates and was organized at a convention in Cincinnati, Ohio, in 1892, at the call of a group of students at the University of Michigan and other Michigan colleges. Among the names of the pioneers that of Fletcher Dobyns should be mentioned. Since that time its activities, extended throughout the United States, may be divided into three periods: (1) (1892–1900; (2) 1900–20; (3) 1920—.

(1) From 1892 to 1900 the Association was under the management of students. Its chief function was conducting and extending a series of oratorical contests, local, State, and national, and encouraging students to take part in campaigns of the Prohibition party with which it was closely associated. However, from the first it encouraged, also, scientific and economic study of the whole drink problem.

(2) During the first few years of the second period the Association was gradually reorganized and its scope was broadened. D. Leigh Colvin and Harry S. Warner were active under the reorganization. Major emphasis was given to the study and discussion of Prohibition and the solution of the liquor problem. The Association's oratorical contests, which included local, State, interstate, and national steps in the series, became the greatest series of public-speaking contests in America. Students were encouraged to enter local and State Prohibition, local-option, and other campaigns to gain experience and render practical service. The Association presented the claims of Prohibition to about 100,000 students yearly, conducted study courses in 125 colleges, and had organizations in 200 to 365 colleges each year. It secured curriculum courses on the liquor problem in 95 colleges and universities, prepared text-books, and aided, through the broad vision of its leaders, in uniting the dry forces on a common program just previous to the final national movement that culminated in the adoption of the Eighteenth Amendment. It held national conventions of students bringing together student delegates from colleges throughout the United States.

(3) Beginning with 1920 the program of the Association was broadened to permit cooperation with student agencies in other countries. Its field in this sense became international. Representatives were sent three times to visit the universities and colleges of Europe and to other countries to enlist and cooperate with student antiliquor movements. Special work has been begun among the foreign students in American universities and foreign student essay contests encouraged thorough study of the subject by these students while in America. International student conferences, in which the Association took a prominent part, were held at Carlstadt, Sweden, in 1920, at Lausanne, Switzerland, in 1921, and at Copenhagen, Denmark, in 1923. Out of the Lausanne conference grew the World Student Federation Against Alcoholism. This organization represented 25,000 members and 14 different countries. Its formation was largely due to the efforts of Swedish students. The present officers of the Federation are: President, Dr. Courtenay C. Weeks, 4 Oakhill Road, Beckenham, Kent, England; secretary, L. G. D. Knipscheer, Agatha Deken-Straat 6, Amsterdam; international secretary, Harry S. Warner.

From 1892 to 1900 the official organ of the Association was known as the *College Statesman*; from 1920 to 1924 as the *Intercollegiate Statesman*; in 1924 it became the *International Student*. At present the Intercollegiate Prohibition Association works through the World Student Federation.

The headquarters of the Association are at 122 Maryland Ave., N. E., Washington, D. C., and its officers are: President, Rev. Ira Landrith, D.D., Winona Lake, Ind.; secretary, Robert E. Pogue, Washington, D. C.; executive secretary, R. H. Rolfson, Washington, D. C.; treasurer and educational secretary, Harry S. Warner, 122 Maryland Ave., N. E., Washington, D. C.

Since 1921 the Intercollegiate Prohibition Association has been associated with the World League Against Alcoholism as its Student Department.

INTERNAL REVENUE. Revenue derived from domestic taxes, including excise, license, and special taxes. In the United States it embraces all the revenue of the Federal Government from every kind of taxes collected under the Bureau of Internal Revenue, created under the law of July 1, 1862, and connected with the Treasury Department at Washington, D. C. Under the Federal Constitution, Congress was given the power to lay taxes, duties, imposts, and excises, the only limitation being that these must be uniform throughout the country and that direct taxes must be apportioned among the States according to population. From the beginning the United States Government preferred to obtain its revenue from customs duties, and resorted to excises only when forced by extraordinary circumstances to do so, withdrawing them as soon as possible. The people of the country have always been opposed to the laying of excises, particularly because of the inquisitorial nature of their collection. Alexander Hamilton wrote in the *Federalist* (No. 12):

> The genius of our people will ill brook the inquisitive and peremptory spirit of Excise laws . . . excises in their true signification, are too little in unison with the feelings of the people to admit of great use being made of that mode of taxation.

The first attempt to lay an excise in the United States occurred in 1790, when a bill to tax distilled spirits was introduced in Congress. The bill was defeated, Pennsylvania especially opposing it and her Legislature denouncing excise as the "horror of all free States." An augmentation of the revenue, however, became necessary, and in 1791 Congress passed an act increasing the customs duties and providing for a tax on distilled spirits. Hamilton now advocated both. This law laid a tax of 11 cents a gallon on spirits distilled from foreign materials (molasses and sirups), and 9 cents on those manufactured from domestic materials (grain and flour).

At this time the annual production of spirits was 6,500,000 proof gallons, of which 3,500,000 gallons were made of foreign materials. The tax was light and the necessity of the Government was urgent, yet its collection was openly resisted and secretly evaded, the opposition culminating in 1794 in the WHISKY REBELLION in western Pennsylvania. The excise law was repealed in 1802, and from that date until 1813 no domestic tax on articles grown or manufactured in the United States was imposed, the import duties being increased whenever a higher revenue was needed.

During the War of 1812 the revenue from the customs duties proved inadequate to war needs, and the Government at first resorted to loans and the issue of Treasury notes to meet the increased demands. These methods, also, proved insufficient; and in the early part of 1813 a system of internal revenue from direct taxes and excises was instituted, to continue until one year after the War. These taxes were not repealed, however, but were extended and pledged for the payment of the public debt, and it was further provided that they

should be continued until other equally productive ones should be substituted for them. At this time, also, a license tax on distillers took the place of the tax per gallon on liquors. As the war progressed increased revenue again became necessary, and a special session of Congress was called (1814) to determine means to provide it. Congress authorized further loans, doubled the direct yearly tax and extended it to the District of Columbia. It also became necessary at this time to tax domestic manufactures other than spirits, snuff, and sugar; and specific taxes were imposed on iron and candles, while *ad valorem* taxes were placed on hats, caps, leather boots, umbrellas, plate, playing-cards, harness, household furniture, watches, beer, and ale. In 1816 the direct tax was reduced one half and in the following year all internal taxes were repealed, after which no attempt was made to restore them for many years.

The opening of the Civil War in 1861 was the cause of the laying of the next direct tax. To meet the War demands for additional revenue Congress passed an act which increased the duties on imports, and which laid a direct tax, apportioned among the States, of $20,000,000, to be collected annually, as well as a tax of 3% on incomes in excess of $800. As the War progressed, however, it was recognized that it could not be carried on successfully without resort to internal taxation on a much larger scale than hitherto known; and on July 1, 1862, the Internal Revenue Law was passed, which created the Bureau of Internal Revenue, under whose operation scarcely anything from which revenue could be obtained escaped taxation. It levied income and legacy taxes, taxes on commercial transactions, on persons and property, besides distilled and fermented liquors; it required a license fee from wholesale and retail dealers in distilled and fermented liquors, from distillers, brewers, rectifiers, and hotel-keepers, besides many other classes of storekeepers; laid stamp taxes on documents, contracts, etc., and taxed almost every article of consumption. After the War these taxes were gradually reduced as the needs of the Government diminished; on May 31, 1868, the taxes on manufactures, except those on distilled and fermented liquors, were removed; and in 1870 and 1872 other large reductions were made. A direct tax was laid on oleomargarine under the act of Aug. 2, 1886.

At first the imposition of Federal taxes on liquor was resisted by many persons engaged in the liquor traffic. At that time the production and sale were carried on freely and the manufacturers and dealers were not organized. The first effects of the liquor tax were to compel capitalization and organization of the distilling and brewing interests, as it was no longer possible to manufacture liquor with small capital and inefficient business methods. Another result was to establish friendly relations with Federal officials and influential politicians, as a result of which the national beer and whisky power was developed, which gained absolute control over Congress and the Internal Revenue Bureau and which was shown many times, as in the whisky frauds during the administration of President Grant, in the expressions of friendship for the liquor interests made by Commissioners of the Internal Revenue Bureau, and in the practical remission of whisky taxes by various secretaries of the treasury.

INTERNAL REVENUE

Under the Internal Revenue law the beverage consumption of liquor rose enormously, both in the aggregate and per capita. All the facts point to the conclusion that this system of Federal regulation and taxation was disastrous to the temperance movement. The distillers and brewers, as a rule, supported the law and opposed all efforts to secure a modification or repeal of the taxes, maintaining powerful lobbies at Congress for that purpose. In interviews given in 1887 by leading representatives of the distilling interests, they admitted that their policy was to prevent abolition of the liquor taxes. Although many distillers fought for years to avoid paying the taxes, yet they were opposed to their reduction or abolition. The reasons given for this attitude were that under Government supervision there were certain marks, stamps, gages, etc., put on every barrel of whisky which served to identify it, which formed an absolute guaranty to the genuineness of the goods, and, because of the tendency to adulteration, this guaranty was of great value; also that if the Federal Government did not lay a tax, many of the individual States would, and that this would work a hardship on manufacturers in other States, the tax by the Government bearing on all alike left a fair field to competition.

The brewers, also, were in favor of the Federal tax on liquor.

The temperance people, on the other hand, condemned the whole system and declared that it hindered their work, and advanced temperance organizations were practically unanimous for its repeal.

In 1887 the Woman's Christian Temperance Union declared:

> We advocate the abolition of the Internal Revenue on alcoholic liquors and tobacco, for the reason that it operates to render more difficult the securing and enforcing of Prohibitory laws, and so postpones the day of national deliverance.

The object of the liquor tax was "for revenue only," and not as a temperance measure, and to promote temperance was not a part of the duties of the Revenue officers. In reality, so long as it existed, the liquor policy of the Government was antagonistic to Prohibition. By its provisions Prohibition laws of the States were ignored by the Government, the latter permitting liquor taxes to be collected in dry territory; thus possessing information and evidence of violation of State and local Prohibitory regulations, but refusing to cooperate with the State and local authorities by furnishing them this information. It also constantly interfered with the work of enforcement and was responsible for many misleading representations which were widely circulated by the enemies of Prohibition.

Since the establishment of the Bureau of Internal Revenue the United States has again resorted to direct taxation at various times. A revenue tax was imposed on certain legal documents during the Spanish-American War (1898); income and inheritance taxes were adopted in 1916; and during the World War (1917) a measure was adopted including a tax on incomes, excess profits, corporations, public utilities, estates, amusements, dues, insurance, legal documents, and an increase in the tax on all beverages. Some of the luxury taxes were withdrawn (1924), but the rest of the War measure remains in force at the present time (1925).

INTERNAL REVENUE

Since the adoption of Prohibition (1920) the large sums formerly paid every year as taxes on alcoholic beverages have been lost to the Government, the remaining stocks of liquor being subject to the tax on their withdrawal from bonded warehouses for industrial, medicinal, and mechanical purposes. The fact that the Government derived a great proportion of its revenue from the tax on liquors has always been used as a strong argument against the adoption of Prohibition, the liquor interests declaring that the country would be handicapped without the accustomed revenue derived from that source. In 1917 the revenue tax on distilled spirits amounted to $186,563,064, and that on fermented liquors to $61,532,025; while in 1924 the withdrawals tax on distilled liquors (9,836,916 gallons) totaled $27,580,381, on fermented liquors $5,328, and on soft drinks $10,418,866. The total revenue received by the Internal Revenue Bureau decreased each year since 1920 until 1924 when it increased slightly. In 1923 the total revenue was $2,621,745,227 and in 1924 it was $2,796,179,257.

Since the establishment of the Bureau of Internal Revenue the chief sources of revenue have been distilled and fermented liquors and tobacco. During the years 1863–89 the total receipts from these sources were: Distilled spirits, $1,402,189,115.87; fermented liquors, $304,994,152.61; tobacco $810,510,702.15; and the revenue from all sources amounted to the remarkable total of $3,812,348,665.97.

The accompanying Tables I and II, showing respectively the revenue from distilled spirits and fermented liquors and consumption for the years 1890-1918, have been courteously supplied by the U. S. Commissioner of Internal Revenue:

TABLE I

STATEMENT OF INTERNAL REVENUE RECEIPTS FROM DISTILLED SPIRITS AND FERMENTED LIQUORS FOR THE FISCAL YEARS 1890-1918 INCLUSIVE

FISCAL YEAR	DISTILLED SPIRITS	FERMENTED LIQUORS
1890	$ 81,687,375.09	$ 26,008,534.74
1891	83,335,963.64	28,565,129.92
1892	91,309,983.65	30,037,452.77
1893	94,720,260.55	32,548,983.07
1894	85,259,252.25	31,414,788.04
1895	79,862,627.41	31,640,617.54
1896	80,670,070.77	33,784,235.26
1897	82,008,542.92	32,472,162.07
1898	92,546,999.77	39,515,421.14
1899	99,283,534.16	68,644,558.45
1900	109,868,817.18	73,550,754.49
1901	116,027,979.56	75,669,907.65
1902	121,138,013.13	71,988,902.39
1903	131,953,472.39	47,547,856.08
1904	135,810,015.42	49,083,458.77
1905	135,958,513.12	50,360,553.18
1906	143,394,055.12	55,641,858.56
1907	156,336,901.89	59,567,818.18
1908	140,158,807.15	59,807,616.81
1909	134,868,034.12	57,456,411.42
1910	148,029,311.54	60,572,288.54
1911	155,279,858.25	64,367,777.65
1912	156,391,487.77	63,268,770.51
1913	163,879,342.54	66,266,989.60
1914	159,098,177.31	67,081,512.45
1915	144,619,699.37	79,328,946.72
1916	158,682,439.53	88,771,103.99
1917	192,111,318.81	91,897,193.81
1918	317,553,687.33	126,285,857.65

The "Internal-Revenue Collections Fiscal Year 1925," a document issued by the Bureau of Internal Revenue, Washington, D. C., shows that the revenue received from distilled spirits for 1925 was $25,904,774.72, compared with $27,585,708.37 for 1924.

INTERNATIONAL

TABLE II

STATEMENT OF TAX-PAID WITHDRAWALS FOR CONSUMPTION OF SPIRITUOUS AND MALT LIQUORS FOR THE FISCAL YEARS 1890-1918 INCLUSIVE

FISCAL YEAR	DISTILLED SPIRITS (GALLONS)	FERMENTED LIQUORS (BARRELS)
1890	85,043,336	27,561,944
1891	88,473,437	30,478,192
1892	95,045,787	31,817,836
1893	99,145,889	34,554,317
1894	88,777,387	33,334,783
1895	75,555,742	33,561,411
1896	68,480,720	35,826,098
1897	69,979,362	34,423,094
1898	79,764,749	37,493,306
1899	85,125,532	36,581,114
1900	94,887,201	39,330,849
1901	100,777,003	40,517,078
1902	104,804,651	44,478,832
1903	114,420,471	46,650,730
1904	117,785,675	48,208,133
1905	117,738,753	49,459,540
1906	124,514,465	54,651,637
1907	136,135,762	58,546,111
1908	121,478,433	58,747,680
1909	116,650,165	56,303,497
1910	128,657,776	59,485,117
1911	134,600,193	63,216,851
1912	135,826,789	62,108,633
1913	143,220,056	65,245,544
1914	139,138,501	66,105,445
1915	124,155,178	59,746,701
1916	136,226,528	58,564,508
1917	164,665,246	60,729,509
1918	92,593,396	50,184,594

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INTERNATIONAL ASSOCIATION AGAINST ALCOHOLISM. See INTERNATIONALE VEREINIGUNG GEGEN DEN ALKOHOLISMUS.

INTERNATIONAL ASSOCIATION AGAINST THE ABUSE OF SPIRITUOUS LIQUORS. See INTERNATIONALE VEREINIGUNG GEGEN DEN ALKOHOLISMUS.

INTERNATIONAL ASSOCIATION OF ABSTAINING PHYSICIANS. Another English title for the International Union of Medical Abstainers. See INTERNATIONALER VERBAND ABSTINENTER ÄRZTE.

INTERNATIONAL BUREAU AGAINST ALCOHOLISM. A bureau founded at Stockholm, Sweden, in 1907, for the purpose of gathering facts and statistics bearing on the alcohol question from all parts of the world. Until January, 1923, it bore the name "International Temperance Bureau." It is known, also, by its French title *Bureau International contre l'Alcoolisme*, and the German equivalent *Internationales Bureau zur Bekämpfung des Alkoholismus*. It was formerly a division of the Swiss Temperance Bureau, but became independent of that organization Jan. 1, 1921, in consequence of having been the recipient of a subsidy from the World League against Alcoholism.

The Bureau conducts and collaborates in special inquiries relating to the alcohol problem, and renders a most valuable service in obtaining, classifying, and placing at the disposal of governments, temperance societies, editors, and students, a vast fund of important information. In order to fulfil this task, it maintains an extensive intelligence service, furnishing gratuitously such data as may be desired, and lending books, pamphlets, etc., from its extensive temperance library. Spe-

cial attention is given to the publication of articles in temperance periodicals and year-books and to supplying the general press with communications on the progress of the world temperance movement. Correspondence is conducted in English, French, German, Italian, Swedish, and Russian, and various other languages are read.

Besides the World League against Alcoholism other subscribers to the Bureau are (1925) the governments of Belgium, Bulgaria, Czechoslovakia, Denmark, Finland, Norway, Sweden, and Jugoslavia. Support is received, also, from numerous European and American temperance societies.

The institution is under the direction of Dr. Robert Lucien Hercod, who, in editorial and research work, is assisted by Dr. A. Koller. In the interests of the Bureau the Director visits and lectures in many European countries and the United States of America. The Bureau issues bi-monthly, the *International Review Against Alcoholism* (French title, *Revue Internationale contre l'Alcoolisme;* German, *Internationale Zeitschrift gegen den Alkoholismus*), most of the articles in which are published in English, French, and German. The *Review* keeps its readers *au courant* with all important happenings in the temperance field and is an invaluable source of information in regard to the alcohol question in all the countries of the world. The Bureau publishes, also, the "International Year-book on the Alcohol Question" (French title, *Annuaire Antialcoolique International*; German, *Internationales Jahrbuch des Alkoholgegners*), which gives in three languages (English, French, and German) lists of the important temperance societies, their offices, headquarters, and official organs, under the headings of the several countries, together with summaries of events in the temperance field. Dr. Hercod has recently written a pamphlet of 50 pages on Prohibition in the United States, which gives reliable statistics of the effects of Prohibition, together with his personal impressions received during his tours in America. The pamphlet has been published in Bulgarian, French, German, and Serbian.

The editors of the Standard Encyclopedia are glad to avail themselves of this opportunity to acknowledge the courtesy of Dr. Hercod in so readily responding to the many requests made to him for information concerning the countries of Europe. The Bureau is located at Avenue du Grammont 7, Lausanne, Switzerland.

INTERNATIONAL BUREAU ZUR BEKÄMPFUNG DES ALKOHOLISMUS. See International Bureau Against Alcoholism.

INTERNATIONAL CATHOLIC LEAGUE AGAINST ALCOHOLISM. See Ligue Internationale Catholique contre l'Alcoolisme.

INTERNATIONAL COMMITTEE OF ABSTAINING PRIESTS. See Internationales Komitee Abstinenter Priester.

INTERNATIONAL CONFERENCE AGAINST ALCOHOLISM. See International Temperance Congresses.

INTERNATIONAL CONGRESS AGAINST ALCOHOLISM. Any one of several international congresses on the alcohol problem. See International Temperance Congresses.

INTERNATIONAL CONGRESS AGAINST THE ABUSE OF ALCOHOLIC DRINKS. See International Temperance Congresses.

INTERNATIONAL CONGRESS ON ALCOHOLISM. The name given to the twelfth of the International Temperance Congresses, held in London, England, July 18–24, 1909.

INTERNATIONALER LEHRERVERBAND GEGEN DEN ALKOHOLISMUS. See International Teachers' Federation against Alcoholism.

INTERNATIONALER VERBAND ABSTINENTER ÄRZTE (International Union of Medical Abstainers). A federation of physicians who are total abstainers. It has two classes of members —individual and corporate, the latter consisting of national bodies of abstaining physicians in several European countries. It was organized July 30, 1907, at Stockholm, Sweden. Its inception was due to a suggestion made by Dr. Arnold Holitscher at the Eleventh International Congress against Alcoholism, held at Stockholm. Dr. Holitscher's most zealous assistant was Dr. Ridge of Enfield, England. He and Dr. Ridge drew up the "International Appeal to all Physicians," and sought to arouse existing organizations of abstaining physicians to united activity. On the death of Dr. Ridge, Sir Victor Horsley took up the work. At the second general convention of the Union, held at London, July 30, 1909, Sir Victor was elected president. At the Seventeenth International Congress against Alcoholism, held at Copenhagen in 1923, a committee was designated by the Union to prepare in concert with the national group, for the next congress, statutes for an international federation. Dr. Holitscher was chairman of this committee. The purpose of the Union is to unite, as far as possible, the physicians of every tongue in the fight against alcoholism; and every physician and every medical student is eligible to membership.

The field of operations includes England, Sweden, Norway, Denmark, Finland, United States, France, Austria, Germany, Hungary, and Czechoslovakia. The present number of members is not known. Since the beginning of the World War the activities of the Union have been interrupted. Efforts are being made to revive the Union. The present secretary is Dr. A. Holitscher, who resides at Pirkenhammer, near Karlsbad.

INTERNATIONALER VERBAND ABSTINENTER LEHRER UND LEHRERINNEN. See International Union of Abstaining Teachers.

INTERNATIONALES KOMITEE ABSTINENTER PRIESTER (International Committee of Abstaining Priests). An organization founded at Milan, Italy, in 1913. It has branches or representatives in North, South, and Central America, Austria, Belgium, France, Germany, Ireland and the Netherlands. Its aim is to create and maintain relations between the Catholic temperance organizations of various countries, to afford mutual stimulus in their work, and to foster the interchange of temperance information. The Committee has a membership of about 700, and its headquarters are at Heidhausen, Ruhr, Germany. The president is Professor Ude, of Graz, and the secretary is Father Syring, of Heidhausen, Ruhr. The Committee issues the monthly *Sobriëtas*, the

editor of which is Prof. Herman Hofmann, of Breslau.

INTERNATIONALE VEREINIGUNG GEGEN DEN ALKOHOLISMUS. Name adopted June, 1921, by the INTERNATIONALE VEREINIGUNG GEGEN DEN MISSBRAUCH GEISTIGER GETRÄNKE (International Association Against the Abuse of Spirituous Liquors; French, *Association Internationale contre l'Abus des Boissons Spiritueuses*), German temperance society, founded in Berlin April 21, 1906, for the purpose of collecting information concerning the alcohol question from all countries and to supply such information to governments, associations, and individuals; holding conferences, and assisting in the arrangements of the International Congresses Against Alcoholism in cooperation with the International Bureau Against Alcoholism at Lausanne. The work of the society extends to all countries. The number of members can not be stated at present, since the relations with the former members have not yet been restored. The headquarters of the society are located at Werderstrasse 16, Berlin-Dahlem. The first president of the society was Dr. HUGO VON STRAUSS UND TORNEY, who served in that office until his death, in 1919, since which time it has not been filled. The present secretary is (1924) Dr. I. GONSER, of Berlin-Dahlem. The official organ of the society, *Die Alkoholfrage* ("The Alcohol Question"), a scientific practical periodical, is published quarterly. It was formerly issued in both English and French, but since the World War it has appeared in German only. The Association also issues the periodical *Auf Der Wacht* ("On Watch"). See, also, DEUTSCHER VEREIN GEGEN DEN ALKOHOLISMUS.

INTERNATIONALE VEREINIGUNG GEGEN DEN MISSBRAUCH GEISTIGER GETRÄNKE. Former name of the INTERNATIONALE VEREINIGUNG GEGEN DEN ALKOHOLISMUS.

INTERNATIONAL FEDERATION OF ABSTAINING SOCIALISTS. See FÉDÉRATION INTERNATIONALE DES SOCIALISTES ABSTINENTS.

INTERNATIONAL FEDERATION OF THE BLUE CROSS TEMPERANCE SOCIETIES. See FÉDÉRATION INTERNATIONALE DES SOCIÉTÉS DE TEMPÉRANCE DE LA CROIX-BLEUE.

INTERNATIONAL ORDER OF GOOD TEMPLARS. An international temperance brotherhood, founded and maintained on total-abstinence principles. Prior to 1902 it was known as the "Independent" Order of Good Templars. Its prime objects are to secure personal abstinence from the use of all intoxicating beverages and the prohibition of the manufacture, importation, and sale of intoxicants. Two qualifications are required for membership in the Order: (1) Belief in the existence of Almighty God; and (2) willingness to take the life-long pledge of Good Templary, which is, "No member shall make, buy, sell, use, furnish or cause to be furnished to others, as a beverage, any spirituous or malt liquors, wine or cider; and every member shall discountenance the manufacture, sale, and use thereof in all proper ways." The Order is open to all classes of persons meeting the above requirements, "without distinction of race, sex, or color."

Qualifications for Membership

The local or *Subordinate Lodges* constitute the basic structure of the Order, and every Good Templar must be a "member in good standing" of a Subordinate Lodge. Lodges usually meet weekly, or at least twice each month. The *District Lodge* is composed of representatives of the Subordinate Lodges in one or more counties or corresponding territories. It holds quarterly meetings at which it receives reports of the condition and work of the Subordinate Lodges and has general supervision over the work of the Order in the District. The *Grand Lodge* is the annual parliament of the Order for a jurisdiction which may be either a State, province, or nation. There is a *National Grand Lodge*, meeting biennially, over all Grand Lodges in the U. S. A. The highest court of the I. O. G. T. is the *International Supreme Lodge*, which is a world's convention meeting triennially in different countries. It is composed of representatives from the Grand Lodges, and enacts general laws for the government of the Order throughout the world. It has original jurisdiction and authority over the whole Order. The secretary of the I. S. L. has his headquarters in Glasgow, Scotland, and the official organ of the I. O. G. T., the *International Good Templar*, is published in that city quarterly. The extent of the ramifications of the Order in all parts of the world is shown by the following list of international officers for the years 1924-27:

Int. Chief Templar	Rector Lars O. Jensen, Bergen, Norway.
Int. Counsellor	George F. Cotterill, Seattle, Washington, U. S. A.
Int. Vice-Templar	Hermann Blume, 122, Tarpenbeckstrasse, Hamburg, Germany.
Int. Supt. Juvenile Work	J. W. Hopkins, J.P., Penbury Road, Gloucester, England.
Int. Supt. Legislative Work	Lars Larsen-Ledet, Aarhus, Denmark.
Int. Supt. Educational Work	Mauritz Sterner, Gavle, Sweden.
Int. Secretary	Tom Honeyman, Glasgow, Scotland.
Int. Asst. Secretary	Hon. W. F. Finlayson, Melbourne, Australia.
Int. Add. Officer	H. Steiger, Zurich, Switzerland.
Past Int. Chief Templar	①Edvard Wavrinsky, Vinkelgatan I, Stockholm.
Patriarch Templar	①Joseph Malins, J.P., Birmingham, England.
Int. Lector	Einar Kvaran, Reykjavik, Iceland
Int. Marshal	F. W. M. Uzuret, Amsterdam, Holland.
Int. Deputy Marshal	Mrs. Gertrude E. Holmes, Manchester, New Hampshire, U. S. A.
Int. Guard	Coun. Ed. Jones, Colwyn Bay, Wales.
Int. Sentinel	A. S. Bardal, Winnipeg, Canada.
Int. Messenger	Mrs. Plymen, East London, S. Africa.

①Deceased.

The latest report of the International Secretary returns the total membership, including both adults and juveniles, as 595,959. Grand Lodges exist in the United States (both National and State Grand Lodges), in England, Ireland, Scotland, Wales, Denmark, Germany, France, Sweden, Norway, Switzerland, the Canadian provinces, the West Indies, East, West, and South Africa, Australia, New Zealand, British India, Iceland, and other countries.

The I. O. G. T. provides special training in tem-

perance for children through the agency of "Juvenile Temples," which have their own ritual and organization. The Juvenile Templars are pledged to abstain from the use of tobacco as well as intoxicating drinks, and are taught to refrain from gambling and profanity. For young people above the juvenile age "Junior Lodges" are established.

History. Good Templary may be said to have germinated from an order known as the KNIGHTS OF JERICHO, a lodge of which was instituted in 1850 at Oriskany Falls (then known as "Castor Hollow") a village near Utica, in Oneida County, New York. While this Order was pledged to temperance, it was not purely a temperance society, since it also embodied social and mutual aid features. In 1851 the Order was introduced into Utica by Daniel Cady, of Poughkeepsie. At a joint meeting of the Oriskany Falls Lodge and the City Lodge of Utica, some time during the latter year, it was decided, chiefly through the influence of a young man named Leverett E. Coon, to change the name of the Order to that of "Good Templars" and to place it squarely on a temperance basis. Efforts for the spread of the Order met with considerable success during the first year, and by the summer of 1852 there were fourteen lodges located in or near Oneida County. The last of these, Excelsior Lodge, No. 14 was formed in Syracuse by Coon, who had removed there from Utica. Up to this time the organization was very imperfect and had no official head, though Westley Bailey, of Utica, seems to have been recognized in that capacity by mutual consent. Thomas L. James and the Rev. J. E. N. BACKUS also played a conspicuous part in the movement.

Genesis of the Order

Early in the summer of 1852 a convention was called at Utica for the purpose of organizing a Grand Lodge. In the course of this session a difference of opinion occurred between Bailey, who was the presiding officer, and Coon. The Convention sided with the chairman; and Coon, feeling himself aggrieved, withdrew from the conference, taking with him his codelegate from Syracuse, T. S. Truair. Having reported their action to Excelsior Lodge at Syracuse, of which Coon was at that time Worthy Chief Templar, it was approved; and a resolution was adopted to form an "Independent" Order of Good Templars, which should have no connection with the original "Order of Good Templars." The number of Excelsior Lodge was changed from "14" to "1." This action occurred between the first and tenth day of July, 1852. A new code of unwritten work was drafted and new passwords were issued. The old motto "Friendship, Hope and Charity" was changed to "Faith, Hope and Charity." Coon was elected Worthy Chief Templar, and J. S. Walter, Worthy Secretary.

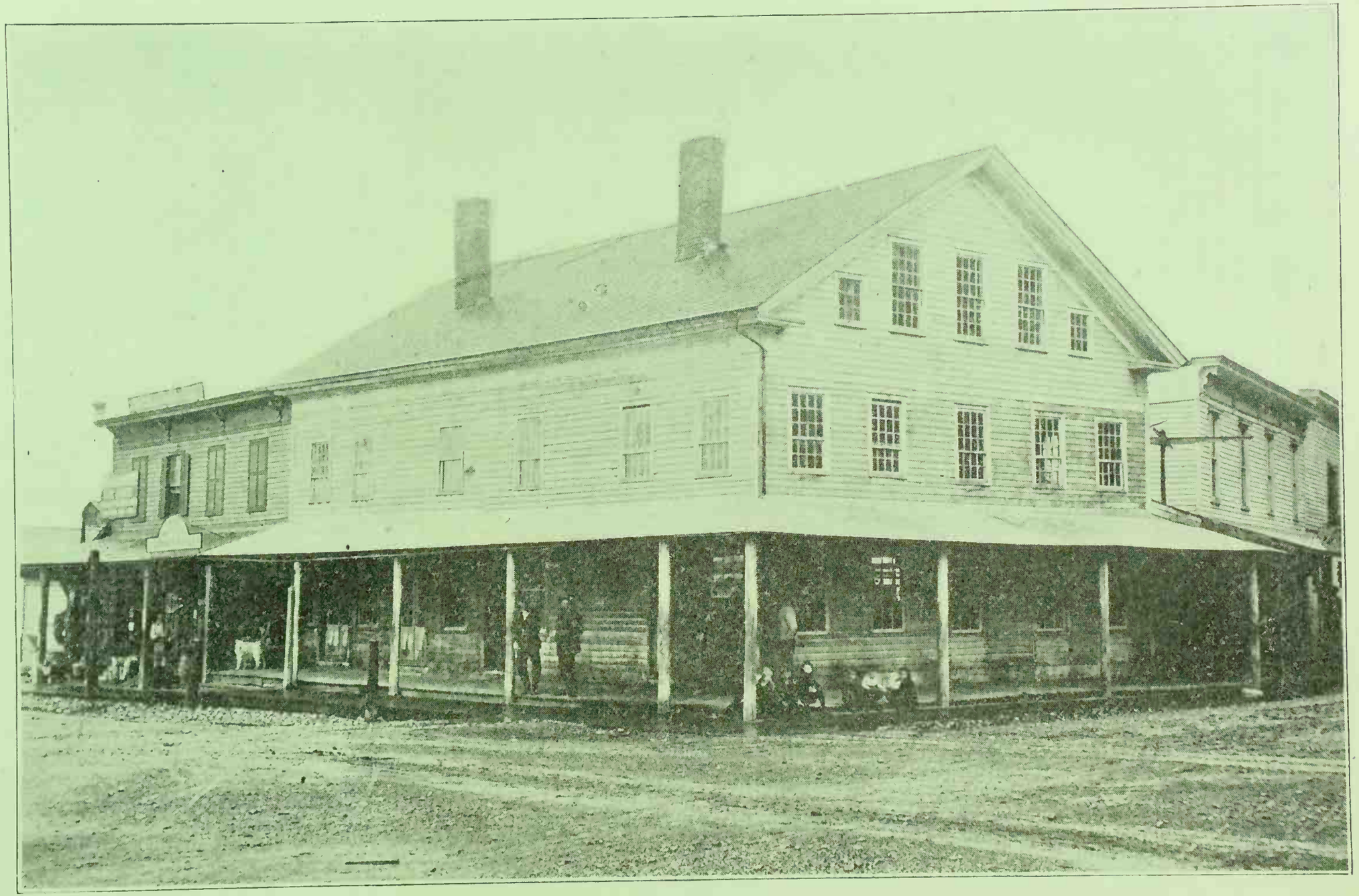
Formation of "Independent" Order

The withdrawal of Coon and his supporters from the Utica convention seems to have left the original organization without sufficient strength to maintain itself, for from this time forward nothing more is heard of it; and the term "Good Templary" is understood to refer to the "Independent Order" exclusively. At a temperance convention at Syracuse, about July 15, 1852, Coon made the acquaintance of Nathaniel Curtis, a prominent "Washingtonian" from Ithaca, N. Y., who was the principal speaker of the occasion. Curtis became deeply interested in Good Templary, and being duly initiated into the Order, he proceeded to secure recruits for a lodge in his own city; and on July 23 Forest City Lodge, No. 3, was founded at Ithaca. Meanwhile, on July 17, William J. Stoddard, of Excelsior Lodge, had administered the obligation to five members of the old Eureka Lodge at Fayetteville; and around this nucleus was formed Eureka Lodge, No. 2 (July 20, 1852). The first charter issued by the I. O. G. T. was to the Forest City Lodge. In signing this document Coon and Walter *assumed* the titles "Grand Worthy Chief Templar" and "Grand Worthy Secretary" respectively. Coon now issued a call for a convention to be held at Syracuse Aug. 17, for the purpose of organizing a Grand Lodge. Of the fifteen delegates elected to this meeting there were present: L. E. Coon, E. A. Bogue, J. S. Walters, and W. J. Stoddard of Excelsior, No. 1; James H. Eaton, E. P. Clark, and Daniel Rider of Eureka, No. 2; and Nathaniel Curtis and Charles Hildebrandt, of Forest City, No. 3. Eaton was made temporary chairman of the convention. On the completion of the business for which the meeting was called, the delegates proceeded to the election of Grand Lodge officers, the following being chosen: Nathaniel Curtis, Grand Worthy Chief Templar; Charles Hildebrandt, Grand Worthy Secretary; William J. Stoddard, Grand Worthy Treasurer. The following were the appointive officers: Daniel Rider, Grand Worthy Chaplain; E. P. Clark, Grand Worthy Marshal; E. A. Bogue, Grand Worthy Guard; L. E. Coon, Past Worthy Grand Templar. The latter appointment did not serve to soothe the wounded pride and disappointment of Coon in not being placed at the head of the Order as he had confidently expected; and, smarting under this defeat of his aspirations, he became disgruntled and dissatisfied, and withdrew from the Order. He was reported, soon afterward, to have removed to Canada. A certain L. E. Coon was heard of on the Pacific Coast in 1865 and 1866 in connection with the organization of Good Templar lodges in Oregon and Washington. Whether this person was identical with the Leverett E. Coon who practically originated the I. O. G. T. has never been definitely established, though it seems highly probable that such was the case.

Grand Lodge Organized

In any event, Coon's withdrawal from the New York Grand Lodge in 1852 in no wise affected the fortunes of the Order, for the leadership was now in strong hands. Nathaniel Curtis was a man of power and influence, and through his initiative and perseverance the number of lodges was increased to twelve before the first regular session of the Grand Lodge, in November, 1852. The new lodges were: In Tompkins County, Break of Day, No. 4, Varna; Asbury, No. 5, Lansing; Freeville Union, No. 6, Dryden; Fountain, No. 7, Slaterville; Maine Law, No. 10, Peruville; Rising Sun, No. 11, McLean; Union, No. 12, Speedsville; in Chemung County, Rising Star, No. 8, Van Ettenville; Washington, No. 9, Spencer. Among the prominent persons added to the membership were the Rev. H. P. Barnes, Dr. Charles S. Miles, of Ithaca, and Garry Chambers, of McLean.

A feature of Good Templary which distinguished the Order from all previous organizations of its



BUILDING AT ORISKANY FALLS, N. Y., WHERE THE FIRST GOOD TEMPLAR LODGE WAS ORGANIZED (1850-51)

I. O. G. T.

kind, was the admission of women to membership. Women first entered the Templar army on Aug. 14, 1852, when Elizabeth Snow, Mrs. Angeline Hildebrandt, and one other united with Forest City Lodge, No. 3. About the same time Mrs. T. S. Truair, Mrs. Clark, and Miss Hoag joined Excelsior Lodge, No. 1. From the first the Order drew much of its strength and inspiration from the devoted efforts of its female members. "Yet, strange to say," writes Scomp, "this feature of the lodge-room was charged upon the Order as evidence that it was a kind of 'Free Love Society,' and the vulgar made ribald jests of the matter, notwithstanding the general high character of the members."

Admission of Women

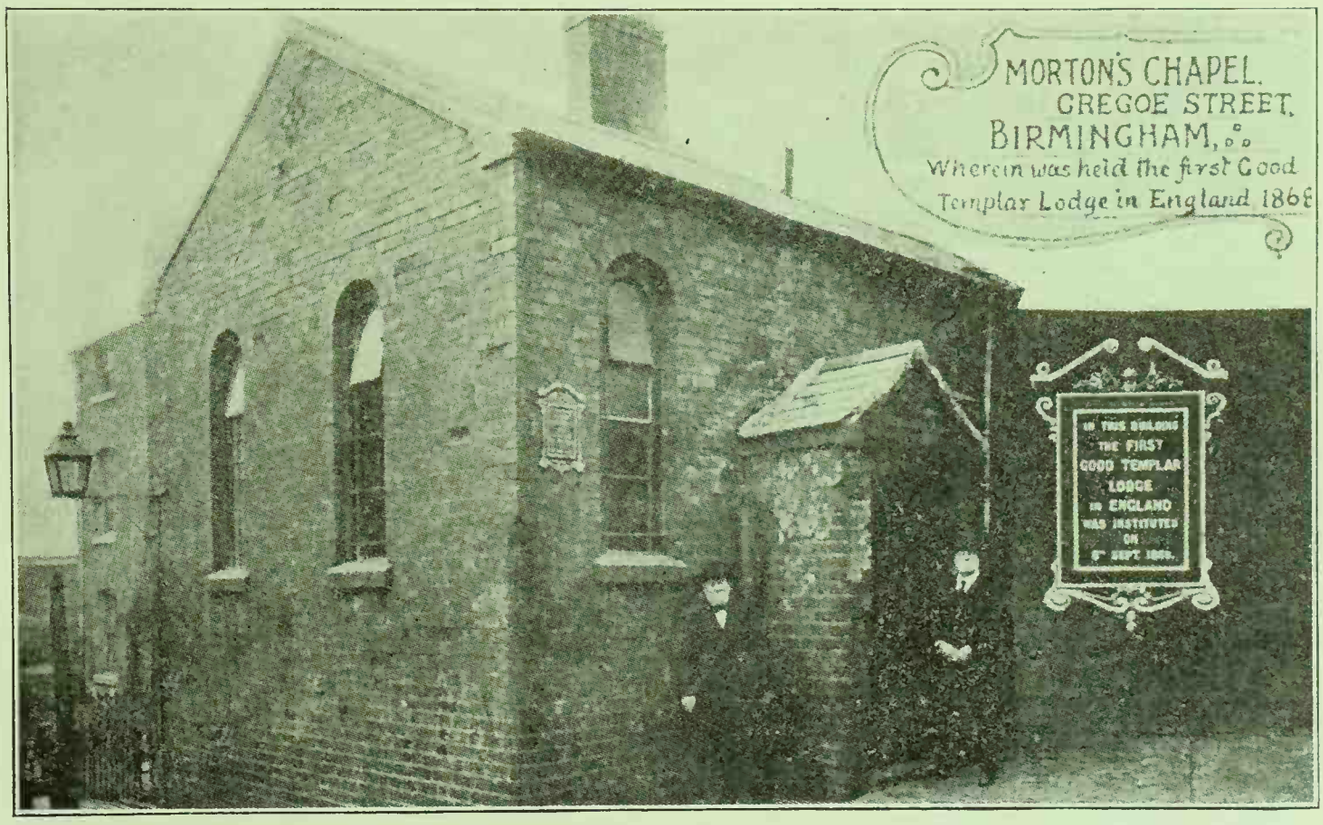
At the Grand Lodge session of Nov. 9-10, 1852, 5 of the 31 candidates who were initiated into the higher body were women. At this time the matter of extending the Order into other States was discussed, and a resolution was passed to the effect that as soon as five Grand Lodges were organized, there should be created a "National Grand Lodge." Garry Chambers was elected G. W. C. T.

In 1853 a ritual for subordinate lodges was prepared by the Rev. D. W. Bristol, of Ithaca, which was presented and approved at the June session of the Grand Lodge. Resolutions were adopted urging diligent effort to get prohibitory laws enacted as the first duty of all friends of the temperance cause. At the second annual session of the Grand Lodge, Dec. 6, 1853, the degree ceremonial work prepared by Dr. Bristol was accepted. The first degree, "Heart," taught the duty of man to himself, and emphasized the importance of lifelong abstinence from intoxicants. The second, "Charity," taught man's duty to others. The third, "Royal Virtue," taught him his duty to God, setting forth the obligation of reverence, obedience, service, and affection.

Ritual and Degrees

The first lodge outside of the State of New York, though it had only a brief existence, was formed at Alliance, Ohio, March 15, 1853, by Mrs. Amelia Bloomer, a former member of Seneca Chief Lodge, No. 22, in New York. In April, the same year, the first Pennsylvania lodge, Keystone, No. 31, was founded at Athens, and on Dec. 28 the Grand Lodge of Pennsylvania was instituted at Mansfield by Grand Worthy Chief Templar D. W. Bristol. The Order was introduced into Iowa by Lyman Allan in July, 1853. Two lodges were established in Ontario, Canada, in September. The rapid progress of the Order at this time is indicated by a report of the Grand Lodge of New York, in December, 1853, which placed the total number of lodges in North America at 274, with a membership of 15,000. In 1854-55 Grand Lodges were organized in Ohio, Kentucky, Indiana, Michigan, Missouri, Illinois, Iowa, and Canada. Up to this time the Grand Lodge of New York was recognized as the supreme authority of the Order.

Spread of the Order



MORTON'S CHAPEL, BIRMINGHAM, WARWICKSHIRE, IN WHICH THE FIRST ENGLISH GOOD TEMPLAR LODGE WAS HELD

On May 16, 1855, representatives from the ten grand lodges assembled at Cleveland, Ohio, and inaugurated an international body under the name "The Right Worthy Grand Lodge of North America." A platform of principles was formally adopted which may be thus epitomized: Total abstinence from all intoxicants, no license for the liquor traffic, and the final total prohibition of the liquor traffic by authority of law. The first executive officers of the R. W. G. Lodge were: R. W. G. Templar, James M. Moore, Ken-

R. W. G. Lodge of North America

tucky; R. W. G. Chaplain, Dr. W. I. A. Case, Canada; R. W. G. Vice-Templar, Orlo W. Strong, Illinois; R. W. G. Secretary, Mary G. Ruckman, Pennsylvania; R. W. G. Treasurer, S. Steele, Michigan; Past R. W. G. Templar, N. T. Davis, New York. During this year the Order was carried "across the plains," and the first Pacific Coast Lodge was organized at Santa Cruz, Calif. Within the next five years other lodges were added and the Grand Lodge of California was organized with jurisdiction over all America "west of the Rockies."

While Good Templary continued to spread, and new lodges and Grand Lodges were being formed in nearly every section of the country, there was a great decline in the Order in the State of its birth. In 1859 the Grand Lodge of New York forfeited its charter. Only two or three of the Subordinate Lodges continued to function; one of these, Seneca Chief, No. 22, was conducted quite independently of the Order, though continuing to use the ritual. However, the Grand Lodge was reorganized in 1865, and became one of the most prosperous in America.

An offshoot from the I. O. G. T. known as the BRITISH-AMERICAN ORDER OF GOOD TEMPLARS was organized at London, Ont., Canada, Nov. 18, 1858. James W. Scott, G. W. Chaplain and Provincial Deputy, having instituted a new lodge without consulting the City Deputy, the Grand Lodge of Canada not only refused to recognize it, but suspended Scott from the Order, whereupon he formed this new order, which spread into several provinces of the Dominion.

In 1860 a total membership of 80,000 was reported by the R. W. G. Lodge. The Order had obtained a foothold in some of the Southern States; but the outbreak of the Civil War doomed the Southern lodges to extinction, and in May, 1861, the R. W. G. Lodge reported a membership of only 65,000, with no returns from the South. The period of the War was one of discouragement for all temperance associations; yet, while the struggle hampered, it did not entirely stay the progress of Good Templary. Most of the lodge-rooms were kept open, the work being carried on in many places entirely by the women. Some 9,000 members served in the Union armies. Lodges were formed in the camps, these being exempted from the payment of the usual "tax" to the Grand Lodges.

Work During the Civil War

R. W. G. Templar Simeon B. Chase, of Pennsylvania, who had been at the head of the Order since 1858, was succeeded in 1863 by Samuel D. Hastings, of Wisconsin, who held office until 1868. Both of these men were leaders of remarkable ability, and exerted a powerful influence in the temperance movement. A new ritual for Subordinate Lodges was adopted by the R. W. G. Lodge in 1864, which has been the basis of that in use ever since. An interesting section of the R. W. G. Templar's report at this time contained a defense of the Order against an attack which had been made upon it. In answer to criticisms of the secret features of the lodge work, he said:

> Ours is purely a temperance organization. . . . Our organizations and our forms and ceremonies are merely means for the accomplishment of a great and important end, and that is, to advance the cause of temperance, to reform the inebriate, and to save the youth from habits of intoxication. This is our great and only aim. We have no interest in our ritual services, solemn initiation, regalia, signs, grips, etc., any further than they can be made instrumental in redeeming our land from the curse of intemperance.

In 1865 reports from the Grand Lodges showed that there were 1,605 Subordinate Lodges in operation, with a total membership of 75,932. Following the close of the War the Order experienced a phenomenal growth, its membership rising by 1868 to 400,000. Michigan was at this time the banner State; but a great regeneration was taking place in New York, and by 1870, the mother State again held first place with 75,000 members. Good Templary was again taking root in the South, and in 1867 R. W. G. Templar Hastings was able to report that the Order had more members in the aggregate, in the former slave States, than it had in the most prosperous days of its existence previous to the Rebellion.

Rapid Growth after the Civil War

One of the most important events in the history of the Order was the introduction of Good Templary into the Eastern Hemisphere. JOSEPH MALINS, a Philadelphia Good Templar, and an Englishman by birth, took the first step in this direction in 1868. Desirous of returning to his native country at this time, he requested authority to organize English lodges, and, being duly commissioned, he instituted the first lodge, called "Columbia, No. 1," in Birmingham Sept. 8, 1868. The next year Thomas Roberts, also of Pennsylvania, was appointed to labor as Lecturer and Deputy R. W. G. Templar in Scotland. The movement spread rapidly, and Grand Lodges were established in both countries. In October, 1870, the Order was introduced into Ireland by a deputation from Scotland, and Malins, who had become G. W. G. Templar of England, organized Cambria Lodge, No. 1, in Wales April 18, 1871.

Good Templary Reaches the Old World

The question of starting an order for young people of ten to sixteen years of age was first mooted in 1861, but it was not until 1869 that the R. W. G. Lodge officially recognized such an institution. The juvenile organizations were at first called "Cold Water Temples"; later the name was changed to "Juvenile Temples." The first general superintendent of Cold Water Temples was Professor Daniel Wilkins, of Illinois.

In 1872 three lodges for adults had been formed in Australia by John Watson, from Scotland. The first meeting of the R. W. G. Lodge outside of North America was held in London, England, in 1873. It was then reported that six lodges had been formed in the island of Malta by a young woman, M. A. Waller, and one at Invercargill, New Zealand, by the Rev. J. B. Westbrooke, both from England. Two lodges had been instituted in France by Thomas Richardson, of England; one in Portugal by Stephen Judd; two in Cape Colony, South Africa, by John Fox Smith; two in Bermuda, by J. Smith; one in Belgium, by W. E. Matthews; and one at Meerut, East India, by Leonard Hill. All of the persons mentioned were special deputies of Joseph Malins. By 1876 the Order had been planted in Ceylon, the Presidency of Madras (India), British Honduras, British Guiana, the island of St. Christopher, Harbor Island, and Jamaica, Malacca, China, and

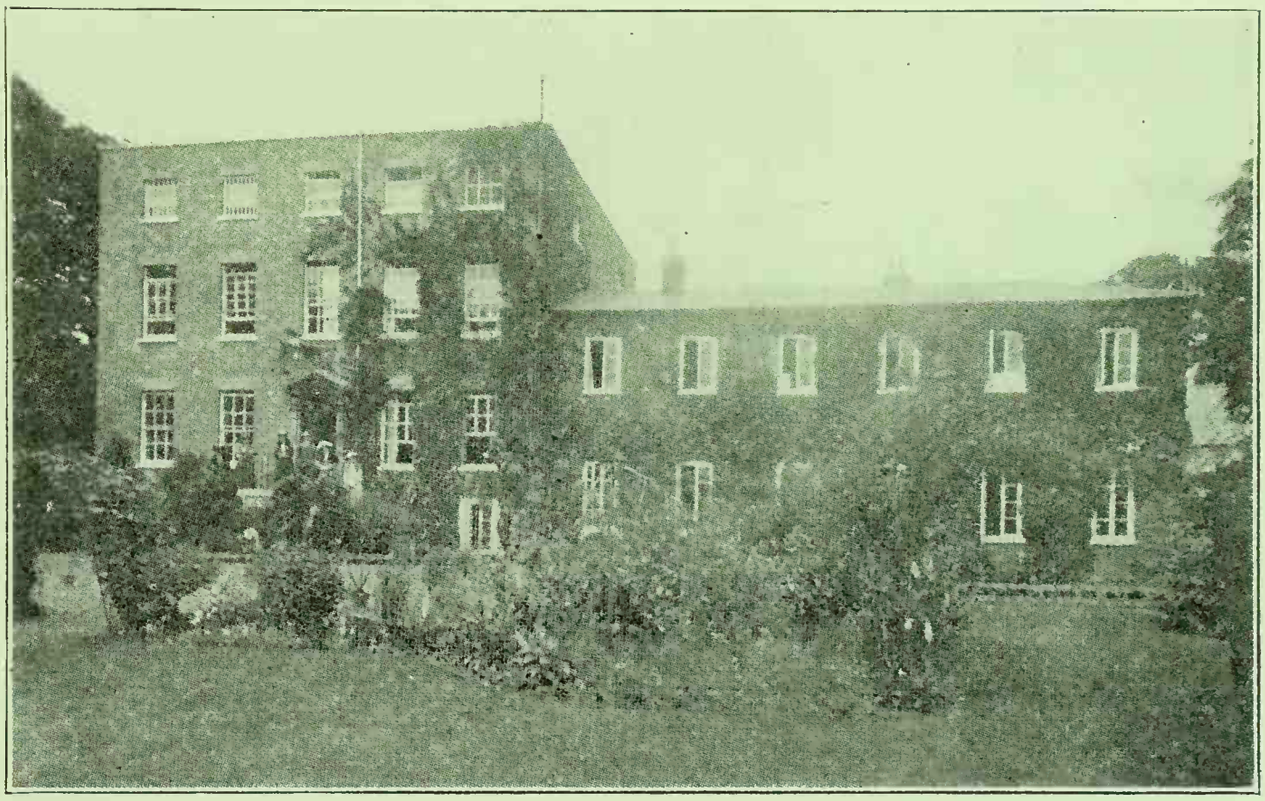
Growth in Foreign Lands

I. O. G. T.

Japan; Natal and Sierra Leone in Africa; the island of St. Helena; the Argentine Republic; and in Trinidad, Grenada, and the Bahamas. The total membership was estimated at 721,000.

Despite the rapid progress which the Order made after the Civil War, it began to face serious difficulties arising out of the negro question. The Southern lodges, while desirous that the benefits of the temperance movement should be extended to the colored race, were strongly opposed to the admission of negroes into white lodges, and sought the establishment of a separate order for them. The Southern Grand Lodges refused charters to colored people, and Subordinate Lodges generally

The Race Question



GOOD TEMPLAR AND TEMPERANCE ORPHANAGE, SUNBURY-ON-THAMES, ENGLAND

(See, also, p. 1339)

blackballed negro candidates for membership. The attitude of the R. W. G. Lodge on this question has been expressed by G. W. Chief Templar Hastings as far back as 1866, in the following words:

> The Order, as an Order, always took the ground that it was open to all colors, and creeds, and nationalities. . . . Persons who wish to organize a Lodge of Good Templars make their wishes known by applying for a charter to the body that has the power to grant such charters; if they reside in the bounds of a Grand Lodge, to the Grand Lodge, if in session; if not in session to the Executive officers of the Grand Lodge; if outside the bounds of a Grand Lodge, in some country where no Grand Lodge exists the application is made to the Right Worthy Grand Lodge, or its Executive officers. The granting of a charter, or the refusing to grant, is a matter entirely at the discretion of the body or officers to whom the application is made. If the application is refused, it is something they have a right to do under the Constitution and laws of the Order, and there is no authority to call them to account for their action. When a charter has been granted and a Lodge regularly organized, the Lodge has a right to say who shall be admitted to membership. Every applicant is subjected to a ballot. This ballot is secret, and no one can know how another votes, unless he voluntarily makes it known. Four ballots against an applicant bar the doors of the Lodge against him. If the four, or more, who vote against an applicant keep their own counsels, nothing can be done about it, and there the matter must end. . . . From this it will be seen that a colored man might be refused admission to the Order, or a charter refused to a Lodge composed of colored men and women, and the Order, as an Order, not be responsible for it ("One Hundred Years of Temperance," p. 482).

But even this stand of the R. W. G. Lodge, and the further declaration in May, 1868, that each Grand Lodge, according to the constitution, "is supreme in all questions of local legislation," proved not entirely satisfactory to the Southerners, whose point of view Scomp explains thus:

> Under the Supreme Constitution there was nothing to prevent a small body of white Templars from organizing a Lodge in any Southern State, and then, having received a charter, to admit negroes should they choose to do so, since the control of the matter of admission of members was under the jurisdiction of the Lodges themselves. Thus it seemed clear to these members that not only was the colored man to be met in the Right Worthy Grand Lodge, but he soon would be encountered in the Southern Grand and Subordinate Lodges themselves, even if no additional laws should be made by the Right Worthy Grand Lodge on the subject. The prospect was one which seemed ominous to Southerners ("King Alcohol in the Realm of King Cotton," p. 601).

Some of the Southern lodges forfeited their charters; and a considerable number of the members joined the UNITED FRIENDS OF TEMPERANCE (established in 1873), which claims to be "the only white man's order." About the same time an order, known as the TRUE REFORMERS, was formed for colored people exclusively. This, however, did not settle the problem of negro membership so far as the I. O. G. T. was concerned; for the R. W. G. Lodge at its session in London (1873) received a petition from ten Subordinate Lodges of colored persons from North Carolina, praying for a Grand Lodge charter. Since the constitution of the R. W. G. Lodge allowed for the organization of but one Grand Lodge

Petition for Colored Grand Lodge

in any State or country, this petition had to be rejected; but at Bloomington, Ill., in 1875, the R. W. G. Lodge opened the way for the blacks to have Subordinate Lodges and Grand Lodges of their own, by adopting an amendment which authorized the granting of charters for one or more Grand Lodges, or for one or more Subordinate Lodges under the immediate jurisdiction of the R. W. G. Lodge.

New difficulties now arose owing to the strong opposition to the amendment of the English G. W. C. Templar, Joseph Malins, the Rev. George Gladstone, and others of the British Grand Lodges who contended for a rigid adherence to the doctrine of race equality, and regarded the establishment of a dual system of lodges as an unjustifiable concession to race prejudice, and a sacrifice of the fundamental principles of the Order. The Americans felt that the dual system was the only practical solution of the problem, if the Order was to maintain its hold in the South. They charged that their opponents' real objection to the amendment lay in the fact that it not only paved the way for the admission of negroes in the Southern States, but also made possible the organization of a second Grand Lodge in any State *or country* where a second one was needed and the R. W. G. Lodge saw fit to charter it. The Grand Lodge of England had grown very large, numbering over 200,000 members, and there had been a movement on the part of some of its members to have it divided. The fact that Malins and other British leaders had vigorously opposed such action lent color to the belief that their hostility to the Bloomington amendment was due somewhat to the fear that it might open the way to a division of their own Grand Lodge.

Disruption of the Order

Notice was given by the British members that they would move to rescind the amendment at the next session of the R. W. G. Lodge. Accordingly such a motion was made at the session held at Louisville, Kentucky, in May, 1876; and, failing to secure the repeal of the amendment, Malins and the other British delegates, joined by representatives from Nova Scotia and Newfoundland, two from Indiana, one from Ohio, and one from Iowa, withdrew from the session, met in another room, and organized another body which they called the "Right Worthy Grand Lodge of the World."

Speaking generally, the bulk of the Good Templars of North America adhered to the R. W. G. Lodge, while in other parts of the world the majority adhered to the R. W. G. Lodge of the World. Each section of the divided Order pushed the organization of its own Subordinate and Grand Lodges wherever it could, and, despite the unfortunate schism, both branches made material progress.

The R. W. G. Lodge

Col. John James Hickman, of Kentucky, who was R. W. G. Templar of the Order at the time of its disruption, remained in office as R. W. G. Templar of the R. W. G. Lodge until 1877, when he was succeeded by Theodore Dwight Kanouse, of Wisconsin. Kanouse had joined the Order in 1865, and had been G. W. C. Templar of Wisconsin. Hickman again served from 1879 to 1881, when the leadership of the Order passed to George B. Katzenstein, of California. Katzenstein for upward of twenty years was G. W. Secretary of the latter State. John B. Finch, of Nebraska, became R. W. G. Templar in 1884.

Finch persistently and successfully exhorted Good Templars throughout the United States to adopt a more aggressive attitude toward the liquor traffic. As convener of a standing committee on literature he was responsible for the issue, in 1881, of a circular which aroused the 4,500 lodges of the United States to more intense efforts against the trade. The circular said:

> The drunkard-makers have strong local, State, and National organizations, the object and purposes of which are to perpetuate the infamous business of selling alcoholic liquors. . . . Our Order, the most numerous and best-disciplined body of temperance workers in the world, is organized to destroy the evils growing out of the drink traffic, and the individual use of alcoholic drinks. Against the local organization it opposes the Subordinate Lodge; against the State Liquor Union the Grand Lodge; and against the American Brewers' Congress and National Distillers' Union the R. W. G. Lodge.
>
> The machinery of our Order has been tried for years and found to be good, and yet as an Order we have come far short of our duty. . . . The stronghold of the drunkard-making system is superstition and ignorance. To destroy the evil and accomplish the work we must educate, *educate,* EDUCATE! . . . We must place the facts and arguments against the drink curse in the hands of the people, thereby urging and enabling them to ascertain the truth on this question. . .

Between 1883 and 1889 upward of $20,000 was spent by the R. W. G. Lodge on mission work—principally in America—and assistance was given to several States in their Constitutional Amendment campaigns.

The R. W. G. Lodge of the World

The Rev. James Yeames became R. W. G. Templar of the R. W. G. Lodge of the World after its separation from the parent body in 1876. He was followed by the Rev. William Ross, of Scotland (1877-79), the Rev. George Gladstone, Scotland (1879-80), Joseph Malins, England (1880-85), and the Rev. William George Lane, Nova Scotia (1885-87). A report in 1887 showed that the R. W. G. Lodge of the World was doing good work in about 80 countries, States, islands, and territories.

Reunion

At Boston in September, 1886, a preliminary conference was held, and in 1887 a reunion of the two Good Templar bodies was effected on the basis of an agreement which covered all of the causes of the separation. The full text of this agreement is given in Turnbull's "History of the Independent Order of Good Templars," pp. 104-106. Both R. W. G. Lodges were called to meet at Saratoga, New York, and the union was consummated at the evening session on May 26, 1887, when the two R. W. G. Lodges met together in the same hall. The grand aggregate membership at this time was 623,054. John B. Finch, who had done so much to accomplish the union was elected R. W. G. Templar. His term of office was terminated by his sudden death on Oct. 3, 1887, and, according to the Good Templar law of succession, his work was carried on for the remainder of the term by the R. W. G. Counselor, William W. Turnbull, of Scotland. Turnbull was elected to continue in office at the triennial session at Chicago in 1889, and at the expiration of his term, in 1891, at the session held at Edinburgh, Scotland, he was succeeded by Dr. Oronhyatekha, of Canada. Dr. Oronhyatekha, who was a full-blooded Mohawk Indian, had been a member of the Order for upward of thirty years, and had been G. W. C. Templar of Canada.

In 1893, at the Des Moines convention, the name of the Right Worthy Grand Lodge was altered to "International Supreme Lodge," the title by which it has since been known. The position of the Order with regard to the liquor traffic was stated at this time in unmistakable terms.

A similar declaration was made at the Boston session of the I. S. L. in 1895. Dr. DELOS H. MANN, of New York served as R. W. G. Templar from 1893 to 1897.

The Zurich Convention

In the latter year the thirty-eighth session of the International Supreme Lodge was held for the first time on the European Continent, at Zurich, Switzerland. A meeting in Central Europe was made possible through the labors of Miss CHARLOTTE A. GRAY, a devoted Good Templar who, under the direction of Joseph Malins (R. W. G. Counselor, and Superintendent of Missions in the Eastern Hemisphere), for years traveled over the Continent and carried on mission work in behalf of the Order. A special committee at Zurich reported that "too much praise cannot be given to Sister Gray for her arduous and abundant labors all over Central Europe. She has done mission work in Switzerland twice, Belgium, France, Germany, and Holland." Joseph Malins was elected R. W. G. Templar at this session, and was re-elected at each convention up to 1905. Mr. (later Alderman) Malins, who at the time of writing (1925) holds the rank of Patriarch Templar, has served the Order for well over half a century, and has long been recognized as a leading light not only of Good Templary, but of temperance reform generally. To him, more than to any other single person, is due the credit for the remarkable expansion of the Order throughout the Eastern Hemisphere.

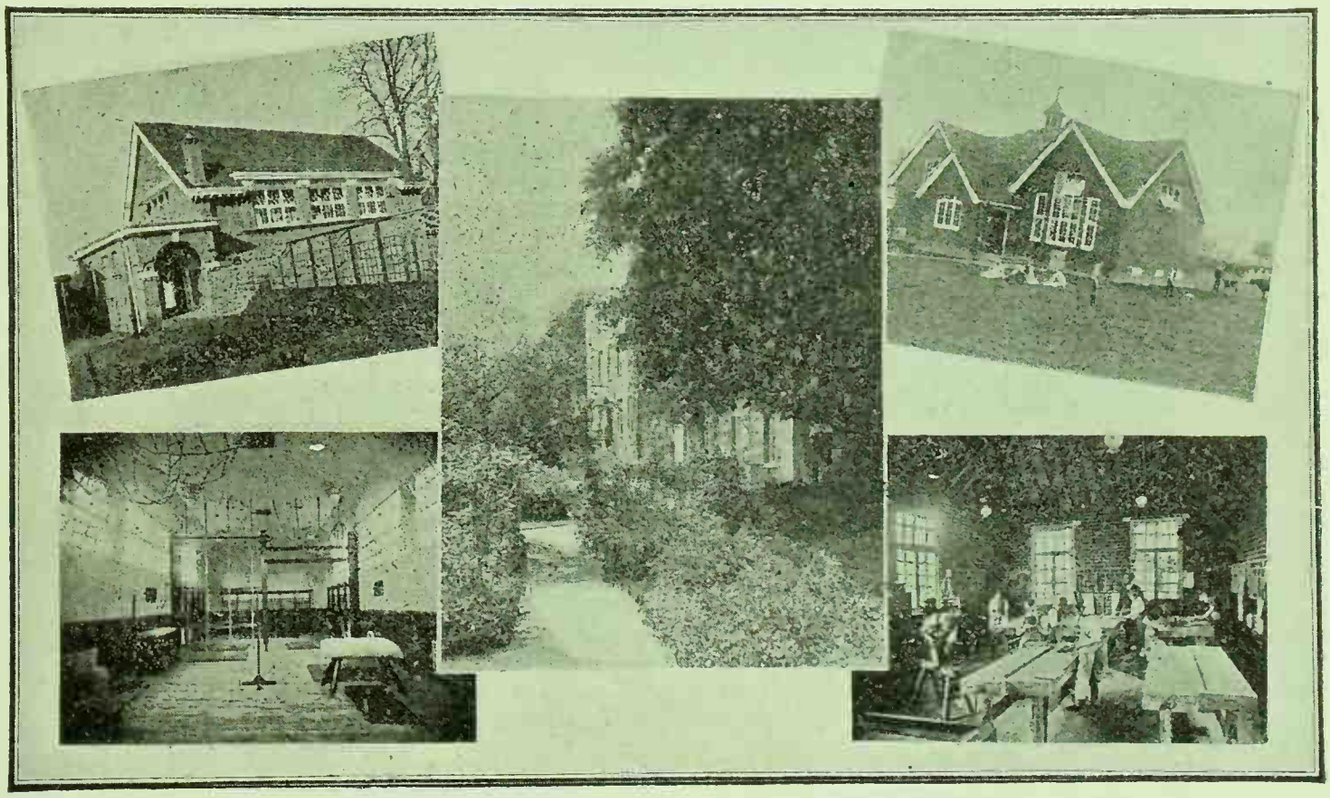
I. O. G. T.

In 1899, at Toronto, Canada, the International Conventions, which had been annual from 1855 to 1887, then biennial to 1899, were made triennial thereafter.

At the Stockholm session, in 1902, held in the Swedish Parliament House, the historic title "Independent Order of Good Templars," after a half-century of service, was changed to "International Order of Good Templars." At this same session a deputation of Good Templars was received by King Oscar II. It consisted of Peter G. Aarseth (Denmark), Hermann A. Blume (Germany), the Rev. S. J. Chowrryappah (India), Chief W. Z. Coker (Gold Coast), Miss Jessie Forsyth (United States), Prof. L. O. Jensen (Norway), and Ald. Joseph Malins, J.P. (England). Sessions followed at Belfast, Ireland, 1905; Washington, D. C., 1908; Hamburg, Germany, 1911; Christiania, Norway, 1914; Copenhagen, Denmark, 1920; London, England, 1923. The 1917 session, fixed for Minneapolis, U. S. A., was canceled by reason of the World War (1914-18). The next session of the International Supreme Lodge will be held in America in 1927.

Change of Title (1902)

With the spread of Good Templary in Central Europe differences regarding the use of religious references in the ritual work began to cause dissension within the Order and, after various futile attempts at compromise, the Grand Lodge of Switzerland led in a movement by which a few thousand Continental members withdrew in 1906 and formed a new body called the "Neutral Independent Order of Good Templars (see ORDRE INDÉPENDANT NEUTRE DES BONS TEMPLIERS). The two orders operated independently until 1923 when, at the Forty-sixth Session of the International Supreme Lodge of the I. O. G. T., held at London, a



GOOD TEMPLAR AND TEMPERANCE ORPHANAGE (CENTER VIEW), GYMNASIUM (LEFT), SCHOOL AND WORKSHOP (RIGHT)

I. O. G. T.

reunion was happily consummated. At this convention the following platform was adopted:

1.—Pledged personal abstinence from the use of intoxicating liquors as a beverage.

2.—Earnest efforts to protect, save, and reclaim others from the drink evil, by pledged abstinence and helpful fraternal association.

3.—Persistent education to create and sustain a sound public opinion upon the subject by the active dissemination of the truth through every agency of publicity at command.

4.—Advancement and support of legislation to suppress the liquor traffic, within local, state, and national limits, which shall tend toward the accomplishment of the ultimate purpose of absolute prohibition of the manufacture, importation, sale or any form of traffic in intoxicating liquors for beverage purposes, such prohibition to be secured by the will of the people expressed in their national constitutions and due forms of law, with adequate penalties for violation.

Platform of 1923

5.—The selection of faithful administrators to secure efficient law enforcement.

6.—Cultivation of the ideal of the world-wide brotherhood of man, regardless of race, colour or creed, with expanding effort to uplift and educate the members to social needs and obligations, while ever persisting in the determination to save individuals, communities, states and nations from the intoxicating liquor, the great destroyer of life and happiness, until our success is complete and universal.

To Edvard Wavrinsky, International Chief Templar of the I. O. G. T. from 1905 to 1920, the reunion of the "Neutral" division of Good Templars with the parent Order was especially gratifying. He had long labored earnestly to effect a bond between the two organizations, and it seemed providential that his desire should be fulfilled a short time before his death, which occurred on Jan. 6, 1924. Wavrinsky had been succeeded as I. C. Templar in 1920 by Lars O. Jensen, of Bergen, Norway, and Jensen was reelected three years later (1923).

As indicated in the preceding review, the "Independent" Order of Good Templars developed a membership of more than half a million within the United States and Canada during the first twenty years of its history. It established its local lodges in practically every community and its Grand Lodges in almost every American State and Canadian province. Its principles of "total abstinence for the individual—Prohibition for the State and nation" and its platform declaration of "no license, in any form or under any circumstances, for the sale of intoxicating liquors for beverage purposes," gave foundation to the temperance reform in the decade preceding the Civil War and have been the basis of all subsequent progress. In 1869 the Prohibition party was organized as the direct result of committee action initiated in the International (then "Right Worthy Grand") Lodge of American Good Templary. Also, in 1873, the organization of the Woman's Christian Temperance Union was inspired and accomplished largely by the devoted efforts of women who had gained experience and leadership in Good Templar work. This is most notably demonstrated in the career of Mrs. Martha McClellan Brown, who in the years immediately following the Civil War, as writer, lecturer, and as Grand Chief Templar of the Grand Lodge of Ohio when its membership exceeded 25,000 in that State, was among the foremost figures of Good Templary. History must credit Mrs. Brown and Good Templary for the first definite suggestion and plan which led to the organization of the W. C. T. U.; and her experienced efforts with those of many other devoted women, most of them Good Templars, laid the foundation for its wonderful accomplishments. Twenty years later the Anti-Saloon League of America was established for special work along the strategic lines which within twenty-five years of concentrated effort led to National Prohibition. Its organization roster from the outset was composed largely of those who had developed and demonstrated qualities of work and leadership in the training-school of Good Templary.

I. O. G. T. Trains Temperance Leaders

During its first twenty years' history the Good Templar Order, limited to North America, and having its reform efforts confined almost exclusively to this field, expanded and flourished up to a maximum of 600,000 active American members in 1873. From that time on, due mainly to the gradual and increasing division of the American field with other progressive forms of temperance effort, the rolls of Good Templar lodges and membership steadily receded. However, the extension of the Order to the British Isles and the British colonies in Australia, South Africa, and India (1868-73), followed (1878) by its introduction and rapid spread in the Scandinavian countries, and later in Germany and Central Europe, more than offset the recession of American membership, and the world total remains at about 600,000.

This development of the American *Independent* Order of Good Templars into the truly *International* Order was fully accomplished in the thirty-year period 1872-1902. It required many adjustments and changes to meet the new conditions which were encountered; but, through all, the fundamental principles and mission of the Order have never been modified. Governed for the first twenty years by a "Right Worthy Grand Lodge of North America," with annual sessions which were great American conventions, the Good Templars then developed the "International Supreme Lodge," a smaller but thoroughly representative body in which all of the continents and most of the nations had a place. The annual conventions, all held in America, gradually gave way to biennial sessions alternately crossing the Atlantic; then to triennial meetings rotating between America, the British Isles, and the European continent. The Right Worthy Grand Templars, all chosen from the United States and Canada from 1855 to 1897, have been succeeded by International Chief Templars, for eight years from England and for sixteen years from Sweden and Norway. The International Executive Committee, at the sessions following 1872, gradually changed its complexion from all-American to a body of nine executive officers of whom only one was an American. An exclusively English-speaking order up to 1878, in the years that followed it included members of a dozen other tongues; and the number of members using the Scandinavian languages now exceeds that of those speaking English.

International Development

This gradual but finally complete transition of an order, originally American, into a great international fraternity led to the organization in 1905, by authority of the International Supreme Lodge, of a Union or "National Grand Lodge of the United States of America," and also a "National Grand Lodge of Canada," each uniting in its national jurisdiction the various State and provincial Grand Lodges. These latter are not

abolished, but their efforts are combined in the "National" body which meets biennially. The American National Grand Lodge has actively represented and advanced the cause of temperance reform in the United States, especially by combining with other Prohibition organizations in concentrated legislative efforts at the national capital. Organized at Chicago in 1905, the National Grand Lodge has had as National Chief Templars: GEORGE FLETCHER COTTERILL, Seattle, Wash., 1905-13; BEN D. WRIGHT, Lockport, N. Y., 1913-20; Dr. C. A. Carlson, Youngstown, O., 1920-22; EDWIN COURTLAND DINWIDDIE, D.D., Washington, D. C., 1922-.

During all but the first two years the National Secretary has been WILLARD OTIS WYLIE, Beverly, Mass., and throughout the entire period of the organization its National Electoral Superintendent has been Dr. Edwin C. Dinwiddie, with headquarters at the national capital. The *New York Templar*, a monthly magazine published at Delhi, N. Y., is the official journal of Good Templary in the United States.

The Order, in cooperation with the Independent Order of Rechabites and the Sons of Temperance, supports an orphanage at Sunbury-on-Thames, Middlesex.

The English Good Templars, having many comrades aboard fishing-boats and merchant-vessels, and feeling a strong sympathy for the Lifeboat Service, subscribed £680 ($3,400) for a lifeboat, boat-house, and boat-carriage, all of which they presented to the Royal National Lifeboat Institution, the life-boat being named "Good Templar."

(Since the foregoing was written the Order has sustained an irreparable loss in the death of JOSEPH MALINS.)

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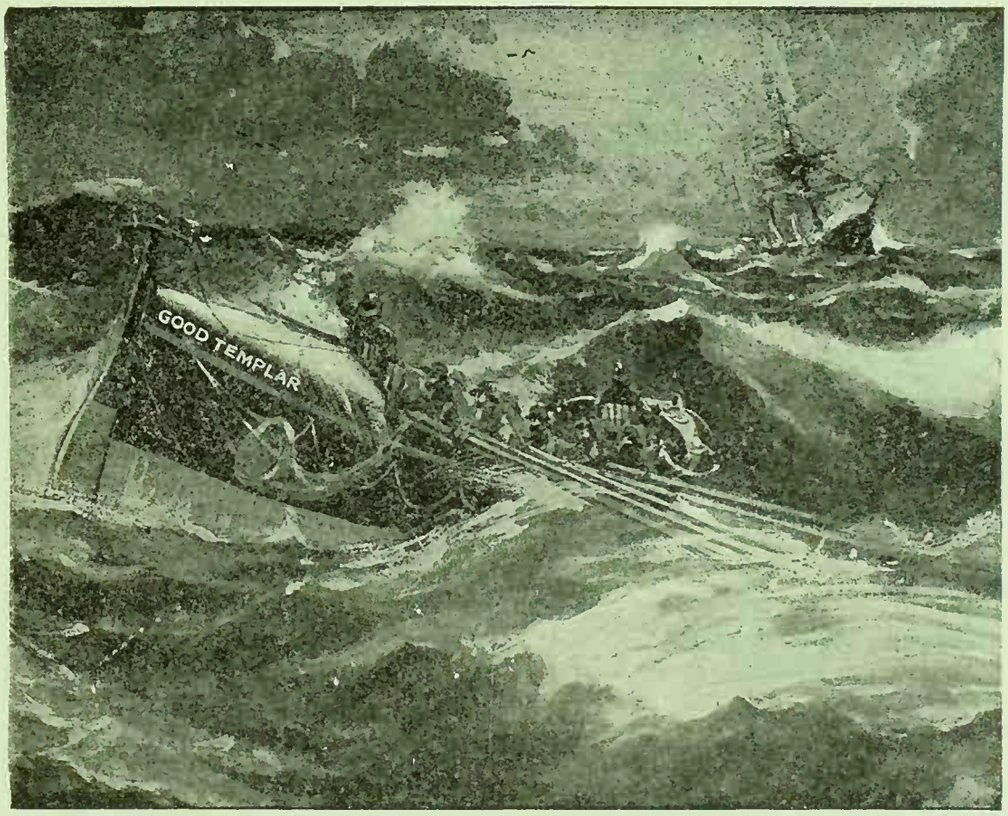
INTERNATIONAL PROHIBITION CONFEDERATION. An organization founded as the result of a conference at Memorial Hall, London, in January, 1908, called by Edward Page Gaston, with the cooperation of Guy Hayler, Charles Pinhorn, Isaac K. Funk, the Rev. William Durban, and others. The stated object of the Confederation is: "To abolish the harmful traffic in all intoxicants throughout the world. The aim is to link up the many agencies of work in each country and to disseminate responsible data regarding the world-wide advance of Prohibition. It equally aims at the suppression of all alcoholic beverages, opium, hashish, or whatever may be the form of intoxication peculiar to any country.



THE LIFE-BOAT "GOOD TEMPLAR" SAVING THE CREW OF THE GERMAN STEAMSHIP "ALTONA"

Literature on the practical operations of Prohibition has been issued through the Confederation in many languages.

The operations of the Confederation include a biennial international conference, called for the same time and place as the sessions of the International Congress on Alcoholism. These conferences have been held at the Imperial Institute, London, England, in 1909; at Scheveningen (The Hague), Holland, in 1911; and at Milan, Italy, in 1913. Their continuance was interrupted by the World War (1914-18).

The distinguishing feature of the Confederation's activities was the adoption, at The Hague, Sept. 11-16, 1911, of the following memorial-peti-

tion, which was transmitted with Prohibition literature to every sovereign throughout the world:

WHEREAS, In the opinion of this Conference, the revenue derived by governments licensing the manufacture of, and traffic in, alcoholic liquors, opium, and other intoxicants, equals but a fraction of the financial waste and loss directly resulting therefrom; and

WHEREAS, In the opinion of eminent jurists, physicians, scientists and other observers; opinions confirmed by official reports and statistics, and concurred in by this Conference, the consumption of such intoxicants is a direct cause and the most prolific source of lawlessness, crime, vice, pauperism, insanity and suicide, and resulting in a great loss of life and property; and

WHEREAS, Indulgence in such intoxicants, in addition to inflicting directly and indirectly upon the community an almost incalculable financial loss, constantly resulting in the degradation and destruction of the individual, the disintegration of the family, the demoralisation of society, and the weakening of the State; and

WHEREAS, In far-reaching and continuously disastrous effects, no other interest and custom existing among civilised nations is productive of so much human suffering and so retards progress and prosperity; and

WHEREAS, In our opinion the appalling and increasing evils resulting from the habitual use of intoxicants are such as, in the interests of humanity and good government and the safety of the state, imperatively demand Governmental consideration and action; therefore be it

Resolved, That this Conference hereby most respectfully but urgently requests the properly constituted authorities in every nation throughout the world to make prompt and thorough investigation by competent specialists as to the economic and ethical effects resulting from the use of alcoholic and other intoxicants, including fermented, distilled, and malt liquors, opium, et cetera; and it also respectfully requests that during such investigation public evidence be taken, and that, when the collective reports giving the results of such investigations be made, they be fully made public; and if the ascertained facts be such as to warrant the expressed opinions of this Conference, that prompt and effective measures be adopted for the suppression of the manufacture, importation, exportation, and sale for improper uses of all intoxicants throughout all the nations of the World; and that in addition to the action of individual governments, an International Conference be officially called for, giving universal effect to this International Prohibitory Movement.

The following letter, signed by the president, treasurer, and honorary secretary of the Confederation, accompanied the memorial petition:

We pray that Your Majesty may graciously deign to bestow attention upon the Memorial-Petition which we beg to attach to this letter. We are assured that, in your desire to serve the best welfare of your subjects, the destroying power of intoxicants throughout the world will receive your Government's most careful and sympathetic consideration.

As the legal Prohibition of the harmful traffic in intoxicants is receiving careful attention on the part of various Sovereigns, and other Statesmen in many lands, we would pray of Your Majesty that every consideration be given to the great remedial principles which are being thus widely and successfully applied, to remove one of the greatest obstacles from the way of the further progress of the human race.

We would furthermore express the hope that the literature which we are venturing to send Your Majesty may be found worthy of preservation in the archives of your Government.

We should feel highly honored at receiving any expression with which Your Majesty might deign to honour our Confederation. We assure you of the highest appreciation in which we shall hold whatever you may find it possible to recommend in this reform movement.

The officers of the International Prohibition Confederation in 1918 were: President, Guy Hayler, Courtfield, South Norwood Park, London, England; honorary treasurer Rev. Charles Scanlon, LL.D., Columbia Bank Building, Pittsburgh, Pa.; honorary secretary, Edward Page Gaston, F.R.G.S., 222 Madison Avenue, New York, and 16 Regent Street, London, S.W.

At a conference held in London in 1919 it was decided to change the name of the Confederation to WORLD PROHIBITION FEDERATION.

INTERNATIONAL REFORM BUREAU. See INTERNATIONAL REFORM FEDERATION, INC.

INTERNATIONAL REFORM FEDERATION, INC. An organization founded in Washington, D. C. in 1895 as the "Reform Bureau." Its founder was Dr. WILBUR F. CRAFTS. The establishment of the society followed the delivery of a course of lectures by him at Princeton Theological Seminary in that year. These lectures dealt with the whole social field of religion, and served to show the need of reenforcing existing reform movements and at the same time launching out into other lines of endeavor. In 1896 the Bureau was incorporated, with headquarters at 206 Pennsylvania Ave. S. E., Washington. In 1902 the name of the organization was changed to "International Reform Bureau"; in 1923 this title was changed to "World Prohibition and Reform Federation"; and in 1924 the present name "International Reform Federation, Inc." was adopted. Through all these changes of names the aims of the organization have remained nearly the same.

The purposes of the Federation are civic education, good government, exposure of promoted vices, and faithful administration of the law. It has secured the passage of eighteen acts of Congress; it has maintained an office for twelve years in China, in order to oppose the opium traffic; and it has instigated more than 2,700 criminal prosecutions, with convictions and the confiscation of liquor, drugs, gambling devices, and obscene prints amounting to more than $200,000. The Federation has issued about 35 books, besides hundreds of pamphlets and folders relating to various reform issues.

The Bureau is supported by voluntary contributions. It is undenominational and non-partizan.

Among the laws passed by the United States Congress since 1895 the Bureau has drafted the following: Bowersock Act, prohibiting liquor-selling at immigrant stations; the original Gallinger Amendment, forbidding liquor-selling in old soldiers' homes; and the Gillet-Lodge Act, forbidding American traders to sell liquor on Pacific Islands having no civilized government.

The Bureau has been equally effective in the passing of measures which bar the sale of opium, both at home and abroad. The officers of the organization have frequently received public recognition. Dr. Crafts was chairman of the official delegates of the United States Government to the Twelfth International Congress on Alcoholism, held in London in 1909. He was a member of the Commission of Thirteen, appointed by a national temperance conference to frame the Interstate Liquor Law, and a member, also, of the Commission of Nineteen, similarly appointed to frame the National Constitutional Amendment. The organization's Oriental secretary, the Rev. E. W. Thwing, of Peking, has been recognized, by leading Chinese, American officials, and missionaries, as field-marshal of the successful opium prohibition movement in China.

The reform program of the Federation is drawn up annually by a body of directors, most of whom are active leaders in other reform bodies. The approximate number of members is 18,000. The present president is the Rev. Robert Watson, D.D., of Boston, Mass., and the secretary is the Rev. George S. Duncan, of Washington, D. C. Virgil G. Hinshaw is superintendent, and Henry N. Prin-

gle is assistant superintendent of the Federation. The official publication issued by the Federation is *Twentieth Century Progress* (formerly, for more than twenty years, *20th Century Quarterly*).

INTERNATIONAL TEACHERS' FEDERATION AGAINST ALCOHOLISM. An organization founded Aug. 24, 1923, in Copenhagen, Denmark, on the occasion of the Seventeenth International Congress Against Alcoholism. The founders numbered 24, representing ten countries. The French name of the Federation is *Fédération Internationale d'Instituteurs contre l'Alcoolisme*; the German, *Internationaler Lehrerverband gegen den Alkoholismus*. The Federation aims to promote the relationship between abstaining teachers and their several societies. It will assist all organizations working for temperance edueation, and will endeavor to introduce the compulsory teaching of hygiene into the schools of all countries, as well as to establish conneetions with the young peoples' movements in every country. The following officers were appointed: Dr. R. Streeker, Eisenbach, president; Franziskus Hähnel, Hoheneiehen-Wellingsbüttel, near Hamburg, secretary; Miss Wilhelmine Lohmann, Bielefeld, treasurer. Other directors eleeted were Mr. Suamela, rector, Helsingsfors, Finland; Robert Johansson, superintendent of publie sehools, Jönköping, Sweden; Mr. Egebaek, Hadersley (German, Hadersleben), Denmark, sehoolmaster; Dr. Piasecki, Poznan (Posen) Poland, professor; Frieda Feichtinger, Vienna, Austria. The first-named three were elected as Germany was appointed to be the seat of the executive until the next international congress. Honorary presidents of the Federation were chosen as follows: Mme. Alli Trygg-Helenius, Helsingfors, Finland; Miss Cora Frances Stoddard, B.A., Boston, Mass., U. S. A. The headquarters of the Federation will be located in turn in the different eountries affiliated. At the time of writing (1925) the headquarters are at Hoheneiehen-Wellingsbüttel, near Hamburg. The official organ is the *Scientific Temperance Journal* (Boston, U. S. A.).

INTERNATIONAL TEMPERANCE BUREAU. See INTERNATIONAL BUREAU AGAINST ALCOHOLISM.

INTERNATIONAL TEMPERANCE CIRCLE. An English organization which was founded in 1897 and which may be described as an offshoot of the British Temperance League in Yorkshire.

There had been a desire for some means whereby the older members of the Band of Hope might be kept in membership with the temperance cause, and it was proposed to the British Temperance League by Mr. G. W. Sharman of Sheffield that a "circle" should be formed on lines similar to the National Bible Reading Assoeiation. The young people eonnected with the Circle were furnished with temperance literature, and the Circle was used as a means for furthering a pledge-signing eampaign. A large number of members were enrolled in the various sections of the Circle, eaeh member of which was required to subseribe one penny (2 cents) per year.

The organization, however, did not have a very long existenee.

INTERNATIONAL TEMPERANCE CONGRESSES. Gatherings of persons from different eountries interested in temperanee. The first of these was held in Antwerp, Belgium, Sept. 11-13, 1885, and was designated **Meeting International D'Anvers contre l'Abus des Boissons Alcooliques** (Antwerp International Meeting Against the Abuse of Alcoholic Beverages). The preface to the published proceedings of the assembly states that on July 28, 1885, a eircular signed by the members of the organizing committee was addressed to all persons in Belgium and abroad who were supposed to be interested in the temperanee question, inviting their presence at the meeting. No fewer than 560, from all parts of the world, aeeepted. Delegates were sent by 25 soeieties, including American (2), English (15), French (1), Duteh (2), Swedish (2), and Swiss (3). The Burgomaster of Antwerp, Im. de Wael, was honorary president. The subjects discussed were: (1) On the applieation of the laws concerning drunkenness, and the results that these laws have produeed in the countries where they have been in foree. (2) On the effects of the application of fiscal measures relating to alcohol, from the point of view of the ravages of aleoholism. (3) On the influenee of various kinds of temperance societies on eriminality, on mortality, and on the consumption of alcohol. (4) Report on the work of coffeehouses in England. (5) Results produced by Inebriate Homes.

The proeeedings were published in French (Brussels and Paris, 1886).

The seeond international meeting was held in Zurich, Switzerland, Sept. 8-11, 1887. On the title-page of the transactions the meeting is designated in German as **II. Internationale Versammlung gegen den Missbrauch geistiger Getränke** (Seeond International Meeting Against the Abuse of Spirituous Drinks), while the Freneh title is **Second Meeting international contre l'Abus des boissons alcooliques** (Second International Meeting Against the Abuse of Alcoholic Beverages). The president of the Committee of organization was Prof. Auguste Forel, who gave the address of welcome. The Permanent Committee consisted of eighteen members, the president being M. Houzeau de Lehaie, member of the Belgian Chamber of Representatives, Mons, and the general seeretary was Dr. Moeller, corresponding member of the Belgian Royal Academy of Medicine, Brussels. The proceedings were published (Zurich, 1888) in German, with a French version of some of the addresses.

III. Internationale Congress gegen den Missbrauch geistiger Getränke (Third International Congress Against the Abuse of Spirituous Drinks). This meeting was held at Christiania, Norway, Sept. 3-5, 1890. The president of the Committee of organization was Dr. L. Dahl. The following telegram was sent from the Congress to His Majesty King Oscar II of Norway and Sweden:

To His Majesty the King:

The third International Congress against the Abuse of Spirituous Drinks, which has just now assembled for the first time, ventures to offer its respectful homage and its thanks for your Majesty's cooperation in its activities and its objects.

The following telegraphie reply was reeeived:

To the President of the Congress:

Give my thanks to the members of the Congress for the telegram received, and express to them my wish that the convening of the Congress may have a good result.

(Signed) OSCAR.

The proceedings were published in German (Christiania, 1891).

The fourth international congress was held at The Hague, Holland, Aug. 15-18, 1893. On the title-page of the proceedings it is designated **4me Congrès international contre l'abus des boissons alcooliques** (Fourth International Congress Against the Abuse of Alcoholic Beverages). The meeting was held under the patronage of Her Majesty the Queen Regent of Holland. The honorary president of the Congress was Minister of the Interior J. P. R. Tak Van Poortvliet, LL.D., and the president of the Executive Committee was Minister of State J. Heemskerk Az. The proceedings were published in French ('S-Gravenhage [The Hague], 1893).

At its session of Aug. 18 the Committee received from Basel in Switzerland an invitation to hold the Fifth Congress there. The invitation was accepted, and a permanent committee, with Minister of State J. Heemskerk Az., as president, was appointed.

V. Internationale Kongress zur Bekämpfung des Missbrauchs Geistiger Getränke (Fifth International Congress for Combating the Abuse of Spirituous Drinks). This was held at Basel, Switzerland, Aug. 20-22, 1895, the president of the organizing committee being Dr. Carl Christoph Burckhardt, President of the Civil Tribunal. The secretary was Hermann Blocher, editor of the *Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten*.

Among the notable papers read at this Congress was one on "The White Ribbon Movement," by Miss Frances E. Willard, of the United States, President of the World's Woman's Christian Temperance Union. The proceedings were published in German (Basel, 1895).

VIe Congrès International contre l'Abus des Boissons Alcooliques (Sixth International Congress Against the Abuse of Alcoholic Beverages). This meeting was held at Brussels from Aug. 30 to Sept. 3, 1897, and was under the patronage of King Leopold II. The honorary president of the Congress was the Count of Flanders, and the honorary vice-president was Minister of Agriculture and Public Works De Bruyn. Senator Jules le Jeune was honorary president, Dr. Th. Belval was president, and Dr. de Vaucleroy was secretary of the Organizing Committee. The session was declared officially open by Minister de Bruyn and Senator le Jeune was unanimously chosen president of the Congress. Official delegates were sent to the Congress by the governments of the following countries: Belgium, Denmark, Congo Free State, France, Greece, Luxembourg, Netherlands, Roumania, Russia, Sweden, Switzerland, and the United States of America. Representatives of scientific and antialcoholic societies from these countries as well as from Australia, Germany, and Great Britain, attended the Congress. The sessions were held in the *salle des fêtes* of the Palace of the Academies, graciously placed at the disposal of the Congress by the Minister of the Interior. Dr. Paul Maurice Legrain, delegate from the French Republic, invited the Congress in the name of his Government, to hold its next meeting in Paris. The invitation was accepted, and Dr. Legrain was requested to form an organizing committee. The proceedings were published in French (Brussels, 1898).

VIIe Congrès International contre l'Abus des Boissons Alcooliques (Seventh International Congress Against the Abuse of Alcoholic Beverages). This Congress was held in Paris April 4-7, 1899. The honorary president was Dr. Theophile Roussel; the president was Dr. Legrain; and the secretary was Dr. F. Boissier. On Friday afternoon, April 5, a reception in honor of the Congress was given by the municipality of Paris. The proceedings were published in French (2 vols., Paris, 1900).

The eighth Congress was held in Vienna, Austria, April 9-14, 1901. It is designated on the title-page of its transactions as **VIII. Internationale Congress gegen den Alkoholismus** (Eighth International Congress Against Alcoholism). The honorary president was Dr. Wilhelm Ritter von Hartel, Imperial Minister of Culture and Instruction. The officers of the Committee of Organization were: President, Imperial Councilor Dr. Max Gruber; secretaries, Dr. Richard Fröhlich and Dr. Rudolf Wlassak. The proceedings were published in German (Leipzig and Vienna, 1902).

IX. Internationale Kongress gegen den Alkoholismus (Ninth International Congress Against Alcoholism). This meeting was held in Bremen, Germany, April 14-19, 1903. The honorary presidents of the Congress were: Secretary of the Interior Count von Posadowsky-Wehner, of Berlin; and Dr. Pauli, Burgomaster of Bremen. The president of the Organizing Committee was Dr. A. Delbrück. The proceedings were published in German (Jena, 1904).

Xème Congrès International Contre L'Alcoolisme (Tenth International Congress Against Alcoholism). The tenth Congress was held in Budapest, Hungary, Sept. 11-16, 1905. The honorary presidents were: Dr. De Lukács, Minister of Culture and Public Instruction; Josef von Márkus, Chief Burgomaster of Budapest; and Johann von Halmos, Burgomaster of Budapest. The president was Dr. Chyzer, Ministerial Councilor; and the general secretary was Dr. Philip Stein. The proceedings were published in German (Budapest, 1906).

XI. International Kongress gegen den Alkoholismus (Eleventh International Congress Against Alcoholism). This Congress was held in Stockholm, Sweden, July 28–Aug. 3, 1907. The honorary president was Prince Gustav Adolf of Sweden, who delivered the opening address. The officers were: President, Bishop K. H. G. von Schéele; general secretary, Prof. Curt Wallis. Forty vice-presidents, also, were elected. The president of the Organizing Committee was Director E. Beckman; Bishop von Schéele and Mr. Edvard Wavrinsky were vice-presidents; and the secretary was Prof. Curt Wallis. The proceedings were published in German (Stockholm, 1908).

Twelfth International Congress on Alcoholism. This meeting was held in London, England, July 18-24, 1909. The Duke of Connaught and Strathearn, K.G., was honorary president of the Congress, and the acting president was Lord Weardale, P.C. The British Committee consisted of 56 temperance organizations, the chairman being the Very Rev. the Hon. J. W. Leigh, Dean of Hereford; vice-chairman, the Hon. Mrs. Eliot-Yorke; and the conveners, Miss Charlotte A. Gray, and Mr. John Turner Rae. Members of the Congress numbered 1,547, and included 57 representatives appointed by British, foreign, and colonial governments; 275 vice-presidents; 495 foreign and colo-

nial members, personal or representative of societies; and 720 British members and associates. An "official sermon" was preached before the members under the dome of St. Paul's Cathedral on Sunday, July 18, by Canon Alexander, M.A. The principal meetings were held at the Imperial Institute, and the morning sittings in the Kensington Town Hall. At the evening meeting, held in Queen's Hall, on July 21, the Lord Chief Justice spoke on the value of abstinence in the public services. The proceedings were published in English (London, n. d.).

XIII. Internationale Kongress gegen den Alkoholismus (Thirteenth International Congress Against Alcoholism). This Congress was held at The Hague, Netherlands, Sept. 11-16, 1911. The honorary president was Minister of Agriculture A. S. Talma. The president of the Organizing Committee was Jonkheer Ch. Ruijs de Beerenbrouck, and the general secretary was Prof. Th. J. R. Slotemaker de Bruine. Official delegates from the governments of 21 countries attended the Congress. The Very Rev. the Hon. J. W. Leigh, Dean of Hereford, England, president of the Permanent Committee, delivered the address of welcome to the members, of whom 1,150 registered. The proceedings were published in German (Utrecht, 1912).

The **Fourteenth International Congress against Alcoholism** was held at Milan, Italy, Sept. 22-28, 1913. The Executive Committee consisted of 24 members, Senator Dr. Malachia de Christoforis being honorary president; Dr. Angelo Filippetti, president; Dr. Alessandro Schiavi, vice-president; and Dr. Francesco Ferrari, general secretary. The Italian Government extended invitations to the Congress to foreign countries, 30 of which were represented at the meeting. Further, support was given to the Congress by 28 of the provinces, 44 of the larger towns, and 95 societies of Italy. Cardinal Ferrari, Archbishop of Milan, celebrated mass at the Cathedral for the Catholic members of the Congress, and the municipality of Milan held a reception in their honor. The proceedings were published in French ("Compte-rendu du XIV Congrès International contre l'Alcoolisme," Milan, 1921).

The **Fifteenth International Congress against Alcoholism** was held at Washington, D. C., U. S. A., Sept. 21-26, 1920. The honorary president was the Hon. Josephus Daniels, Secretary of the United States Navy; the chairman was the Rev. Edwin C. Dinwiddie, D.D.; and the secretary was Dr. Ernest H. Cherrington. The proceedings were published in English (Washington, D. C. and Westerville, O., 1921).

XVIe Congrès International contre L'Alcoolisme (Sixteenth International Congress Against Alcoholism). This was held at Lausanne Aug. 22-27, 1921. The honorary president was Ed. Schulthess, President of Switzerland; the president of the Organizing Committee was Dr. R. Hercod; and the secretary was J. Odermatt. The proceedings were published in French (Lausanne, 1922).

The **Seventeenth International Congress against Alcoholism** was held at Copenhagen, Denmark, Aug. 19-24, 1923. The honorary president of the Organizing Committee was Minister of the Interior D. Kragh; and Mr. C. C. Heilesen, Member of the *Folketing*, was president of the Reception Committee. The latter delivered the address of welcome to the delegates, at a fête held in the Oddfellows' Palace on Sunday evening, Aug. 19. The proceedings of the Congress were published in French ("Compte-rendu du XVIIe Congrès International contre l'Alcoolisme, Copenhagen 19-24 Août, 1923," Copenhagen, 1924).

The members of the Permanent Committee of the International Congresses Against Alcoholism are:

Ariëns, Mgr. Alphons, Maarsen, The Netherlands
Aoki, Shozo, Tokyo, Japan
Bergman, Prof. Johan, Stockholm, Sweden
Björkman, Senator Alexis, Stockholm, Sweden
Cannon, Bishop James, Jr., Washington, D. C., U. S. A.
Carter, Rev. Henry, London, England
Cherrington, Dr. Ernest Hurst, Westerville, Ohio, U. S. A.
Dalhoff, Rev. Nicolai C., Copenhagen, Denmark
Daulte, Rev. Henri, Lausanne, Switzerland
Delhrück, Prof. Anton, Ellen, Germany
Dinwiddie, Rev. Dr. Edwin C., Washington, D. C., U. S. A.
Doczi, Dr. Emerich, Budapest, Hungary
Ernits, Villem, Tartu (Dorpat), Esthonia
Ferrari, Dr. A., Milan, Italy
Filippetti, Dr. Angelo, Milan, Italy
Forel, Dr. Auguste, Yvorne, Switzerland
Fröhlich, Dr. Richard, Vienna-Neustadt, Austria
Goehel, Ernst, Copenhagen, Denmark
Gonser, Prof. Immanuel, Berlin-Dahlem, Germany
Gordon, Miss Anna A., Evanston, Ill., U. S. A.
Hähnel, Franziskus, Hoheneichen-Wellingshüttel, Germany
Heilesen, Christian C., Copenhagen, Denmark
Hercod, Dr. Robert, Lausanne, Switzerland
Hermann, Rev. J., Lucerne, Switzerland
Holitscher, Dr. Arnold, Komotau, Czechoslovakia
Jensen, Lars O., Bergen, Norway
Kempels, Gustav, Riga, Latvia
Legrain, Dr. Paul Maurice, Paris, France
Ley, Prof. August, Uccle-Brussels, Belgium
Liakka, Hon. Nils, Helsingfors, Finland
Martin, Rev. Ch., Geneva, Switzerland
Munro, Alexander, Leith, Scotland
Neild, Theodore, Leominster, Herefordshire, England
Neytcheff, Dr. Kharalampi, Sofia, Bulgaria
O'Callaghan, Rev. Peter, Oakland, New Jersey, U. S. A.
Popovitch, Dr. Milosh, Belgrade, Serbia
Prazak, Vladimir, Vienna, Austria
Rae, John Turner, London, England
Riémain, Frédéric, Paris, France
Ruijs de Beerenbrouck, Jonkheer Charles, The Hague, The Netherlands
Scharffenberg, Dr. Johan, Oslo, Norway
Sherwell, Arthur, Upton, Bexley Heath, England
Slack, Miss Agnes, Ripley, Derbyshire, England
Slotemaker de Bruine, Prof. Jan Rudolph, Utrecht, The Netherlands
Spence, Rev. Ben H., Toronto, Canada
Stakauskas, Canon J., Kaunas (Kovno), Lithuania
Stoddard, Miss Cora Frances, Boston, Mass., U. S. A.
Strecker, Dr. Reinhard, Berlin, Germany
Szymanski, J., Warsaw, Poland
Vogt, Dr. Ragnar, Oslo, Norway
Weeks, Dr. Courtenay C., London, England
Weymann, Dr. Konrad, Berlin, Germany
Wheeler, Dr. Wayne B., Washington, D. C., U. S. A.
Wilson, George B., London, England
Willemse, Arie H., The Hague, The Netherlands
Wlassak, Dr. Rudolf, Vienna, Austria

Mr. C. C. Heilesen, M.P., of Copenhagen, is president of the Committee for the period 1923-26, and Dr. Robert Hercod of Lausanne, Switzerland, is permanent secretary.

International Conference for the Study of Alcoholism. A congress held in Paris, France, April 3-5, 1919. It was organized by a committee representing the Anti-Saloon League of America (Bishop James Cannon, Jr., L. B. Musgrove, and Dr. Henry B. Carré), and the call for the gathering was issued by the chairman and general secretary of the Ligue Nationale contre l'Alcoolisme of France. Representatives of the following countries attended: Belgium, Czechoslovakia, Finland, France, Great Britain, Norway, Sweden, Switzerland, and the United States of America.

The following resolutions were adopted by the Conference:

I. That the International Conference for the Study of Alcoholism, held at Paris, April 3, 4, 5, 1919, expresses the wish that the members of the League of Nations will leave to every country the right to determine in all liberty its legislation concerning alcoholic drinks; that they pledge themselves not to use any retaliating measures against another state, even if the legislation against alcoholism adopted by this state would affect the commercial interests of other nations. It is intended that this legislation must apply to all and must be inspired by the will to fight against alcoholism and not by disguised protectionist views; that the members of the League of Nations take the same position in regard to any other dangerous narcotic drugs: opium, ether, cocaine, etc.

II. That this Conference welcomes the declaration, clause 19, in the draft Covenant of the League of Nations to the effect that the liquor traffic should be prohibited in native territories and trusts that the Peace Conference will give effect to that recommendation.

III. That the Conference prays the Peace Conference to consider the creation, under the control of the League of Nations, of an International Bureau charged with the collection and publication of all the facts concerning the question of alcohol.

Copies of these resolutions were forwarded to the President of the Commission on the League of Nations.

First International Convention of the World League Against Alcoholism. This gathering, the first of its kind, was held in the city of Toronto, Canada, Nov. 24-29, 1922. The public meetings were held in Massey Hall, and the conferences at the King Edward Hotel. The Convention was attended by delegates from 66 different countries, and there were in attendance 1,111 registered delegates, every continent being represented. Hundreds of persons from the United States and Canada attended as unregistered visitors.

In cooperation with the World League against Alcoholism the Intercollegiate Prohibition Association offered 40 money prizes for the best essays on "Aspects of the World Movement against Alcoholism." The first prize was won by Frank H. Nelson, of the University of Chicago; the second, by Jogendra N. Sahni, a student from India at the University of Michigan.

At the Convention a number of resolutions were adopted by the League, among which were:

2. Recent action of wine-producing countries in exerting unwarranted economic pressure upon small prohibition countries has again called the special attention of all friends of liberty to the principle of self-determination for all countries. This Convention reaffirms the right of every country to suppress alcoholism within its own borders; indignantly protests against pressure by any country upon any other to break down such self-determination; and urges that insistence upon this fundamental principle should be the object of united effort by all Prohibition countries; and should be definitely embodied in international law.

3. That this Convention urges immediate effective international action against the international illicit traffic in alcoholic liquors which is a menace to the sobriety and the peace of the world.

A dinner was given on the evening of Nov. 2, for the members of the Permanent Committee at the King Edward Hotel, at which Bishop Thomas Nicholson presided. Upon special invitation by Government officials the Convention delegates were received at Government House, Toronto, by Lieutenant-Governor Cockshutt and Mrs. Cockshutt.

International Conference Against Alcoholism (French, *Conference Internationale sur l'Alcoolisme*; German title, *Internationale Konferenz über die Alkoholfrage*, "International Conference on the Alcohol Question"). A meeting held at Geneva, Switzerland, Sept. 1-3, 1925. It was called and organized by the International Bureau Against Alcoholism, Lausanne, Switzerland, a department of the World League Against Alcoholism. Dr. Robert Hercod, director of the Bureau, is also one of the presidents of the World League.

The Conference was opened by Prof. Johan Bergman, Member of the First Chamber of the Swedish Parliament and chairman of the Executive Committee of the International Bureau Against Alcoholism, who, speaking in French, delivered an address of welcome to the delegates. Jonkheer Ruijs de Beerenbrouck, former Prime Minister of the Netherlands, was chosen president of the Conference. Three important questions were set down in the program of the Conference, namely: (1) The alcohol régime in the colonies; (2) smuggling of alcohol; (3) conflicts between alcohol-exporting countries and those which have adopted stringent measures against alcoholism. Committees to discuss and report upon these questions were chosen, the chairmen being: "Colonies," Dr. Aug. Ley, of Brussels, Belgium; "Smuggling," Dr. Slotemaker de Bruine, Utrecht, Netherlands; and "Conflicts," Dr. Filippetti, of Milan, Italy. The vice-presidents were: The Rt. Hon. Leif Jones, P.C., of England; M. Frédéric Riémain, of France; Dr. Weymann, of Berlin, and Prof. Väinö Voionmaa, of Finland.

Excepting Greece, Soviet Russia, Spain, and Turkey, every country of Europe was represented at the Conference, as were also Africa, the United States, and Uruguay. The League of Nations was officially represented by Mr. Huntington Gilchrist, an American; the International Labor Bureau, a creation of the League, was officially represented by Tapia Voionmaa; Jugoslavia, Japan, and Lithuania were officially represented by their respective members of the League of Nations; while Belgium, Finland, France, Germany, Latvia, Norway, Portugal, Roumania, Sweden, and Switzerland were represented by their consuls or officials from their embassies. The International Red Cross Society sent a special representative from Paris, and 23 national temperance societies from as many countries were, also, officially represented.

The three committees mentioned above presented reports on their respective subjects, and, after discussion, the Conference adopted resolutions of which the following is a summary:

1. The Alcohol Régime in the Colonies.—The Conference demands the strict application of the Convention of Saint Germain [Sept. 10, 1919], aiming at the prohibition of all distilled drinks in the African Colonies. It also calls for the provision of drinking-water, the encouragement of wholesome drinks, and the establishment of temperance as a test for the recruiting of officials.

2. Smuggling of Alcohol.—The Conference lays emphasis on the duty of civilized States to prevent, if possible, the violation of the laws of another State. It puts forward suggestions for ensuring by a mutual arrangement between States the effective suppression of contraband.

3. Conflicts Between Alcohol-exporting countries and Those Which Have Adopted Stringent Measures against Alcoholism.—The Conference emphasises the right of every State to pass measures against alcohol without incurring reprisals from another State. By way of compensation, the Conference advises antialcoholic States to encourage the importation of non-alcoholic products derived from the juice of the grape, and urges antialcoholic organisations throughout the world to study with attention the question of the non-alcoholic use of the grape.

The Conference further requested the Council of the League of Nations to inquire into the manner

INTERNATIONAL CONFERENCE AGAINST ALCOHOLISM, GENEVA, SEPT. 1-3, 1925

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in which the League might take up the question of alcohol, as it has done that of opium.

The Conference was in many respects one of the most important ever held in the interests of the temperance reform. At one time nine members of the League of Nations were watching its proceedings.

INTERNATIONAL TEMPLE [Swedish, **INTERNATIONELLA TEMPLET**] **TEMPLARS OF TEMPERANCE.** An organization founded at Helsingborg, Sweden, June 27, 1888, by delegates from the national temples of America, Sweden, and Denmark. For five years from the date of its foundation the American National Temple had served as the supreme chartering body for other national temples, but on the institution of the International Temple it transferred its original jurisdiction to that body. The International Temple was organized to serve as the connecting fraternal link between national temples of various countries, and as the organizing missionary body for instituting local temples in unoccupied jurisdictions. In 1920 the membership was about 40,000, the greater proportion of which consisted of natives of the countries of northern Europe. ADOLPH PETERSON was the first chief of the International Temple, and he held office for twelve years. The present officers are: Chief, Johan Norlén, Sundsvall, Sweden; counselor, A. C. J. Rosenberg, Copenhagen, Denmark; secretary, Erhard Litzen, Stockholm, Sweden; treasurer, J. O. Ohlsson, Stockholm; past chief, Hon. Carl Ekman, Stockholm; deputy, Sam Larsson, Stockholm. Beginning with the number for January-March, 1894, an official organ, the *International Templar Blade* (Swedish, *Templar-Bladet*) was issued. This order of Templars (Swedish, *Templar Orden*) is totally distinct from the Independent Order of Good Templars. See AMERICAN NATIONAL TEMPLE OF TRUE TEMPLARS.

INTERNATIONAL UNION OF ABSTAINING TEACHERS. An association formed in London on July 19, 1909, on the occasion of the Twelfth International Congress Against Alcoholism. The German title of the Union was *Internationaler Verband Abstinenter Lehrer und Lehrerinnen*; the French, *Fédération Internationale des Maîtres Abstinents*. In the calendar of the Congress appears the entry, under date of July 19: "2 P. M., International Union of Abstaining Teachers," but there is no record of the meeting. Mme. Alli Trygg-Helenius, in her address to the Congress on "Temperance Effort in Juvenile Societies Throughout the World," referring to certain possible undertakings, said: "I entrust all this to the International Union of Abstaining Teachers, which was inaugurated here yesterday." In the "Proceedings" of the Thirteenth International Congress, held at The Hague in 1911, Mr. Mats Dalborg, of Stockholm, reported as follows:

> One of the most interesting meetings of the Hague Congress was the second biennial Conference of the Teachers' Union, formed in London in 1909 by Miss Gertrude Streichhan, who, having been married in the meantime, was not present on this occasion. The meeting was held on Wednesday evening, September 12th, under the presidency of Mr. Chas. Wakely. . . .
>
> Written returns showed that in Britain, the Teachers' National Total Abstinence League has 339 members, of whom 12 only are men; The German Union of Abstaining Women Teachers has 170 members; The Swedish Teachers' Abstinence League has 1,709 members, 1,076 being women; the Austrian Union of Abstaining Teachers has 180 members of whom 35 only are women.

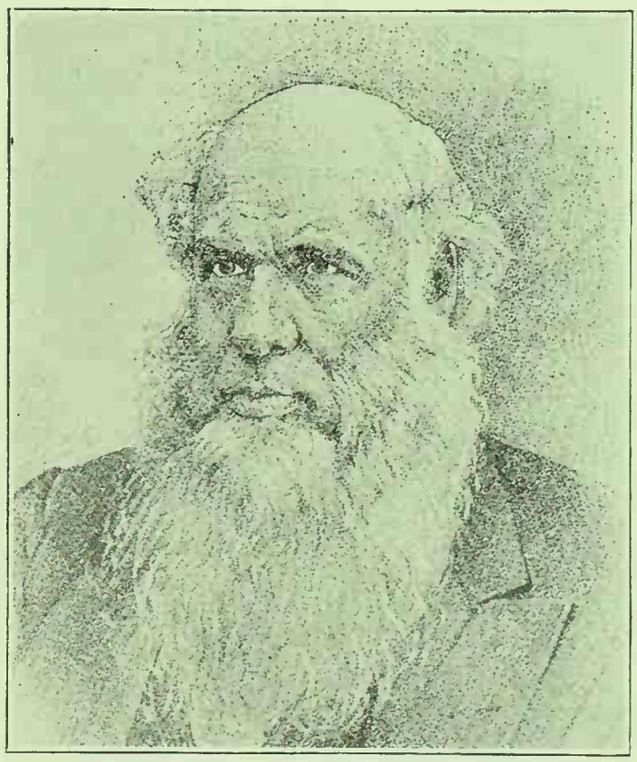
At this meeting, Mr. J. T. Rae, of London, having expressed a desire to be relieved of the secretaryship, Mr. Dalborg accepted the post.

In the "Proceedings" of the Fourteenth Congress, held at Milan in 1913, there is a notice of a meeting of the Union, presided over by Mr. Charles Wakely, of London. Reports of the operations of the Union in various countries were presented, but no details of these reports are given. Fraulein Frieda Feichtinger, of Vienna, was unanimously appointed secretary.

No mention of the Union appears in the "Proceedings" of the Fifteenth Congress, held at Washington, in 1920, nor in the "Proceedings" of the Sixteenth Congress, held at Lausanne in 1921.

INTERNATIONAL UNION OF MEDICAL ABSTAINERS. See INTERNATIONALER VERBAND ABSTINENTER ÄRZTE.

INWARDS, JABEZ. English author and temperance lecturer; born about 1817; died at Dunstable, Bedfordshire, Dec. 21, 1880. He was a Baptist



JABEZ INWARDS

lay preacher and an able lecturer on life insurance, phrenology, and temperance. In 1838 he signed the teetotal pledge and for 42 years was a zealous champion of total-abstinence principles. He also advocated the use of unfermented wine at the Lord's Supper. On Feb. 5, 1840, he was employed as a traveling agent and lecturer by the New British and Foreign Temperance Society, and the record of the work accomplished by him during his first year of service with that organization clearly indicated his devotion to the temperance cause. When, due to lack of funds, the number of paid agents employed by the Society was reduced (1841), Inwards was one of four who were retained. In 1846 he was engaged by the National Temperance Society to lecture on the waste of grain in the manufacture of strong drink, and during the

following year he was one of four agents employed by the Society to operate in and about the city of London. He acted as collecting agent for the organization in 1848, and in the latter half of 1849 was editor of the *Temperance Reformer*, a small monthly periodical. Throughout this period Inwards was writing much for the temperance press of the country. When the "Confessions of a Convert from Teetotalism to Temperance," written by Thomas Smeeton, appeared (1849), Inwards wrote an excellent reply to the work; and in 1850 he published "Essays on Temperance." His "Temperance Reminiscences" appeared in 1854, and in 1861 he published "Food, Famine, Drink, and Death." Others of his temperance works were: "Bible Temperance" (1862); "Mingled Memories in a Novel Form" (1869); and "Memorials of Temperance Workers" (1879).

Inwards was much in demand at temperance gatherings throughout the United Kingdom. In 1871 he inaugurated a series of monthly temperance sermons, which he delivered in the Shoreditch Town Hall, London, and in that same year he held Sunday-evening temperance meetings in the Alhambra Music Hall, London. He visited Ireland on a temperance lecture-tour in 1876, and continued in active temperance work up to the time of his death.

IOWA. A north-central State of the United States; bounded on the north by Minnesota, on the east by Wisconsin and Illinois, on the south by Missouri, and on the west by Nebraska and South Dakota; area 56,147 square miles; population (1920) 2,404,021; capital, Des Moines (pop. 126,468).

Iowa was originally a part of the Louisiana Territory, which came into the possession of the French (1682) as a result of the explorations of Marquette and Joliet (1673) and of Hennepin (1680). In 1762 Louisiana was ceded to Spain, but in 1800 it was returned to France, who sold it to the United States in 1803. The first settlement in Iowa was made by Julian du Buque, a French Canadian, who opened up trading-posts with the Indians in 1788 and, having discovered lead-mines in the region, obtained a tract of land of the Indians in which he worked the mines and established his headquarters on the site of the city which now bears his name. After his death (1810) the Indians refused permission to others to work the mines, and their attitude was for a time upheld by the Federal Government. In face of the Federal prohibition, however, settlers rushed in and established a government by voluntary associations which the National Government later recognized. At the close of Black Hawk's War the Indian lands were ceded to the Federal Government (1832), and the territory of Iowa was formally opened up to white settlers.

Early History

After it became the property of the United States, the Territory of which Iowa formed a part was first combined with Indiana Territory (1804-05) and subsequently with that of Louisiana (1805-12), Missouri (1812-21), the unorganized territory of the United States (1821-34), Michigan (1834-36), and Wisconsin (1836-38), after which it was divided, the eastern portion being named "Iowa" and formed into a State, which was admitted to the Union Dec. 28, 1846.

Liquor legislation in Iowa, as in most of the other States, began with the enactment of regulatory and restrictive laws for the purpose of raising revenue from the traffic. The first Territorial Legislature passed a revenue act requiring grocers who retailed liquors to pay a tax of $100 in incorporated towns, and $50 elsewhere (1838), later providing that liquor licenses should be granted by county commissioners on payment of a fee of $20 to $100 (1839). At this time there was some opposition to the selling of liquor in the territory, Governor Lucas, the first Territorial governor, repeatedly urging the abolition of liquor in his messages to the Legislatures and in 1839 proposing the first local-option law for Iowa. Two years later a proposal was introduced for the prohibition of the sale of liquor by statutory law, but it failed of adoption. Other territorial measures included the provision of a fine of $50 to $100 for selling liquor without license and $5 for selling on Sunday, except for medicine (1843), and the reduction of the former penalty to $30 to $50 (1845).

Summary of Liquor Legislation

The first State Legislature (1846) passed a local-option law providing that the question of license or no-license should be submitted to the voters of each county to determine, and at the elections in 1847 every county but one voted out the saloons. This law was abrogated two years later by a new law placing licensing under the board of supervisors of each county, and as a result saloons again opened up throughout the State. The next Legislature raised the license fee to $50 to $125 and the penalty for selling without license from $50 to $150 (1848).

A prohibitory or "Maine Law" was passed in 1855. This measure excepted sales of five gallons or more of domestic wines and of cider by the maker, when sold to be taken away at one time; provided for the appointment of county agents to sell liquor for medicinal, mechanical, and sacramental purposes; penalized manufacturing by a fine of $100 for the first offense, $200 for the second, and $200 and imprisonment for 90 days for the third. The penalty for selling was $20, $50, and $100 and three to six months imprisonment for first, second, and third offenses respectively. Further, the law declared the building or ground of unlawful sale or manufacture a nuisance, and authorized search, seizure, and forfeiture of liquors. This law was submitted to a vote of the people in April of the same year, when it passed by a majority of 2,910 votes. It remained in force only two years, however, when it was declared unconstitutional by the State Supreme Court.

Prohibition Law Passed

Legislation of 1857 permitted any citizen, except keepers of hotels, saloons, restaurants, groceries, and confectioneries, to buy and sell liquors for medicinal, mechanical, culinary, and sacramental purposes only, on procuring the certificate of twelve other citizens of his district as to his moral character, and on giving bond of $1,000, the person receiving the permit being required to keep an accurate account of his purchases and sales. Purchasers making false statements as to the use for which liquor was required were liable to a fine of $10 for the first offense and $20 and ten to 50 days imprisonment for the second offense (Laws, c. 157).

In the following year a license law with civil-damage provisions was enacted, authorizing county judges to grant licenses on petition of twelve freeholders of the township, to be adopted by any county upon vote after a petition by 100 citizens of such county. This law was also declared unconstitutional because of the submission clauses and because it would not have a uniform operation. The laws of 1858 (c. 143) granted exemption from the prohibitions of the manufacture and sale of beer, cider from apples, or wine from grapes, currants, or other fruits grown in the State. In the same year it was provided that the sale of adulterated or drugged liquors should be penalized by a fine not exceeding $500, or imprisonment for not more than two years.

Sale of Home-made Products Permitted

Persons selling liquor were charged with the expense of the care of the intoxicated person, and were liable in civil damages for any injury caused by intoxication to any one's person, property, or means of support (Laws of 1862, c. 47). The privileges of buying and selling conferred by the law of 1857 were withdrawn in 1862, and permits for the sale of liquor for such excepted purposes were required to specify the house of sale and the term of its continuance, with the same system of accounts for every purchase and sale elaborated; such agent's permit to be subject to forfeiture for unlawful selling. Search warrants might be issued on the information of one credible witness of the county instead of three, as formerly. In 1864 the sale of liquor at fairs was prohibited. The laws of 1868 amended the granting of permits and directed the county judge in issuing the same to consider the wants of the locality and the number of permits previously issued.

In 1870 a local-option law was passed by which the sale of beer, wine, and cider was prohibited, but the Board of Supervisors of each county might determine whether a vote should be taken on the question; and not till such vote was in favor of Prohibition should it be in force. This law was subsequently declared unconstitutional by the Supreme Court. By law of 1872 permits to sell for the excepted purposes were allowed only upon petition of a majority of the legal voters of the township or ward; the bond of the permit-holder was increased to $3,000 and his profits were limited to 33 1/3%; and monthly reports of his sales to the county auditor were required, with a penalty of $100 for violation.

Legislation of 1880 prohibited druggists from selling liquor or its compounds as a beverage, also the selling of liquor on election day. In the same year an amendment to the State Constitution was passed by the Legislature and proposed to be submitted to the people. By a provision in the Constitution, adopted in 1857, an amendment was required to pass two successive legislatures and be ratified by a majority of the voters. The Legislature of 1882 also passed the amendment and the people voted on it on June 27, of that year with the result that it received a majority of 29,974 votes. The Republican party, dominant in Iowa, accepted Prohibition as an article of its political creed, and at this time declared that:

Constitutional Amendment Declared Void

while we extend our earnest sympathy to the people of all countries who are struggling for their rights in opposition to oppressive laws and systems, we also plant ourselves on the side of the homes of our own people in their contest against the saloons; that when the Republican party of Iowa pledged itself in 1879 to give to the people at a special non-partisan election the opportunity to vote on a proposition so to amend the Constitution of the State as to prohibit the manufacture and sale as a beverage of intoxicating liquors, it acted in good faith, and the special election of June 27, 1882, gave evidence of the redemption of the pledge so given; and we now declare that we accept the result of that election, with its majority of 29,974 in favor of the adoption of the amendment so voted on, as the verdict of the people in favor of constitutional and statutory Prohibition, and without making any test of party fealty we recognize the moral and political obligation which requires the enactment of such laws by the next General Assembly as shall provide for the establishment and enforcement of the principle and policy affirmed by the people at said non-partisan election, and to that end the faith of the party is pledged.

The liquor interests contested the amendment on the ground that the words "or to be used," which were in the first amendment, were omitted from the one passed by the second Legislature. The first amendment read:

> No person shall manufacture for sale, or sell, or keep for sale, as a beverage, or to be used, any intoxicating liquor whatever, including ale, wine, and beer.

The amendment adopted by popular vote of the people read:

> No person shall manufacture for sale, or sell, or keep for sale, as a beverage, any intoxicating liquor whatever, including ale, wine and beer.

On this technicality the Supreme Court held that it was not the same amendment that passed both Houses and declared it void. The Legislature was in session when this opinion was given and with the urgent recommendation of Governor Sherman a strong statutory Prohibition law was passed (1884), which has remained in force ever since.

In 1884, 1886, and 1888 laws more and more stringent and elaborate were passed providing for the sale of liquor for pharmaceutical and medicinal purposes, alcohol for specified chemical purposes, and wine for sacramental purposes by permits, to be obtained of the District Court for a period of one year, with renewal annually if it were shown that the law had been complied with during the preceding year. Permits could be revoked by order of the Court on sufficient showing, and complaints could be presented if sworn to by three citizens.

In order to purchase liquor, permit-holders were required to apply to the county auditor for a certificate authorizing such purchase which was then required to be attached to the bill of shipment as authority to the common carrier. After use it had to be returned to the auditor for cancelation and filing. Requests for liquor were required to state the name and residence of both the signer and the person for whose use the liquor was needed, the quantity and kind of liquor, its purposes, etc.

Registered pharmaceutists who were not permit-holders were authorized to obtain certain liquors for use in their business at a net profit of not over 10 per cent. The Commissioners of Pharmacy were authorized to revoke the registration of pharmacists abusing the trust, and 50 per cent of all fines collected by them were to form a fund for future prosecutions. Various penalties for false signatures, misrepresentation, the sale of liquor to minors, illegal possession of liquor, etc. were provided, full particulars of which may be

Pharmaceutists

found in the "Cyclopaedia of Temperance and Prohibition," pp. 295-299.

Every wife, child, parent, guardian, employer, or other person, injured in property, person, or means of support, in consequence of the intoxication of any person was given the right to action for actual and exemplary damages against the person or persons selling liquors and causing such intoxication; and for all fines, costs, and judgments under the liquor law, the real property of the defendant and of the owner, knowingly permitting the business on his property, was made liable (Code, §§ 2418, 2419).

In 1886 a law requiring scientific temperance instruction to be given in the public schools of the State was enacted.

Governor WILLIAM LARRABEE in 1889 wrote strongly in favor of Prohibition.

During the decade that followed the introduction of the Prohibition law it was so flagrantly violated in some parts of the State that it became proverbial that there existed within its borders "The State of Davenport," "The State of Dubuque," etc., not subject to the laws of Iowa. In 1894 the Legislature yielded to the demands of the liquor politicians and enacted the infamous "Mulct Law" or "Martin Law." In theory this law was a form of local option. The Prohibition law was left in full effect, but the Mulct Law provided that if liquor-dealers complied with certain requirements and regulations prescribed in the law, and paid a certain "tax," they could operate saloons. It practically nullified Prohibition, as it authorized communities upon petition of 65 per cent of the voters, or in cities of 5,000 or more population on petition of a majority, and in cities of 2,500 to 5,000 on that of 85 per cent of the voters, to permit saloons to open.

Mulct Law, or Martin Law

In 1907 the Legislature enacted the Five Year Limit Law, requiring all counties and cities to obtain every five years the written consent of a majority of the voters to operate saloons. By means of this measure the temperance forces were able to defeat the renewal of Mulct petitions in fifteen counties and six large cities, thus reducing the number of saloon cities from 227 to 127 and the number of saloons in the State from 1,293 to 731.

Five specific antiliquor measures were passed by the Legislature in 1909: (1) Prohibiting drunken persons, or drinking and carrying intoxicating liquors, on trains in the State; (2) prohibiting others than "qualified electors" from engaging in the sale of liquor; (3) prohibiting firms, persons, corporations, etc., interested in the manufacture of liquors, brewing, distilling, etc., from owning fixtures, buildings, or places for selling liquor; (4) "removal laws" providing for the removal from office of sheriffs, county attorneys, mayors, boards of supervisors, etc., who neglected or failed to do their duty; (5) a more stringent law relating to druggists. In the same year a Prohibition amendment to the State Constitution was introduced in the Legislature and passed the lower House by a vote of 58 to 37, but it was defeated in the Senate. During the year the number of dry counties was increased to 60. Of the 39 remaining counties 12 contained cities with 12 saloons by local consent; two contained two cities, each with saloons by local consent; and 25 others were wholly wet under the provisions of the Mulct Law.

In the following year 55 small cities and small towns abolished the saloon through revocation petitions and through the discovery that the petitions of consent, in many cases, were invalid. Waterloo, a city of 24,000 population, was made dry in this way, and the number of dry counties was increased to 62. As a result of a Supreme Court decision handed down Dec. 18, 1911, the number of saloons was further reduced by 247. The decision was an interpretation of the Moon Law, passed for the purpose of limiting the number of saloons to one in any town having a population of less than 1,000. Legislation during the year included the prohibition of drinking or carrying liquors around a mine; augmentation of the penalty for illegally keeping liquor with intent to sell; fining unlawful selling from $50 to $200 for the first offense and $300 for the second.

During 1911-12 100 cities and towns were made dry and the number of dry counties increased to 76. In the following year the city of Des Moines was made dry by a Supreme Court decision, but the liquor forces secured a stay of execution for a rehearing of the case. During this year President John G. Bowman, of the State University, issued a statement to his students declaring it a violation of University and State law for them to enter saloons or to drink alcoholic liquor; and he asked every one for his own self-respect and honor either to obey the laws or to leave the University.

President Bowman's Appeal

In 1914 the hours of sale in saloons were reduced. During the following year a great improvement took place in the Prohibition situation by the "drying up" of some of the larger cities (Des Moines on Feb. 15; Iowa City on July 1) at the same time that 32 saloons were driven out of Davenport and 32 from Dubuque, leaving a total of about 500 in the State. During the year the Legislature repealed the Mulct Law, thus leaving in force the Prohibition statute of 1884 which became operative Jan. 1, 1916. On this date the remaining saloons went out of business. The Legislature of 1915 also submitted the question of constitutional Prohibition to the people in the election of 1917. Under the Constitution it was necessary for the Legislature of 1917 to ratify the amendment also, which it did by a vote of 45 to 3 in the Senate, and 100 to 5 in the House; and a special election was called for its ratification, to be held on Oct. 15, 1917. At the election on that date, however, it was defeated by a majority of less than 1,000. The Legislature of that year enacted a bone-dry law prohibiting interstate shipments, except to registered pharmacists and doctors, and declaring the place of delivery to be the place of sale. Other measures were enacted in 1917 which prohibited advertising and soliciting for liquors, and also strengthened materially the search-and-seizure law.

State-wide Prohibition Defeated

In 1919 the Federal Prohibition Amendment was introduced in the Iowa Legislature, where it was ratified on Jan. 15, by a vote of 42 to 7 in the Senate and 86 to 13 in the House, making Iowa the thirty-second State to ratify.

Prohibition has proved of great benefit to the people of Iowa, according to the statements of the governor, the mayors of various cities, and other officials. Its results were so marked in Des Moines

GEORGE CRUIKSHANK'S "THE BOTTLE"

PLATE VII.—THE HUSBAND, IN A STATE OF FURIOUS DRUNKENNESS, KILLS HIS WIFE WITH THE INSTRUMENT OF ALL THEIR MISERY

See page 739

GEORGE CRUIKSHANK'S "THE BOTTLE"

PLATE VIII.—THE BOTTLE HAS DONE ITS WORK—IT HAS DESTROYED THE INFANT AND THE MOTHER, THE BOY AND GIRL ARE LEFT DESTITUTE AND THROWN ON THE STREETS, AND THE FATHER IS A HOPELESS MANIAC

See page 739

fifteen months after it had become a law that it was endorsed unanimously by the Chamber of Commerce, many of whose members had previously favored the license system.

Seven new Prohibition bills were enacted by the Legislature, which adjourned in April, 1923, defining the sale of liquor that causes death as manslaughter; declaring illegal the possession of materials to make liquor; extending the search-and-seizure laws to cover these materials; making the driving while intoxicated of motor vehicles an offense subject to a penalty of $1,000 fine or one year in prison; applying a special penalty to the misdemeanor of furnishing liquor to a minor; providing for the confiscation of vehicles used to transport liquor; and defining any person twice convicted of liquor-law violations as "a persistent violator."

The record of the Federal Prohibition Enforcement Department for the fiscal year ending June 30, 1923, showed that in Iowa during the year 866 arrests were made for violations of the Prohibition laws; the seizures included 281 stills, 3,076 gallons of spirits, 1,970 gallons of beer, 1,672 gallons of wine, and 50,856 gallons of mash; 59 automobiles were confiscated; and that the value of property seized and not destroyed amounted to $35,086.

Post-Prohibition Conditions

Since Prohibition went into effect there has been an increase in the illegal sales of whisky through the drug-stores of the State which has caused the Prohibition forces to enter the fight to stop this practise. It was learned that in certain cities, especially Sioux City, Dubuque, and Davenport, the quantity of liquors sold by drug-stores had increased from 50 to 100 per cent in 1923. A bill was introduced in the Legislature of 1924 with the object of prohibiting the issuing of liquor permits to druggists: it did not pass.

During the special codification session of the Legislature, which closed in the summer of 1924, the Prohibition laws of the State were materially strengthened. Those laws which past experience had proved to be weak were corrected by the new code, and Iowa now has a set of liquor laws which meet practically every need of the enforcement situation.

The primary elections of June 2 of that year resulted in two decided victories for the dry forces in the nomination of W. D. Boise, Representative from the Eleventh District, over Mayor Short, of Sioux City, and the defeat of Congressman Harry E. Hull from the Second District. In the November elections, for the first time in the history of the State, Iowa elected a 100-per-cent dry delegation; and, in addition, the drys gained control of the State Legislature.

Temperance Movement

The first temperance society in Iowa was organized in 1838 at Fort Madison, under the name "State Temperance Society." Other organizations for the promotion of temperance followed, all of which were formed on the basis of "moderation." In 1839, however, the State Temperance Society adopted total abstinence, and the other organizations subsequently followed its example. Some of the temperance orders early formed branches in the State, and by 1855 there were lodges of the Sons of Temperance, the Good Templars, and the Templars of Honor and Temperance in operation in Iowa. Later organizations were the Woman's Christian Temperance Union, the State Temperance Alliance, the Anti-Saloon League, Prohibition party, Royal Templars of Temperance, and the Catholic Total Abstinence Union.

The W. C. T. U.

The first organization of temperance women in Iowa was the Woman's Christian Temperance Union, which was formed at Cedar Rapids Nov. 3-4, 1874. Its first officers were: President, Mrs. E. A. Wheeler, of Cedar Rapids; recording secretary, Mrs. M. R. Allen, of Maquoketa; corresponding secretary, Mrs. J. E. Foster, of Clinton; and treasurer, Mrs. H. H. Smith, of Davenport. Various presidents followed, serving for short terms, until the election of Mrs. Marion H. Dunham, who served for sixteen years.

In 1882, when a constitutional amendment was voted on in the State (afterward declared unconstitutional by a technicality), Mrs. L. D. Carhart was president of the Union, which was the real factor in securing the enactment of the amendment. Mrs. Ida B. Wise Smith was elected president in 1913, having previously served for eleven years as corresponding secretary. Under Mrs. Smith's leadership the Union has taken an active part in securing the Prohibition victories in the State and in the creation of public sentiment that brought about the enactment of the Eighteenth Amendment. Its activities have included: The creation of sentiment in opposition to gambling and all infractions of the moral code; work in Prohibition campaigns in elections and in the Legislature; petitioning for and securing the Compulsory School Law, the Scientific Temperance Instruction Law, Anti-Cigaret Law, etc.; securing the observance of a Temperance Sunday in Sunday-schools; holding meetings for mothers, children, and others, and giving temperance instruction by means of oratorical contests; and the establishment of Benedict Home (1882), a voluntary reformatory for unfortunate girls. During the World War the Union raised and expended about $18,000 for work among soldiers and sailors.

The present membership of the Union is 17,068 and its headquarters are located at Des Moines. The officers are: President, Mrs. Ida B. Wise Smith; vice-president, Mrs. Vinnie Williams; corresponding secretary, Mrs. Carrie L. Ballenger; recording secretary, Mrs. Abbie L. Anderson; treasurer, Mrs. Lucile W. Shadle; and editor of the Union *Champion*, Mrs. Mary I. Smith.

Prohibition Party

The Prohibition party was organized in 1877, by delegates to the Grand Lodge of Good Templars, in an indignation mass meeting occasioned by the refusal of the State Legislature to submit a Prohibition amendment to the people. The result of this agitation was the submission of an amendment and its subsequent adoption, in 1882. The vote of this party in Iowa grew from 592, in 1880, to 11,601, in 1904. Whenever the vote was small, politicians ignored the temperance question and passed little or no reform legislation; but when the "Third-party" vote was large, the Legislature was more willing to listen to the people. In the legislative session of 1909 laws were passed prohibiting the cigaret evil, and the white slave traffic, and for the removal of officials who failed to enforce the laws, all of which were originated by the Prohibition party and advocated in its platform alone.

Some of the prominent Prohibitionists of the State were: Dr. D. W. Gage, of Ames; the Rev. H. Green, of Marshalltown; A. V. Coates, of Perry; Malcolm Smith, of Cedar Rapids; and W. D. Elwell, of Ames. Organs of the party were the *Iowa Commonwealth*, published at Des Moines, and the *Searchlight*, published at Creston.

Anti-Saloon League

The Anti-Saloon League of Iowa was organized by Dr. Howard H. Russell in 1896. For the first seven years little was accomplished, and there is no available record of the personnel of the League force or of achievements, save that of securing an appropriation for an inebriate home at Knoxville, then operating under State control. In 1903 the League was reorganized, under the leadership of Dr. Purley A. Baker and Dr. Russell, in harmony with the National League program. At this time Dr. I. N. McCash was elected superintendent. He gave himself, practically without salary, to the work of organization and education, and accomplished much in arousing temperance sentiment and in awakening the churches. At that time there were 3,000 saloons operating under the protection of the Mulct Law. This law caused much litigation over petitions, and the League contested and defeated many of them, thus making several counties saloonless.

In 1907 Dr. W. C. Barber was made State superintendent, and he proved one of the best law-enforcement men the State has ever had. Associated with him as attorney was M. S. Odle, and there are few counties in the State that do not record their activities in the prosecution of law violators or in other temperance activities. The League was instrumental in securing in the 33d General Assembly the enactment of nine laws for the regulation and restriction of the liquor traffic, and from 1911 to 1915 much effective law enforcement was accomplished. More than 600 actions were prosecuted during that period, and numerous appeals were taken to the Supreme Court. In most cases a favorable opinion was rendered which established good law in the State. At the expiration of petitions under the Mulct Law, attempts to renew them were contested by the Anti-Saloon League, resulting in great gains for the temperance cause, and driving out many saloons. Further laws restricting the saloon and strengthening law enforcement were secured in the 34th and 35th General Assemblies, and, as stated earlier in this article, in 1915 the repeal of the Mulct Law was accomplished, which closed the saloons throughout the State.

In 1917 the Rev. R. N. Holsaple became State superintendent of the League, and under his leadership the organization made great progress in the work of education, legislation, and law enforcement; also, the ratification of the Federal Prohibition Amendment was secured. Holsaple resigned to accept the superintendency of the Michigan League in 1923, and was succeeded by the Rev. W. L. Wade, who remained only a few months. The League then elected the Hon. S. P. McNaught, of Indiana, who is the present superintendent.

Lack of space prevents mention of all of the veteran temperance workers who were also prominent in the work of the Anti-Saloon League; but reference must be made to two: CHARLES S. COOPER, first and only superintendent of the Southeast (Ottumwa) District, and E. J. Brownson, "the Old Roman," who was for a long time leader of the fight in the Cedar Rapids District. Among those who worked in connection with the State Temperance Alliance were: Lewis and Louisa Todhunter, of Indianola, the Rev. George F. Magoun, of Grinnell, and Dr. Joel W. Smith, of Charles City; while pioneers in the Good Templar Order were Dr. E. R. Hutchins, Perry Perkins, and Mrs. Anna Harris, all of Des Moines.

Results of Prohibition

That Prohibition has been of inestimable benefit to Iowa, is amply attested by various officials, business men, ministers, etc., throughout the State. A State-wide survey of poverty, made by the statistical department of the Anti-Saloon League has shown a marked improvement in family welfare conditions since Prohibition was adopted. The Superintendent of the Poor, of Keokuk, says:

> Having lived in this city 35 years, I know some things about poverty and booze. Conditions among the poor people since Prohibition have improved. They all have money and shoes and clothing. . .

Superintendent R. N. Holsaple, of the Anti-Saloon League, stated (1921):

> The benefits from State and National Prohibition have been beyond computation. From every section of the State come reports of cleaner social conditions; bank deposits have increased, noticeably with regard to small savings accounts, opened up by people who never had a dollar in the bank before, but who spent their money for liquor under the old régime.

Statements of the mayors of Cedar Rapids, Des Moines, Dubuque, and others, confirm the judgment that the general effect of Prohibition on the social, economic, and moral life of the people in Iowa has been beneficial. Dr. James Alderson, Mayor of Dubuque, says:

> It is my honest opinion that the sentiment in favor of Prohibition of the liquor traffic never was as strong before in Dubuque as it is to-day. We used to be called the "State of Dubuque" because of our supposed opposition to the Prohibition law of the State. To-day I challenge the State to produce a more prosperous, cleaner, or better town in any particular; and Prohibition has had no small part in making the above a fact.

BIBLIOGRAPHY.—*Cyclopaedia of Temperance and Prohibition*, New York, 1891; *Encyclopaedia Britannica*, 11th ed., *s. v.*; *One Hundred Years of Temperance*, New York, 1886; manuscript material kindly supplied by Superintendent S. P. McNaught, of the Iowa Anti-Saloon League, and Mrs. Ida B. Wise Smith, President of the Woman's Christian Temperance Union of Iowa.

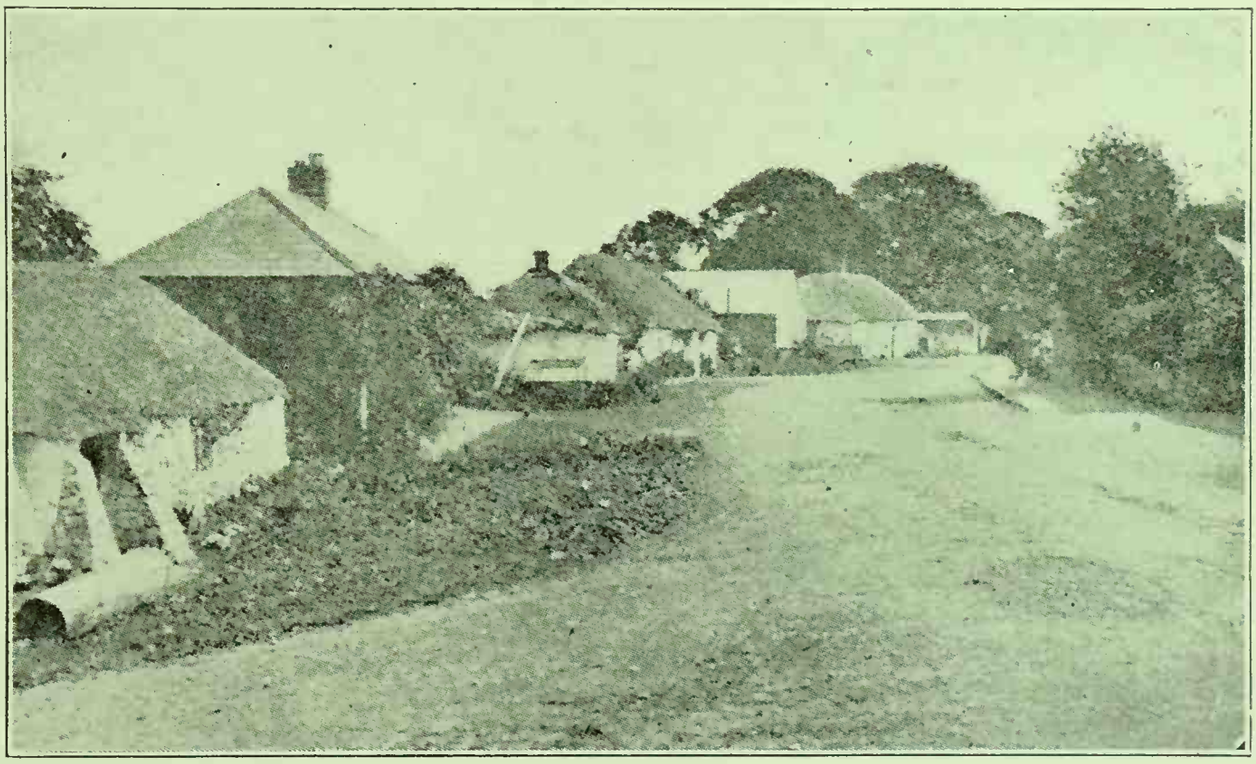
IPOCRAS. See HIPPOCRAS.

IRELAND. An island situated west of Great Britain and at one time forming with it the United Kingdom of Great Britain and Ireland. It is called "Erin" by the Irish; Latin, *Hibernia*. Separated from Scotland on the northeast, east, and southeast by North Channel, the Irish Sea, and St. George's Channel respectively, and bounded on the northwest, west, and southwest by the Atlantic Ocean. Its greatest length is 302 miles; its greatest breadth, 174 miles; and its total area, some small islands included, is 32,531 square miles, with many bays forming natural harbors. Its surface is mostly level, with a few mountain groups. The population in June, 1924, was estimated at 3,161,000, of whom 96 per cent are of Celtic origin. Of these 1 per cent speak Gaelic only; 13 per cent, English and Gaelic; and 86 per cent, English only. The chief towns are Dublin (population, estd. 435,000) and Belfast (seat of the Government of Northern Ireland) (population, 425,000).

The soil is very fertile, and, therefore, the country is often called "Green Island" and "the Emerald Isle." Agriculture is the chief occupation, the

principal crops being hay, turnips, and potatoes. There has, however, been a decrease both in area and in crops during the past decade. The production of potatoes fell from 2,471,128 tons in 1913 to 1,446,773 in 1923. The major part of the property is in the hands of a few great landlords, living in England and having many tenants who sublet the land. The Irish peasant is nothing but a day-laborer, working for his rent, his tenure consisting of a hut built with clay and a small patch of land.

The fisheries are extensive, but much of the fishing is not done on modern commercial principles. The salmon and trout fishing is among the best in the world. About 3,500 tons of salmon, valued at £1,000,000 ($5,000,000) are taken annually. About 13,500 persons are engaged in this trade. Another important industry is the manufacture of linen, the seats of which are Dublin and Belfast.



A TYPICAL IRISH VILLAGE

—*Courtesy Current History*

The first known inhabitants of Ireland were the Goidels, who spoke a Celtic tongue and who invaded Ireland about 550 B. C. The division of the country into provinces may be due to them. About A. D. 430 the missionary bishop Patrick introduced Christianity. In the ninth century the Normans settled in the eastern part of the island, but were expelled by the Irish early in the twelfth century. The Church was placed at that time under the jurisdiction of the Holy See. In 1171 Ireland was conquered by Henry II of England, and the greater part of the rural lands was divided between his Anglo-Norman followers: this was the origin of the great landlords in Ireland. Henry VIII was proclaimed King of Ireland in 1542; Elizabeth, Queen, in 1560. The Reformation was introduced, and this caused continuous revolutions, which ended (1601) in the complete subjugation of the Irish. The famine of 1845-46, with subsequent acts of violence, was followed by a panic-like emigration to America, where the secret society of the Fenians was formed, with the reestablishment of the Irish Republic as its aim.

The English Government, in 1868, started a reformatory activity in Ireland. By the Land Bill of 1870 the just complaints of the tenants against the landlords were relieved, but, nevertheless, in 1872 the Irish National party (Home-rulers) was formed for the purpose of breaking away from England. From then until the second decade of the twentieth century the fight between both countries was carried on, partly in the London Parliament, partly in Ireland by armed forces.

In 1920 an act was passed by the British Parliament under which separate Parliaments were set up for "Southern Ireland" (26 counties) and "Northern Ireland" (6 counties). The scheme was accepted by the Ulster Unionists, and, on May 24, 1921, the Northern Parliament was elected, the King in person opening it in the following June. The remainder of Ireland refused to accept the act, having proclaimed a republic in January, 1919. A treaty was signed with the British Government on Dec. 6, 1921, which was embodied in the Irish Free State (Agreement) Act, 1922. This treaty contained, among others, the following provisions:

> Ireland to have the same constitutional status "in the community of nations known as the British Empire" as the Self-governing Dominions, and to be called the Irish Free State [*Saorstát Eircann*].

The Treaty was ratified Jan. 7, 1922, on behalf of the Irish Republican Government, by a vote of 64 to 57. This ended the tension in the relations between Great Britain and Ireland, which had become acute just prior to the outbreak of the World War, when, with the passage of the Home Rule Bill, the Ulster Volunteer movement was organized, prepared to resist the Parliament. See IRISH FREE STATE.

IRELAND, JOHN. American Roman Catholic prelate and temperance advocate; born in County Kilkenny, Ireland, Sept. 11, 1838; died in St. Paul, Minn., Sept. 25, 1918. His parents emigrated to America during his childhood, and the boy received his early education in Chicago, Ill., and St. Paul, Minn. In 1851 his talents and devotion to the Church attracted the attention of the bishop of St. Paul, who sent him to France to be educated for the priesthood. Completing his studies in that country, he declined ordination there, preferring that the ceremony should take place in America; and his wish in this particular was gratified in 1861, soon after the opening of the Civil War. He at once entered the service of the Union army, as chaplain of the Fifth Minnesota Regiment, and served until the failure of his health, fifteen months later, compelled his retirement. He then became rector of the cathedral at St. Paul, where he threw himself with all his great energy and devotion into parochial work.

ARCHBISHOP JOHN IRELAND

An advocate of total abstinence from his boyhood, he had noted on both sides of the ocean the ravages of drink among the poorer classes of the population; and he did not hesitate to remind his parishioners that too many of them were figuring in the police registers through their patronage of the saloon. In a notable address, "The Catholic Church and the Saloon," delivered in 1897, he said:

> The American saloon is everywhere branded with the disgrace of the church. Henceforth Catholic public opinion frowns upon the saloon and the saloon-keeper; saloon-keeping is accounted a disreputable business.

In 1875 he was consecrated as bishop coadjutor of the diocese, and in 1884 became bishop of St. Paul. Four years later his diocese was raised to metropolitan rank, and Bishop Ireland was made archbishop. His successful colonization schemes in the Northwest drew the attention of the nation to Archbishop Ireland. As a man of clear vision, great executive ability, and real devotion to the best interests of the poverty-stricken people in the congested districts of the large cities, he interested men of means in enterprises by which several thousand people were placed on small holdings of land on easy terms and were taught the essential principles of agriculture. Eloquent and winsome on the platform, he was everywhere in demand at temperance conventions, as well in England and Ireland as in America. He organized the first total-abstinence society in Minnesota in 1869.

IRELAND, ROBERT. American temperance and Prohibition advocate; born about 1832; died at Baltimore, Maryland, Jan. 7, 1903. No information concerning his youth is available. For some years he filled important positions in the Adams Express Company and the United States Post-office, but from about his forty-fourth year he made temperance and Prohibition his life-work.

Ireland became actively interested in temperance during a series of temperance meetings held in Baltimore in 1876; and upon the organization of the National Christian Temperance Union, in the Franklin Street M. E. Church in that city, in the following year, he was elected its president. He cooperated with Col. John F. Hoy in the creation of the North Western Temperance Tabernacle in Baltimore. He was also actively identified with the Good Templars, and was very successful in organizing temperance societies to reach young men, among them being The True Blues, the Dashaways, and The Sons of Jonadab. In 1883 he was elected a vice-president of Maryland State Temperance Alliance, in which office he served a number of years.

In 1884 Ireland cast his lot with the Prohibition party, assisting to organize it in Maryland. In 1892 he was elected State secretary of the party, and he filled that office for more than ten years. He was secretary of the Glyndon Park Prohibition Camp Association and president of the Robert McLaughlin Prohibition Alliance. Ireland took great interest in temperance work among the young, and gave many gold and silver medals to successful entrants in temperance elocution contests. He was a generous patron of the White Rose League. During 1902 he published the *Issue*, a Prohibition monthly.

Ireland made many pecuniary sacrifices for temperance, because of his unflinching devotion to what he considered to be the right, and he had an abiding faith in the triumph of Prohibition. He was nominated for Congress by his party, and represented Maryland at several national conventions. The cause of Prohibition has never had a more devoted adherent.

IRISH ASSOCIATION FOR THE PREVENTION OF INTEMPERANCE. An organization formed in Dublin in 1878 by the amalgamation of two Irish temperance associations. To this amalgamation an interesting history attaches. On Sept. 14, 1829, Joshua Harvey, a well-known Dublin physician, founded the Association for Discountenancing Intemperance, the name of which was soon changed to "Dublin Temperance Society." Among its promoters were the Rev. William Urwick, D.D., of York Street Independent Church, Dublin, and Dr. John Cheyne, Physician to the Forces in Ireland. The Association had a depository at No. 10 William Street, Dublin, and it is-

sued some valuable temperance tracts. In the fifth of these, entitled, "The Evils, Occasions, and Cure of Intemperance," the writer, Dr. Urwick, advocated "total, prompt, and persevering abstinence from all intoxicating liquors." The far-reaching influence of these "Dublin Temperance Tracts" is evidenced in the fact that they furnished the scientific basis of the "Warrington Manifesto," an appeal issued a few months later in Lancashire, England.

On March 17, 1830, the name of the organization was changed to "Hibernian Temperance Society." The change was ratified at a public meeting held on April 7 following, and the scope of the organization was enlarged to include the whole of Ireland. Mr. P. C. Crampton, Solicitor-general for Ireland, was chosen president of the reorganized association, and Lord Cloncurry and Bishop Doyle were vice-presidents. (Winskill, in "The Temperance Movement and Its Workers," i. 57, seems to be in error in giving the date "Wednesday, June 1st, 1831" as that on which the society was "publicly inaugurated in the Rotunda, Dublin.") The Society produced several notable temperance missionaries among whom were GEORGE HARRISON BIRKETT and JAMES HAUGHTON. Some members of the Society, including Mrs. ANN JANE (HAMMIL) CARLILE, founded in 1830, a society, in Poolbeg Street, chiefly for sailors, called "Port of Dublin Temperance Society," several of whose members in 1836 formed the Dublin Juvenile Temperance Society on total-abstinence principles. This Society was publicly inaugurated in 1837, and later developed into the Dublin Total Abstinence Society, which existed side by side for some years with the Hibernian Temperance Society. In 1854 some members of both of these associations united in forming the Irish Auxiliary of the United Kingdom Alliance. After an existence of ten years the Auxiliary became the Southern Committee of the Irish Temperance League; and five years later this was reorganized as the Irish Permissive Bill Association. The chairman of the executive of the Association from its establishment was Alexander Martin Sullivan.

In 1866 the Irish Association for Closing Public Houses on Sundays was formed. The Sale of Liquors on Sunday (Ireland) Act was passed in August, 1878, and on Nov. 5 of that year this association and the Irish Permissive Bill Association united to form the Irish Association for the Prevention of Intemperance.

The objects of the present association are: To secure total Sunday Closing; the shortening of the hours of sale of intoxicating liquors; to stop the issue of any new licenses; to secure the diminution of the present number of licensed houses; to secure local option and to disseminate information on the temperance question.

In recent years the Association, whose territory includes the whole of Ireland, has assisted in securing the passage of seven small but useful acts of Parliament. It has also opposed many bills which were being promoted by the liquor traffic. It is represented by counsel and solicitor at all licensing sessions in Dublin, and has succeeded in remedying many scandals with regard to the administration of the licensing laws.

The Association has over and over again, both by letter and by deputation, brought the necessity of temperance reform before the Government; and on July 30, 1918, a deputation from the Executive Committee waited on the Lord Lieutenant to urge among other things that, in consideration of the shortage of food, no intoxicating liquors should be allowed to be manufactured out of foodstuffs; and that war-time Prohibition should be enacted.

That the Association is thoroughly national in character is shown in the fact that its Executive Committee consists of men and women differing not only religiously, but in political and social views. The list of vice-presidents alone include five archbishops (both Catholic and Protestant), seventeen bishops, one moderator of the General Assembly, two earls, one viscount, and one lieutenant-colonel.

In 1923 the Association was represented by the Rev. T. W. O'Ryan, C.C., at the Seventeenth International Congress Against Alcoholism, held at Copenhagen, Denmark, Aug. 19-24.

The officers of the society are: Chairman, Joseph Mooney, J.P.; vice-chairman, Alexander H. Varian; honorary secretaries, Rev. T. W. O'Ryan, C.C., R. C. Irwin; secretary, W. R. Wigham.

Associated societies are: the Hibernian Band of Hope Union; World's W. C. T. U.; Church of Ireland Temperance Society; Dublin Diocesan Committee, C. I. T. S.; Friends' Total Abstinence Association; St. Teresa's Total Abstinence Association.

BIBLIOGRAPHY.—*Annual Reports* of the Association; data courteously supplied by Mr. W. R. Wigham, secretary of the Association.

IRISH AUXILIARY OF THE UNITED KINGDOM ALLIANCE. See IRISH ASSOCIATION FOR THE PREVENTION OF INTEMPERANCE.

IRISH BAPTIST TOTAL ABSTINENCE SOCIETY. An Irish temperance association founded for the purpose of promoting the practise of total abstinence among the ministers, students, members, and adherents of the Baptist churches in Ireland. It was reorganized in 1918 at the Harcourt Street Chapel, Dublin, and its headquarters are located in the Irish Baptist College, Harcourt Street, in the same city. The work of the Society covers all the territory of Ireland and is directed by a committee of nine, who are elected by the General Committee of the Baptist Union of Ireland. The secretary is the Rev. Charles Willoughby, of Bloomfield, Belfast. Mr. James Templeton, president of the Irish Baptist Union, presided at the annual meeting of the Society held in May, 1924, at which a new committee was elected. Total abstinence is a strong feature among Irish Baptists.

IRISH FREE STATE. (Irish, *Saorstát Eircann*). A commonwealth of southern Ireland, established Dec. 6, 1921, by a treaty with the British Government, which was embodied in the Irish Free State (Agreement) Act, 1922. This treaty provided that the Free State should have the same constitutional status in the British Empire as the Self-governing Dominions. It consists of the three southern provinces, Leinster, Munster, and Connaught, containing 26 counties, and three counties of the province of Ulster in northern Ireland, the rest of Ulster refusing to enter the Free State. Area of the Free State, 26,592 sq. mi.; population (1911 census), 3,139,168, and estimated in 1923 at 3,165,000. The chief city, Dublin, has a population of 431,000 (estimated, 1923).

Under the treaty a Provisional Government was set up on Jan. 16, 1922, for a period of twelve

months, and on Sept. 21 a Provisional Parliament met to prepare a constitution for the Free State. The constitution was passed by the Parliament Oct. 25; enacted by the Imperial Parliament Dec. 4; and went into effect by Royal Proclamation Dec. 6. The constitution provides for a Legislature *(Oireachtas)* of two houses, the Senate *(Seanad Eireann)* and Chamber of Deputies *(Dail Eireann)*. Suffrage is practically universal for all citizens over 21 years of age. Election to the *Dail* is on the basis of proportional representation, members serving a term of four years; the number of members (1924) is 153. The Senate has 60 members, elected for a term of twelve years. The Governor-general is appointed by the Crown and is the official representative of the Crown in the Free State. The present Governor is Timothy Michael Healy, K.C., who was appointed Dec. 6, 1922.

The establishment of the Free State Government, however, did not bring peace to Ireland or settle the Irish question. The Sinn Fein party, which had set up the Provisional Republic in Ireland and elected Eamonn de Valera as President, opposed any negotiations with the British. The British Government had declared the Sinn Fein Parliament illegal, had seized the offices, papers, funds, etc. of the party, and arrested many of its leaders. This was followed by the formation of the Irish Republican Army, which carried on a guerrilla warfare, accompanied with outrages and assassination, against the British forces. After much bloodshed a truce was signed July 7, 1921, by delegates of each government, which led to the signing of the treaty on Dec. 6, subject to the ratification of the two Parliaments. To prevent delay in securing ratification the articles were adopted at once and the Provisional Government established. On Dec. 13 a committee was appointed by the *Dail* (Parliament) to bring about the cessation of hostilities; peace was restored; and on Dec. 17 the last British troops departed from Ireland.

The opposition to the ratification of the treaty in the *Dail* was led by De Valera who characterized it as a "surrender of sovereign rights in return for a vague promise." The ratification of the treaty was carried through by Arthur Griffith, one of its framers, on the ground that it was not a final agreement, but a first measure toward peace to be superseded by another document, the Constitution. The treaty passed by a vote of 64 to 57, on Jan. 6, 1922. As a result De Valera resigned as President and Arthur Griffith was elected to succeed him. After this attempts made to bring about peace between the two factions were unsuccessful. A split occurred in the army during March, the faction refusing allegiance to the *Dail* becoming known as irregulars. Civil war resulted, in the course of which the irregulars seized the Four Courts in Dublin, fortifying them against the regular army. A truce was arranged by a committee of ten of the two factions, and on May 20 the Collins-De Valera pact was signed, in which it was agreed to submit the question of the form of government to a general election. The election followed, resulting in the return of 70 Free Staters and 33 Republicans, which indicated popular acceptance of the treaty. The truce was broken, however, at this time by the assassination of Field Marshal Sir Henry Wilson, military dictator of northern Ireland, which was attributed to agents of Sinn Fein. The British threatened to declare the treaty violated and send back an armed force to Ireland. To prevent this and vindicate the Free Staters Collins declared war and attacked the Four Courts, which fell after a siege of five days. Other towns surrendered later, Cork falling on Aug. 10. On Aug. 11 President Griffith died, and a few days later Collins was killed in ambush. William Congrave was chosen to succeed Griffith as President on Sept. 9. Guerrilla warfare continued throughout the rest of the year, many Republicans being executed, and reprisals exacted by the irregulars. In May, 1923, the Republicans abandoned the armed campaign and adopted an attitude of passive resistance.

In the Parliamentary election of 1923 De Valera was a candidate for County Clare. While addressing an open-air meeting at Ennis he was arrested and later imprisoned. In spite of this action he was elected to the *Dail* from Clare. He was released from prison July 16 of the following year and deported. On his reappearance in the Free State he was arrested (Oct. 30, 1924) and sentenced to 30 days imprisonment. During 1924 the Free State was quiet, with only an occasional outbreak of violence.

After the establishment of the Free State Government the existing liquor laws in Ireland were continued in the Free State. The extent of the use of alcoholic drinks in the Free State is shown in the drink bill of the three divisions for 1921-22: Leinster, £8,269,960; Munster, £7,032,590; Connaught, £4,101,814. According to a letter received from the Minister of Home Affairs, under date of May 3, 1924, the number of arrests for intemperance in the Dublin Metropolitan area were: 1922, 1,037; 1923, 1,338, an increase of 301.

On May 30, 1924, a Licensing Bill was introduced in the *Dail* by Kevin O'Higgins, Minister of Home Affairs. It passed the second reading by a vote of 47 to 12.

On April 10, 1924, by a vote of 57 to 22, the *Dail* ratified the Anglo-American Liquor Treaty permitting the search of vessels suspected of liquor smuggling by American authorities outside the territorial limits of the United States. The minority against endorsing the Treaty was composed chiefly of the Labor members of the *Dail* and adherents of the constitutional party. During the debate on the Treaty Desmond Fitzgerald, the Foreign Minister, told the *Dail* that the Free State should assist the United States Government in enforcing the law against the importation of liquor, and that a vote for the Treaty would show that the Irish people were anxious to aid the United States in putting down any traffic which they considered detrimental to their interests.

The temperance societies existing in southern Ireland before the formation of the Free State have continued their work under the new government.

In 1924 the number of public houses and retail shops for all kinds of drinks in the Free State was 15,270 of which 311 were shops for the retail of spirits, 8 were wine taverns, and 660 were wine retail shops.

IRISH NATIONAL TEMPERANCE EXECUTIVE. An Irish temperance body, formed in 1898 by the appointment of six members each by the Irish Association for the Prevention of Intemper-

ance, of Dublin, and the Irish Temperance League, of Belfast, who then appointed by joint action an equal number representing the south and west of Ireland, for the purpose of promoting the passage of the "Sunday Closing and Saturday Early Closing Bill." In the following year, after the Report of the Royal Commission of the Licensing Laws had been issued, the Executive decided to enlarge its scope of operations; and it subsequently included in its program other measures of licensing reform recommended by the Licensing Commission.

The headquarters of the Executive are located at 4-5 Eustace St., Dublin, and the expenses are borne in equal shares by the Dublin and Belfast organizations.

The Executive has promoted the following measures, which have been enacted into law by Parliament: The Beer Retailers' and Spirit Grocers' Retail Licences Act, 1900; the Intoxicating Liquors (Sale to Children) Act, 1901; the Licensing (Ireland) Act, 1902 (to prevent the issue of new licenses); the Registration of Clubs (Ireland) Act, 1904; Christmas Day Closing Act, 1905; Intoxicating Liquors (Ireland) Act, 1906; Summary Jurisdiction (Ireland) Act, 1908.

The vice-chairman is Alfred Beale, Cork; the treasurer, John Malone, Belfast, and the secretary, W. R. Wigham, Dublin.

IRISH PERMISSIVE BILL ASSOCIATION. See IRISH ASSOCIATION FOR THE PREVENTION OF INTEMPERANCE.

IRISH SACRAMENTAL WINE ASSOCIATION. See BIBLE TEMPERANCE ASSOCIATION.

IRISH SUNDAY CLOSING ASSOCIATION. See IRISH ASSOCIATION FOR THE PREVENTION OF INTEMPERANCE.

IRISH TEMPERANCE ALLIANCE. An association of Irish temperance societies for cooperative work, formed in December, 1922, to be effective Jan. 1, 1923, by the union of two older societies, the IRISH TEMPERANCE LEAGUE, incorporated 1900, and the ULSTER TEMPERANCE COUNCIL. The object of the Alliance is to secure total abstinence for the individual and Prohibition for the State, and it is non-sectarian and non-partizan. The Alliance has continued the activities of the Irish Temperance League (school work carried on under the auspices of the Temperance Board of Education, Ireland, Band of Hope work, propaganda, public lectures, public meetings, advertising, etc.) and of the Ulster Temperance Council in its legislative work.

The council of the Alliance consists of 40 members of whom 20 are appointed annually by the Irish Temperance League; and for the first year (1923) the remaining 20 were appointed by the Ulster Temperance Council, which thereupon ceased to exist. Subsequently the second 20 members have been elected at the annual Business Meeting, at which annual subscribers of 5/– or upward are eligible to vote, as are, also, delegates from affiliated organizations.

Since the formation of the Alliance the Irish Temperance League has continued to function, the Alliance in no way interfering with the control of its property or its business operations. The Ulster Temperance Council, however, which was dissolved on the formation of the union, transferred all its interests and funds to the Alliance.

The funds of the Alliance are derived mainly from the grants made to it by the Irish Temperance League, from the continued subscriptions of the old League subscribers, and from former subscribers to the Ulster Temperance Council.

On the occasion of the visit to Belfast, July 21, 1924, of the Duke and Duchess of York, a loyal address on behalf of the Alliance was presented to their Royal Highnesses by the President, Mr. Robert Crawford, M.P., Mr. Hamilton M'Cleery, J.P., Chairman of the Executive, and the Rev. John Gailey, secretary.

The total number of meetings held and schools addressed in the course of the year 1924 amounted to 578, with an aggregate attendance of approximately 78,600.

Mr. Robert Crawford, M.P. is president of the Alliance, and the Rev. John Gailey is superintendent, secretary, and editor of *Everybody's Monthly*, the official organ of the Alliance.

IRISH TEMPERANCE LEAGUE, BAND OF HOPE UNION AND PERMISSIVE BILL ASSOCIATION. A temperance organization formed in Belfast, Ireland, in September, 1858. The first two paragraphs of the "foreword" to its Annual Report for 1921 read:

> The *Irish Temperance League* is the short title which in its three outstanding words indicates the geographical, moral, and constitutional features of the organisation for which it is the popular designation. *Irish* means that this society is native to the soil of Ireland, and works on strictly non-denominational and non-partisan lines. *Temperance* indicates that its objective is the national emancipation of our country from the evils of the liquor traffic. *League* implies that it is a federation, and invites the co-operation of all true Irishmen for the accomplishment of this moral and patriotic end.
>
> The sub-title, "Band of Hope Union and Permissive Bill Association," shows that the founders of the League had chiefly in view the winning of the temperance cause by capturing the mind of the child and moulding the legislation of the state. They were more than moral suasionists out to save the drunkard by good advice. Their watchwords were *educate* and *legislate*.

The League was the direct result of a project, initiated by Alexander Smith Mayne, one of the seven founders of the Belfast Temperance Society, to erect a "temperance hall" where friends and advocates of the total-abstinence cause in Ulster might meet without constant interference from an unfriendly government. The British Government, with a view to the discouragement of the "repeal" agitation which was shaking Ireland at that time, had closed all the national schools of the country, in order that the repealers and the teetotalers, which latter the Government had placed in the same class, might be deprived of the only available rooms in which they might hold their meetings. Besides a temperance hall, the foundation of an organization patterned after the SCOTTISH TEMPERANCE LEAGUE had been advocated by Mayne. As a result of propaganda carried on by him in the press, the organization of the Irish Temperance League was effected, and William M. Scott, of Belfast, was elected its first president. During the first few years of its existence the headquarters of the League were located on premises of the honorary secretary, Alexander Smith Mayne, 1 Donegal Square East, Belfast.

Success attended the League from the start. In January, 1860, it was reported at the first Annual Meeting that eighteen branches had been formed, and more than 5,000 total-abstinence pledges signed. These results were due mainly to the activity of Mr. B. Benson, a colored man, who had

been brought over from America and employed as the first traveling lecturer for the League. The League was fortunate, also, in securing the sympathetic cooperation of such friends of temperance as HENRY C. KNIGHT, the Rev. JOHN PYPER, and others.

In 1860 the Irish Band of Hope Union united with the League. This addition to the League greatly extended its operations and increased its influence. A fostering interest has also been shown by the League in the Good Templars, the Rechabites, and the women's temperance organizations.

In 1863 the *Irish Temperance League Journal* was published, William Church, general secretary of the League, being its editor. It was at the time the only temperance publication in Ireland.

The League continued to progress, and when Mr. (afterward Sir) WILFRID LAWSON introduced his Permissive Prohibitory Liquor Bill in the House of Commons (March 4, 1864) it rendered him invaluable assistance. It has continued to aid every Prohibition effort which has since been made in Ireland.

In 1865 another branch was opened in Dublin, which became known as the "Southern Branch." During the next few years the League gave a considerable amount of attention to the Irish Sunday closing question.

At the Annual Meeting of the League in 1867, held at Belfast on March 26-27, more than 2,000 persons crowded the Ulster Hall to hear addresses by noted temperance lecturers, one of whom was the Hon. NEAL DOW, of America, author of the Maine Law. In February, 1869, the League was presented by Alderman Richardson, of Waterford, with the Scot's Church, to be used as a temperance hall.

By the year 1871 the League had grown until the affiliated societies numbered 120. In 1874 the members of the League acted as hosts to the teetotalers of the Channel Fleet and the members of the British Association for the advancement of Science. Largely due to the valuable support received from the League, the Sunday-closing movement was gaining with each succeeding year. In 1876 the operations of the League were greatly augmented by Sir WILLIAM FOX and Mother Stewart (see STEWART, ELIZA DANIEL), who were traveling through Ireland at the time, spreading the temperance gospel. Dr. (afterward Sir) BENJAMIN WARD RICHARDSON, of London, gave a series of lectures in 1877 before the various branches of the League throughout Ireland, which attracted a large amount of newspaper publicity, thereby greatly aiding the cause of scientific temperance.

For a long time the Executive Committee had realized the great need for places where non-alcoholic refreshments might be obtained, and in 1874 the first of their coffee-stands was opened. Since that time the League has devoted considerable effort to the establishment of similar stands.

The success attained in its various ventures was such that the League was encouraged to attempt the erection of a suite of buildings, on Lombard Street, Belfast, in which to house the numerous operations of the organization. The erection of these buildings was commenced in 1877, and on Jan. 30, 1878, under the name "Irish Temperance League Buildings," they were opened to the general public by John Preston, mayor of Belfast.

Educational work has been an important feature of the operations of the League from its very inception. In the earlier days much attention was given to the Band of Hope, and to this has been added a very enthusiastic and successful enterprise in connection with the primary day-schools. In more recent years there have been formed a summer school, with lecture-courses for adults, and "The Young Speakers' Training-School," which has for its object the training of young men and women for the temperance platform and for leadership in the Band of Hope.

According to its Sixty-fourth Annual Report (for the year ending Dec. 31, 1921), the League is cooperating with various Irish churches as a member of the Temperance Education Board of Ireland. In this way the teaching of scientific temperance in the primary day-schools is insured. The year 1921 was the most successful yet experienced in this department. The temperance text-books were used in a greater number of schools and these were more widely distributed over Ireland, north and south. About 9,000 children took the examination in May, 1921.

The League is recognized as the most prominent Irish national temperance organization, and its operations cover the country from Derry to Kerry. Although the unsettled condition of Ireland made it extremely difficult for the agents and lecturers to carry on their work during 1921, no fewer than 471 meetings and schools were addressed, with an aggregate attendance of 66,748.

The official organ of the League is *Everybody's Monthly*, its editor being the Rev. John Gailey, B.A.

The Irish Temperance League was one of the organizations that founded the World League Against Alcoholism at Washington, D. C., in the summer of 1919. Its delegate to Washington on that occasion was its present secretary, the Rev. John Gailey, who represents Ireland on the International Executive Committee of the World League. Mr. Hamilton M'Cleery, J.P., chairman of the Executive of the Irish Temperance League, is a vice-president of the World League. Mr. Gailey has also represented the League at the Sixteenth International Congress Against Alcoholism, held at Lausanne, Switzerland, Aug. 22-27, 1921, at the annual meetings of the United Kingdom Alliance at Manchester, and at those of the United Kingdom Band of Hope Union at Bristol.

The present officers of the League are: Robert Crawford, M.P., of Ballymena, president; Hamilton M'Cleery, J.P., chairman of the executive; A. Henry Anderson, honorary treasurer; A. Crawford Browne and William E. Gilmore, honorary secretaries; and the Rev. John Gailey, B.A., general secretary and editor. Its headquarters are at 20 Lombard Street, Belfast.

At the close of 1922 the League decided to unite with the Ulster Temperance Council to form the IRISH TEMPERANCE ALLIANCE.

Before the formation of the Alliance the Band of Hope Committee of the Irish Temperance League had arranged a great gathering, to be held in Belfast. This gathering took the form of a Conference, Musical Festival, and Pageant in the Assembly Buildings, Fisherwick Place, on Saturday afternoon and evening, Feb. 17, 1923.

The Conference was held in the Board-room in the afternoon, Mr. A. Dorman presiding. The Musical Festival and Pageant were held in Assem-

bly Hall, and the affair was described by the local press as "a big night." An organ recital preceded the address of the chairman, Mr. J. A. Pringle, K.C., and the several musical numbers given later by senior and junior classes evoked much enthusiasm. At this meeting the Lady Mayoress of Belfast, Mrs. G. W. Turner, presented the prizes to the winners of the Irish Temperance Alliance Eloeutionary and Physical Culture competitions.

The Irish Temperance (Trading) League, Ltd., an organization also having offices at 20 Lombard Street, Belfast, is bound by its articles of association to give its dividends to the Irish Temperance League (incorporated 1900) only.

IRISH TEMPERANCE UNION. An organization founded in Dublin in 1839, and deriving its principal support from members of the Society of Friends and other Protestants. Among its leaders were Messrs. Richard Allen, James Haughton, and Richard Webb. It held many important meetings during a series of years in Dublin and neighborhood, and did most useful work in advancing the cause of temperance. In 1844 it collected and published statistics concerning the fidelity of temperance converts. These showed that in one district out of 4,000 professed abstainers fewer than 10 had backslidden; and of 700 fishermen of Arklow every one had remained true to his pledge. In the course of time the work of the Union was absorbed by other temperance organizations.

IRISH WOMEN'S TEMPERANCE UNION. An organization founded in Belfast in May, 1894, for the purpose of promoting temperance among the women of Ireland. The Union conducts temperance work in schools, and at local fairs by means of temperance cafés, tea-tents, etc., and holds mothers' meetings. It conducts a Home for Girls, which has cared for 1,000 girls, and a Home for Inebriate Women, which has admitted more than 250 patients, and it supports temperance missionaries for work among the women. Its president is Miss Sarah R. Bareroft, of Newry; and Mrs. M. E. Berry, of Galway, is the honorary secretary. The Union has no official organ, but it publishes an *Occasional Paper*.

Owing to political difficulties the work of the Union is at present (1924) in a transition state. Many branches have been discontinued, and the membership has been declining.

IRVINE, STELLA BLANCHARD. American temperance worker; born at Beaver Dam, Wis., July 21, 1859; educated in the schools of her native State. For a time she was engaged in teaching at La Crosse, Wisconsin. In 1882 Miss Blanchard was married to Mr. Lew W. Irvine, of St. Paul, Minnesota, and removed with him to that city where they made their home for many years.

Always of a religious turn of mind, Mrs. Irvine had from her girlhood been devoted to Sunday-school work, and she early came to be recognized as a specialist in teaching and in teacher-training. In 1884 she joined the Woman's Christian Temperance Union, and she has since served that organization in a number of responsible positions.

In 1894 she was elected National Superintendent of the Sunday-school Department of the W. C. T. U., and she is now National Director of the Department. Possessing literary ability and a remarkable gift of initiative and persistency, she created and conducted a Bureau of Sunday-school Temperance Literature, which handled more than 500 publications, reaching many of the Sunday-schools of the Old World as well as those of the United States. In 1900, at the Convention of the World's W. C. T. U., held at Edinburgh, Scotland, she was elected Associate World Superintendent of the Sunday-school Department; and at the Convention held in London, England, in 1922, she was elected Superintendent of the same Department, which office she still successfully holds.

Removing to Riverside, California, in 1902, Mrs. Irvine served for several years as State Superintendent of the Temperance Department of the Southern California W. C. T. U., and under her leadership as "war president" the Union had five years of unprecedented success along many lines of work.

In 1914 the *Southern California White Ribbon* published a "Stella B. Irvine Appreciation Number." The same year Mrs. Irvine was the Prohibition party candidate for the State Assembly, and later she competed for a seat in Congress, receiving in both contests a really remarkable vote. Her object was to educate the people, and her reward was the election of four women to the succeeding Legislature. She led the women of her State in three campaigns for State Prohibition and for the ratification of the Eighteenth Amendment.

MRS. STELLA BLANCHARD IRVINE

It was through Mrs. Irvine's untiring efforts that the World's Temperance Sunday was established, and that a temperance lesson is presented once a quarter in the Sunday-schools throughout the world.

In the purely religious field Mrs. Irvine can claim the honor of being the second woman to be licensed as a local preacher in the Southern California Conference of the Methodist Episcopal Church and is pursuing the course of study required for ordination. Mrs. Irvine is officially con-

nected with the International Association of Women Preachers.

ISAKSEN, DIONE. Danish editor, legislator, and temperance advocate; born in the Faroe or Faeroe Islands Sept. 12, 1849; died in 1909. He founded the temperance society of the Islands in 1870, and was one of the joint founders of the temperance movement at Copenhagen in 1878. He established and edited *Dugvan* ("The Dove"), organ of the Faroe Islands temperance society. He was a member of the local Legislature *(Landsting)* and of the Thorshaven Town Council.

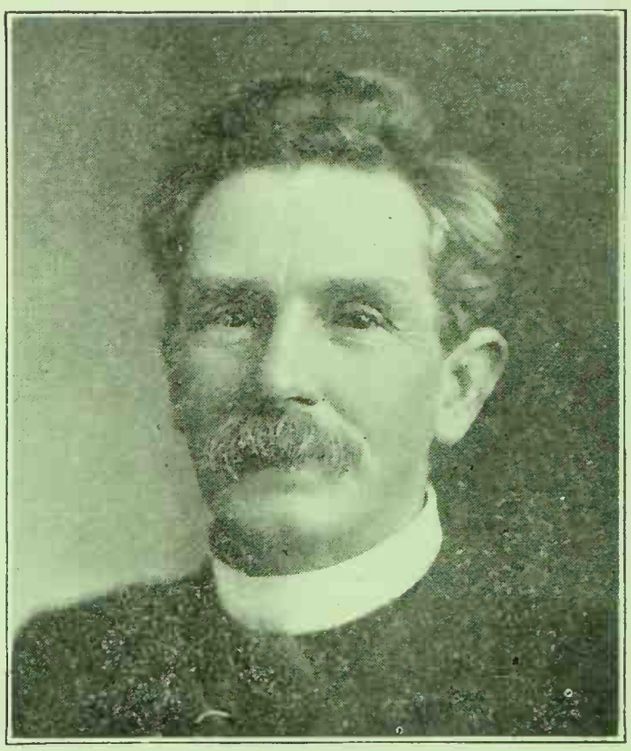
ISENE, OLOV STOLTENBERG. Norwegian editor and lecturer; born in Davik Nordfjord, Norway, June 14, 1867; graduated from the seminary of Tromso in 1887. He taught school in that section of Norway until 1907. Isene joined a total-abstinence society in 1884, and for some years was agent and collaborator on *Menneskevennen* ("Friend of Humanity"), of which he became editor in 1896. The following year he was elected secretary of the NORSKE TOTALAVHOLDSSELSKAB. Between 1907 and 1914 he was engaged in missionary work in Christiania and was president of the Blue Ribbon movement also. He is a member of many temperance organizations.

Isene has lectured on temperance in most of the Norwegian towns, having a record of more than 2,000 addresses. He has also written about 30 books on temperance and religious topics, several of which were published under the *nom de plume* "Ottar Birting."

ISITT, FRANCIS WHITMORE. New Zealand Methodist minister, editor, and temperance worker; born at Bedford, England, Oct. 3, 1846; died in New Zealand, Nov. 11, 1916. He was educated at the Bedford Grammar School, and for a time filled the position of London shipping agent. He abandoned business for the ministry, and entered Wesleyan College, Richmond, Surrey. The impairment of his health during his college course led him to seek a change of climate, and in 1870 he accepted pastoral work in New Zealand, where, for three years, he served the Balelutha circuit of the British Wesleyan Conference. In 1874 he married Miss Mary Campbell Purdie, of Dunedin, one of the first medicos in Otago, one of the first temperance workers, and, also, one of those instrumental in bringing Isitt to New Zealand. He was appointed to the Wesleyan Church at Port Chalmers (1874), and afterward (1876) to New Plymouth. In 1879 the failure of his health led to his retirement from pulpit and pastoral service, and he spent the next two years in travel, revisiting England in 1880. He then entered into business at Christchurch, where he took up active temperance work, and eight years later he reentered the pastorate.

Isitt did good service at Christchurch, also, as editor of the *Prohibitionist* (afterward the *Vanguard*). In 1897 he was appointed agent, and in 1900 secretary, of the New Zealand Alliance. Thenceforward so long as his health permitted he traveled at large through the Colony, lecturing, preaching, organizing, and writing against the saloon. He was greatly helped in his work by his daughter, **Miss K. E. Isitt,** who for some time was assistant secretary to the New Zealand Alliance.

The year following Isitt's election as general secretary of the Alliance witnessed the union of the Australian colonies in the Commonwealth, an event which compelled incessant watchfulness and aggressive movement to circumvent the schemes of the liquor interests to dominate not only New Zealand, but the entire Commonwealth. Speaking of that period, one of the temperance historians calls Isitt one of the "tremendous fighters," operating with "distinguished ability and great success." It has been well said of him that he "holds rank with the foremost of those pioneers to whose self-sacrificing and persistent efforts and lofty citizenship New Zealand owes so much." He was a brother of LEONARD MONK ISITT.



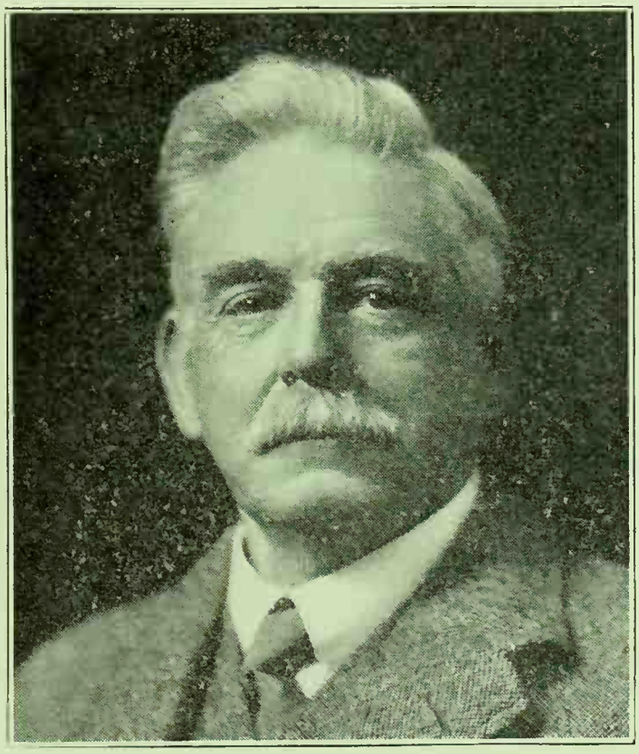
REV. FRANCIS WHITMORE ISITT

His son, **Charles Whitmore Isitt, J.P.** (b. 1874), was a member of the Hawera Prohibition League from 1897 to 1900, and has since been active at elections in the interest of the Prohibition party.

ISITT, LEONARD MONK. New Zealand Methodist minister, lecturer, Member of Parliament, and Prohibition leader; born at Bedford, England, Jan. 4, 1855; educated at Bedford Grammar School and Cleveden College, Northampton. In 1874 he emigrated to New Zealand, his brother, the Rev. F. W. ISITT, having preceded him thither. After spending two years in business, he decided to enter the ministry. In 1876 he was appointed to home-mission work in connection with the Wesleyan Methodist Church, his first circuit being at Lawrence on the Otago gold-fields, and in 1881 he was ordained as a minister of that denomination. The same year he married Agnes, daughter of John Scott Caverhill, the Canterbury pioneer runholder. His first pastorate after ordination was at Wellington, where he remained three years; his next, at Sydenham.

During his mission work, although he was not at the time a total abstainer, he came into contact with the local publicans, whose illegal practises he denounced. He joined the Independent Order of Good Templars, and at once began a career of

temperance advocacy. At Sydenham, in conjunction with the late T. E. Taylor, he led the No-License campaign that resulted in the elected committee closing all the hotels and refusing all licenses. The liquor men carried the matter to the Supreme Court, which ousted the committee and saddled them with about £700 ($3,500) law costs. Isitt thereupon, with the approval of his conference, resigned his charge and toured the Colony, urging the people to insist upon amended legislation. Largely as a result of this advocacy a Parliament was returned which gave the people a local-option measure.



REV. LEONARD MONK ISITT

At this juncture Isitt was sent by the temperance people of New Zealand to England and to the United States, in order that he might see what Prohibition was doing in Maine and other centers. During his visit to England he spoke at the great annual Alliance gathering in the Free Trade Hall, Manchester. Returning to New Zealand for the approaching poll, as soon as the latter was over he went back to England, having been invited by the United Kingdom Alliance to lecture for two years. For the following fifteen years he lectured alternately in New Zealand and the mother country. He then retired from the ministry and devoted himself to Prohibition work. At the same time he established a bookselling and stationery business under the firm-name of L. M. Isitt, Limited. In 1924 this concern was enlarged by amalgamation with the printing and bookbinding business of Alexander Widley, Limited. In connection with his business Isitt conducted two temperance papers, the *Home Journal* and the *Prohibitionist* (now the *Vanguard*). He resigned the editorship of the *Vanguard* in 1911 when, on the death of Mr. T. E. Taylor, he was elected Member of Parliament for Christchurch North, which constituency he has represented ever since. In 1894 he was elected president of the New Zealand Alliance.

Isitt has been and is a pillar of strength to New Zealand temperance forces. He is a great believer in looking difficulties squarely in the face. An index to his characteristic determination is contained in his "New Year's Message," published in the *Vanguard* of Jan. 22, 1921. He wrote:

> You ask me for a New Year's message of hope and cheer. To be frank, our basis of hope consists, first, in the ever-ruling providence of God; secondly in the irresistible logic of our platform; thirdly, in the chance of the United States making good.
>
> In my opinion this is not a time for cheery optimism, but for clenched teeth, patient work, and "it's dogged as does it."

ISLE OF FRANCE. English equivalent of *Île de France*. See MAURITIUS.

ISLE OF MAN. An island situated about midway between England and Ireland in the Irish Sea. It is about 33 miles long and 12 miles wide at its broadest part, and has a total area of 221 square miles, with a population (1921) of 60,284. The capital is Douglas (population, 20,192), and the other principal towns are Ramsey (pop. 4,121), Peel (pop. 2,455), and Castletown (pop. 1,860).

Although a dominion of England, the Isle of Man is administered under its own laws by the Court of Tynwald, which consists of the Lieutenant-governor (appointed by the Crown), the Legislative Council (11 members) and the House of Keys (24 members), one of the most ancient legislative assemblies in the world.

Owing to the smuggling carried on between the island and Great Britain, the sovereignty of it was purchased (1765) by the British at a cost of £493,000 ($2,465,000). Parliament took over the control of the customs, harbors, and shipping, but the Tynwald's ancient laws and tenures were not interfered with. At the present time the island is not included in acts of the Imperial Parliament unless specially mentioned in them.

The temperance movement in the island was started by JAMES TEARE, a Manxman, one of the "Seven Men of Preston," who founded the teetotal movement in England. In 1835 he paid a visit to his old home in the Isle of Man and while there addressed temperance meetings at Ramsey, Douglas, and other towns, took temperance pledges, and organized temperance societies. The impression he created among the Manx people was thus reported in the *Preston Temperance Advocate* for February, 1836:

> Isle of Man.—This island has just caught the teetotal fire; the effects are already such as to astonish many. The Manx papers take up the subject warmly, and advocate the doctrines of teetotalism in a most decided tone.

In the following year Teare again visited the island and established temperance societies in most of the towns and villages. In his own report ("Early History," p. 33), he says:

> The success on these occasions was truly gratifying, for scores, if not hundreds, who had been degraded and ruined by drink, became thoroughly converted. On the north side of the island in particular the religious public took up the temperance question in a very spirited manner, and the consequence was that they almost eradicated the drinking system in that part of the island. Three or four breweries have been shut up; and in one parish where there were thirty-two public-houses not one remains. In other places the success was in proportion; indeed, no human being can form any idea of the immense amount of good effected on this island by the introduction and establishment of abstinence principles.

In the same year a party of teetotalers from Preston visited the island, and the following ex-

tract from their report shows the conditions existing at that time:

Spirits are cheap, and the places where they are sold frightfully numerous. In Douglas the grocers, with only one exception, are spirit-dealers. In travelling through the island we saw huts much more wretched than we could have conceived without witnessing the reality, with boards and slates hung over the doors, upon which were rudely cut or daubed such notices as "shoes mended and spirits sold by A. Cain." As a specimen of the spirit-drinking Manxmen, I was pointed to a stone-and-clay-walled and straw-thatched filthy-looking hovel, as the place where many a fine estate had been squandered in drunken riot.

One of the first temperance organizations established in the Isle of Man was the Rechabite Order, the Mona Union Tent being formed at Douglas in 1835. Other tents were soon founded in different parts of the island, and many of its workers threw themselves heartily into the movement. This order has been active down to the present time, and it is the largest society in the island. In 1923 its membership was 2,346, at least half of whom were total abstainers.

At a meeting of delegates of the various temperance societies, held at Douglas in 1848, the Isle of Man Temperance Association was formed. Among the prominent workers at this time was Evan Christian, who had been at one time a heavy drinker. He became a teetotaler in 1834 and was thereafter an earnest temperance advocate. He is said to have pledged 700 persons to total abstinence in a single year. As captain of his parish he was a member of the licensing court, and through his influence there was only one public house in the parish.

An auxiliary branch of the United Kingdom Alliance was formed in Douglas in 1855, with the Rev. Thomas Caine as president. In 1862 this developed into the Manx Temperance Union for the Promotion of Temperance, of which for many years Mr. Caine served as president and H. T. McIver as secretary. The latter was a very prominent temperance worker, and in 1867 became High Chief Ruler of the whole Rechabite Order. The Union carried on an active propaganda for more than twenty years, after which its influence became less potent and it finally ceased to function.

The Independent Order of Good Templars was introduced into Man in 1870 by JOSEPH MALINS, and met with phenomenal success; later, on account of disruption in its ranks, it dwindled and is now no longer existent.

The British Women's Temperance Association was afterward introduced; and the workers, though not very numerous, are very active.

The Manx Temperance Federation was formed in 1913 on similar lines to the old Manx Union, its president for the first nine years being Bishop Denton Thompson and Mr. James Caine first secretary, an office which he still holds with Mr. W. H. Coupe as coadjutor. On the death of the Bishop, in 1924, Mr. W. Cunningham was elected to succeed him. This organization is affiliated with the Rechabites.

Early temperance publications were the *Isle of Man Temperance Guardian*, issued in 1837 by Robert Fargher, and the *British Temperance Advocate and Journal*, which was first published in 1839 at Douglas, the Isle of Man at that time enjoying the privilege of a free newspaper post to the United Kingdom, and being in many respects highly favored in its press privileges (abolished 1848).

Temperance legislation in the island has included the Taverns Act (1857), which provided for the closing of taverns at 10 o'clock Saturday evening, altogether on Sundays, and from 11 P. M. to 6 A. M. on other days, and an amendment to the Tavern Act (1876), permitting bona-fide travelers to be served on Sundays if four miles distant from the place where they slept the previous night. The latter led to a wholesale evasion of the law, as many persons traveled for the sake of obtaining intoxicants, causing disgraceful scenes in country places. By the licensing courts the drink-shops were still further reduced in number from a total of 462 in 1832 to 324 in 1852, and to 248 in 1862.

In July, 1921, after many years of labor on the part of the temperance forces, the "bona-fide traveler," who was said to be often a "bona-fide humbug," was abolished. A great outcry by the trade and a portion of the press followed. It was claimed that the tourist business, which was very profitable during the summer, would be ruined, inasmuch as the Englishman wanted his beer seven days in the week, and would not be likely to visit the island. Events have not fulfilled this prophecy; for there were 475,689 visitors in 1922, 440,768 in 1923, and 441,172 in 1924—years of bad trade in England. Though the island has Sunday-closing, it has not restricted the general hours of sale on week-days, as is the case in England, public houses on the island being open ten hours a day in winter and thirteen in summer. The convictions for drunkenness in 1912 were 274; in 1922 the figure was reduced to 153; and in 1923 to 125; showing that both residents and visitors are becoming more sober.

Another extra facility given to the trade is the licensing of boarding-houses for the sale of beer and light wines to boarders, there being 79 of such licenses in existence, as well as 61 ordinary hotel and public-house licenses. The temperance party has always opposed this system; but it is held by the licensing bench and the boarding-house-keepers to be necessary.

The temperance forces for many years have been working for the introduction of a local-option law, but have not yet been able to secure its enactment by the Tynwald.

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ITALIA. A variety of brandy made from a grape grown in the vicinity of Locumba, Peru. It is the same as PISCO, but of a superior quality.

ITALIAN CENTRAL COMMITTEE AGAINST ALCOHOLISM (Italian, **Comitato Centrale Italiano contro l'Alcoolismo**). An Italian organization founded in 1923. It supervises the work of the National Italian Secretariate against Alcoholism. The president of the committee is Prof. Jerwant Arslan, of Padua.

ITALIAN SOMALILAND. See SOMALILAND, ITALIAN.

ITALY. A kingdom in southern Europe. It is the central one of the great Mediterranean peninsulas, and is bounded on the north by Switzerland, Austria, and Hungary, on the east by the Adriatic and Ionian seas, and on the south and west by the Mediterranean Sea and France. Geographical-

ITALY

ly the country is divided into Continental Italy, Peninsular Italy, and Insular Italy. Its total area is 119,624 square miles, with a population (1921) of 38,755,576. The capital is Rome (pop. 692,353). Other large cities are Catania (252,448), Firenze (Florence, 253,565), Genova (Genoa, 316,217), Milano (Milan, 836,046), Napoli (Naples, 772,405), Palermo (398,612), Torino (Turin, 502,274), Trieste (238,653), and Venezia (Veniee, 192,306).

Topography and Climate

It has been tersely stated that the natural confines of Italy are the Alps and the sea. The chain of the Alps separates the continental part of the country from the rest of Europe, while its waters form part of the basin of the Mediterranean Sea. The western shores are in general more elevated than the eastern, save at the mouth of the Arno and the Pontine marshes. The principal islands are Sieily and the Lipari Islands to the southwest, Sardinia to the west, and Elba to the northwest. Except the Po the rivers are small, but the country possesses some of the largest mountain lakes in Europe. Among these are Maggiore, Lugano, Como, and Trasimeno. On the Adriatie eoast are several shallow lagoons formed by the sea, among the largest being that of Venice. Italy is traversed throughout its length by the chain of the Apennines. In the northern portion beyond the peninsula is the vast Po basin, the surface of whieh rises gradually to the Alps.

Historical Summary

Italy is "a group of independent States, united under the same geographical term." This fact, combined with laek of space, makes it impossible to give here even a summary of the early history of Italy, for which the reader is referred to any of the general encyelopedias. The present kingdom of Italy dates from 1861, mainly as the result of the efforts of the great patriot leader Garibaldi, "the Liberator." The first Italian Parliament was opened in Turin on Feb. 18 of that year, and on Feb. 26 it conferred upon Vietor Emmanual *(Vittorio Emmanuele)* the title of "King of Italy." The Papal territory, however, under the protection of France, still maintained its independence; but in 1870 the Emperor Napoleon III, owing to the neeessities of the war between Franee and Prussia, was compelled to withdraw his troops from Italy. On Sept. 11 of that year the Italian troops occupied the Papal territory, and on Sept. 20 entered Rome. By a plebiscite, held Oct. 2, the Papal territory was included in the Kingdom (the vote being 133,000 to 1,500), and on July 2, 1871, Rome was declared the capital of United Italy. Guarantees of his spiritual authority were offered the Pope by the Government, but he refused to reeognize these, regarding himself as a prisoner in the Vatiean.

King Vietor Emmanuel died Jan. 9, 1878, and was sueceeded by Humbert *(Umberto)* I, who reigned 22 years. His only son, Victor Emmanuel III (b. 1869), the present King of Italy, ascended the throne July 29, 1900, on the death of his father.

Constitution and Government

The present Italian Constitution is based on the *Statuto fondamentale del Regno*, granted in 1848 by King Charles Albert to his Sardinian subjects. Under this eharter the executive power of the State resides exclusively in the Sovereign, who exereises it through responsible ministers. The legislative authority rests with the King and Parliament. The latter consists of two ehambers: an upper one, the Senate, and a lower one, the Chamber of Deputies *(Camera de' Deputati)*. The Senate is eomposed of royal princes and an unlimited number of Senators nominated by the King for life. In 1924 there were 387 Senators and 9 members of the royal family. In the lower chamber there were 535 Deputies (1 to eaeh 74,966 of population), including 375 Fascista, 39 Catholies, 45 other Constitutionalists, 46 Socialists, 19 Communists, 7 Republicans, and 4 Slavs and Germans.

For purposes of loeal administration Italy is divided into provinces (76), *circondari*, or territories (235), *mandamenti*, or distriets (1,805), and communes (9,148). All the eommunes have autonomy.

In March, 1919, a society known as the "Faseisti" was established in Italy by Benito Mussolini, an editor of Milan, with the avowed object of opposing Bolshevism. The members of the organization wore black shirts as their uniform. Branches of the society were formed in many towns and eities, until by Oetober, 1922, it was estimated that more than a half-million drilled and armed men were enrolled in it. Mussolini and his well-organized battalions had virtually seized the whole of Italy. In the evening of Oet. 29, 1922, a crowd of about 200,000 assembled in the Quirinal Square, Rome, and demanded that the King earry out the Faseisti program of reform. Mussolini arrived in Rome on the following day, and after an interview with him the King agreed to the formation of a Fascisti cabinet with Mussolini as Premier. Mussolini became praetieally the dietator of Italy, and his policies appear to have gained the approval of the majority of the Italian people.

In ancient times much of the country was occupied by vines whieh grew partly wild. The Etruscans seem to have brought the cultivation of the vine and the art of making wine to a higher degree of perfection than any other inhabitants of the Italian peninsula. During the middle ages agrieulture of every kind, and with it the culture of the vine, suffered considerably, and was even abandoned in certain districts. In later years, however, the growth of the grape was extensively developed, and at the present time vitienlture is one of the principal industries of the country.

Nothing in the history of ancient Rome indicates that drinking was heavier in olden times than at the present day. From vases found in tombs of ancient Etruscans much may be learned as to the domestic habits of the people, their faults, and their virtues. Occasionally drunken orgies are depicted; but they are usnally portrayed in a mocking spirit, as though such practises were regarded with contempt. In accounts of the early days of Rome, when severity of manners prevailed, drunkenness is rarely mentioned. Women were not permitted to drink wine. Egnatius Mecenius killed his wife with a club, because she had drunk wine, and he was aequitted of homicide. A matron was starved to death by her relatives, because she had opened a box containing the keys of a wine-cellar. The relatives were in the habit of kissing women in order to ascertain if their breath smelled of wine. A woman, who, unknown to her husband, had drunk wine was deprived of her dowry.

For a long time wine was used with mueh moderation. Papirius, vietoriously returned from a

battle, sacrificed a small cup of wine to Jupiter. Large measures of milk, rather than of wine, are often mentioned as gifts. It does not appear that there were any laws against intoxication. Punishment for excesses in wine was meted out by the father or husband, who was the head of the family, and had the power of life and death over all its members.

Drinking Among the Ancients

Later, intoxication evidently became more frequent, and less depreeated, but ancient authors directed their criticism against gluttony, rather than against intoxication, as the greater evil.

Not much information concerning the drinking habits of the modern Italians is available. Increase of material prosperity in the years immediately preceding the World War seems to have been accompanied by an increase of alcoholism, due to the abuse of distilled liquors. The use of wine has for ages been general throughout Italy, but drunkenness can hardly be said to have been a national vice. That a "slow intoxication" of the Italian people has resulted from the too liberal use of wine is, however, the opinion of many medical men. A pamphlet, entitled "Il Vino in Italia" (Wine in Italy), published in 1914 under the auspices of the Italian Ministry of Agriculture, gives some useful data on this subject. It states that during the five-year period 1909-13 there were converted into wine in Italy, on the average, 68,635,000 quintals of grapes, with an average production of more than 46,000,000 hectoliters. These figures are most probably too low, because in nearly all the communities of the South a great number of artizans and peasants own or lease vineyards, mostly for the use of their own families. Grapes and wines produced from these vineyards are only in part marketed, and are not always reported.

Modern Drinking

The pamphlet shows further that the average price of wine in 1911 was 36 francs per hectoliter, and in 1912 30.08 frs., or an average price of 33 frs. per hectoliter during the five years 1909-13. At this price the value of 46,000,000 hectoliters (see above) would give the vast sum of 1,518,000,000 frs. The greater part of this wine is consumed within the country. Italy produces 28 per cent of all the wine in the world.

Although the inhabitants of southern Italy drink a good deal of wine, acute intoxication is rare. Indeed, during 30 years of supervision and practise in the clinics and insane asylums of Palermo and Naples, Prof. Leonardo Bianchi met with acute forms of intoxication from alcohol, especially delirium tremens, only rarely. None the less he is strongly convinced of a slow alcoholic intoxication of the Italians, running through the centuries, and that this slow intoxication has exercised an obscure, insidious, but certain effect upon the nerve-centers of the people in the chief wine-growing regions. Further, this slow intoxication has resulted in lessening the ability to stand hard work, in defective tenacity, in the lack of enterprise in civil life, and in greater tendency to quarrelsomeness. From many of his patients Bianchi learned that each of them drank regularly a bottle of wine (1 to 1½ liters) with each of their two principal daily meals, and that in most cases this quantity did not produce any signs of intoxication.

Views of Leonardo Bianchi

Bianchi affirms that the larger number of epileptics and of those who show strong characteristics of degeneraey come from the chief wine-growing provinces, where devotion to the product of the vine is most deeply rooted. When it is considered that the Italians work only little, compared with what they might do, it is proper to ask, he says, if, in spite of the lack of the forms of neuro-psychic alcoholism, which are observed very frequently in other countries, the Italians do not owe, at least in part, to the wine too frequently drunk, a part of the epilepsy, delinquency, idiotism, arthritis, and pellagra found among them, and the indolence, indifference, great excitability and, still more, the iraseibility and impulsiveness which are their general characteristics.

The Italians, according to Bianchi, have been slowly poisoned for centuries; and it is much easier to wean the people of northern countries from the comparatively recent use of industrial alcohol, as has happened in Scandinavia, some parts of Belgium, England, Germany, and even now in Russia, than it would be for the Italians to break their very ancient habit of liberal wine-drinking. Italian scientists have fortunately looked at the question in this light in order that the new generation may recover its strength in the struggle for life with the other nations. If the danger with the Italians appears less grave, it is because they have been accustomed for thousands of years to the use of wine, and tolerate it better, and because ethyl alcohol is less poisonous than the distilled liquor, which in relatively recent times has come into use among the people of the north.

Italians Being Slowly Poisoned

In Italy a considerable number of investigations have been made by physicians in a crusade against the use of wine. Its pernicious action has been demonstrated in the number of premature births and frequent abortions, in the high mortality among children of alcoholics,, and in the high percentage of degenerates, imbeciles, epileptics, criminals, and suicides.

As regards criminality in Italy, from 1906 to 1911 (the last year before the World War in which statistics were published) the number of cases fluctuated between 433,271 (in 1906) and the maximum, 468,048 (in 1909). Italian statistics do not enter into the *causes* of criminality, but rather deal with intoxication as a reason for reducing sentences. In 1909 the number of prisoners who received reduced sentences on account of intoxication was 9,320; in 1910, 8,848. It was noticeable that recidivists are very frequently drinkers.

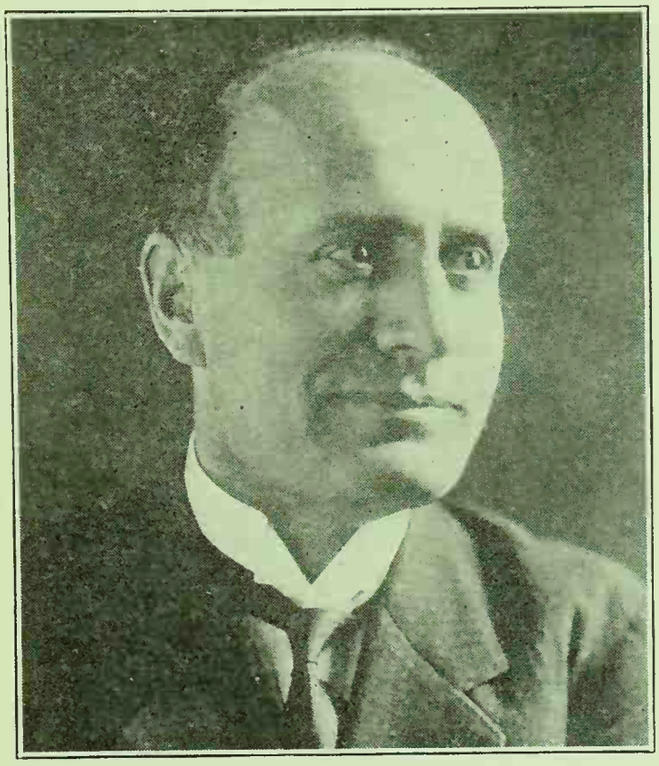
Criminals in the insane asylum in Naples were mostly drinkers of wine, to which they were often intolerant. Nearly all the more flagrant criminals, who have come under observation, had been drunk before their crime. Many of the crimes of the barracks had owed their occurrence to alcohol. Many criminals, even if not drinkers themselves, are sons of drinkers. Lombroso has strongly supported this statement.

Criminality in Italy

Bianchi cites from his own experience that to 120 women addicted to alcoholic intoxication 600 babies were born, of whom only 265 lived beyond infancy (42.2 per cent), while 335 (55.8 per cent) died at birth or within two years.

In the sixties of the nineteenth century an increase in intemperance became marked, and many writers of note devoted their pens to the fight against the growing evil. In 1863, the first temperance society *(Società di Temperanza)* in Italy was founded by Dr. Luigi Chierici in Turin. This society, though short-lived, existed long enough to attract public attention to its object, and, in January, 1879, at a public meeting the following resolution was passed: "This meeting, approving the initiative of the committee appointed to promote the suppression of drunkenness by legal means, requests the said committee to present to His Majesty's Government a petition on the subject." The result of these efforts was the addition to the new penal code of Zanardelli (Minister of Justice from 1887 to 1891) of

The First Temperance Society



BENITO MUSSOLINI
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the following two articles, the first act of direct legislation on this subject:

Art. 488. Any person found in a place of public resort in a state of manifest drunkenness, offensive to or dangerous to the public, is liable to a fine not exceeding thirty francs.—If the state of intoxication be habitual, the penalty is imprisonment for a period not exceeding one month. . . .

Art. 489. Any person who, in a public place, shall cause drunkenness in another by supplying him with intoxicating drinks, or who shall supply such drinks to a person already drunk, may be imprisoned for a term not exceeding ten days. If the person intoxicated should be under fourteen years of age, or should he be manifestly in an abnormal condition of weakness or deficiency of intellect, the penalty may be extended to one month.—If the person convicted be engaged in the sale of intoxicating liquors, he shall also be liable to suspension from the exercise of his trade.

This was the first and for a long time the only act relating to drunkenness on the statute-books of Italy.

Zanardelli and Berti (Minister of Agriculture) in 1883 became patrons of a temperance society in Milan. This society still exists, and endeavors to promote temperance and moderation by means of

prizes. In 1892 Giovanni Rochat (d. 1919) founded the Italian Temperance League *(Lega Italiana di Temperanza)* the members of which were divided into three categories: (1) Total abstainers; (2) abstainers from distilled liquors, but making moderate use of wine or beer at meals; and (3) honorary members. Later the name of the society was changed to "Italian Antialcohol League" *(Lega Italiana Antialcoolica)*. The League issues a monthly periodical in Florence, *Il Bene Sociale* ("Social Well-being"), edited by Signor Falorni.

For some years the progress of the temperance movement was very slow. Some "moderation" societies were formed at Milan, Venice, Verona, Como, and Udine. At Milan, also, a Good Templar lodge was founded which for several years was very active. It published the journal *Redenzione* ("Redemption"), which later was amalgamated with *Il Bene Sociale*. A branch of the Blue Cross Society was constituted at Milan; and the Catholic Temperance League, with headquarters at Turin, was founded. The latter published a small paper, *La Nuova Crociata* ("The New Crusade"). Italian antialcoholic congresses were held at Venice, Verona, Milan, and Florence. At the Florence meeting the non-alcoholic preparation of fruits—a very important subject for a wine-growing country—was discussed for the first time.

Something was accomplished in the legislative field, also. In 1913 the Italian Parliament adopted with some far-reaching modifications a bill, proposed by Prime Minister Luzzatti, which aimed at restricting the number of public houses. In practise the enforcement of the law was very lukewarm, because the then all-powerful statesman Mr. Giolitti had no intention of provoking the ire of the liquor traffic. To-day the virtual ruler of Italy, Premier Mussolini, seems, on the contrary, to have understood the importance of the fight against alcoholism, not only against distilled liquors, but against the immoderate use of wine, also. He modified the law of 1913, fixing the proportion of public houses at 1 for every 1,000 inhabitants instead of 1 to every 500, but as there is to be no violent closing of existing public houses the new proportion will be reached only after a long period has elapsed. Some measures have also been taken to ensure the earlier closing of public houses.

Legislation

The acme of the temperance movement in Italy before the World War was reached in 1913, when the Fourteenth International Congress Against Alcoholism was held at Milan. This gathering gave promise of a great impetus to the work; but the War, which broke out in 1914, and in which Italy took part from May, 1915, occupied all minds to the exclusion of other subjects. The activities of all the societies were interrupted, and, with the exception of the "moderation" review *Contro l'Alcoolismo*, all the temperance journals ceased to appear.

Before the World War

In 1921, however, a new movement was inaugurated. An Italian aviator and engineer, Signor Domenico Pastorello, who since his boyhood had been an ardent temperance worker, attended the Sixteenth International Congress Against Alcoholism, held at Lausanne in that year, and with the help of the International Bureau Against Alcoholism succeeded in founding a small temperance bureau, the National Italian Secretariate

against Alcoholism *(Segretariato Nazionale Italiano contro l'Alcoolismo)*, which, almost without any resources, endeavored to interest the authorities, especially medical bodies and educational circles, in a renewal of the fight against alcoholism. The work of Pastorello was consolidated by the constitution in 1923 of an Italian Central Committee against Alcoholism *(Comitato Centrale Italiano contro l'Alcoolismo)*, which supervises the work of the Secretariate and which includes among its members men prominent in Italian public life. The Secretariate, with the help of Professor Monti, established a plant at Padua for the preparation of non-alcoholic grape-juice. Since 1924 the Secretariate, of which Pastorello is director, has assumed the direction of a new monthly temperance paper, *Balilla*, founded in 1923 by a Florence lawyer, Signor Caeciapuoti. Toward the formation of the Bureau, or Secretariate, Milan, Como, and other municipalities made contributions aggregating about 6,000 lire. Director Pastorello organized meetings early in 1922 at Milan, Florence, and Padua at which Dr. Robert Hercod, of Lausanne, spoke on "Prohibition in America." At another meeting, in Sienna, Pastorello himself spoke on "Alcohol Capital." In May, 1922, the Director attended the First National Congress of the Italian Health Association, at which alcoholism was one of the subjects of discussion. The Director publishes many articles in the Italian press in refutation of misleading statements with reference to the alleged failure of Prohibition in the United States. The Secretariate has also helped to form temperance organizations in many places in Italy, and it seeks to coordinate and strengthen the temperance forces of the country in every possible way.

The *Good Templars' Watchword* of Dec. 14, 1922, stated that the Italian physician Dr. Luigi Mattoli had asserted that

> In ten years the alcohol drinkers have cost Italy 3,000,000,000 lire. Alcohol has killed 300,000 Italians, has sent thousands of children to children's homes, has sent to prison over 100,000 of our people, has driven mad over 12,000 individuals, has made over 100,000 orphans. In 1921 the labouring classes alone consumed 30 million hectolitres of wine, at 300 lire for each hectolitre.

On Sept. 27-28, 1924, an Italian Antialcoholic Congress was held at Como, this being the first national gathering of Italian antialcoholists since the World War. Commenting on the Congress, in *L'Abstinence* of Oct. 18, 1924, Dr. Hercod had this to say:

> The wine question dominated all the Como Congress, and on several occasions, when the debate between "moderates" (I mean sincere "moderates" who wished truly to fight alcoholism) and abstainers became extremely lively—they easily get excited in Italy—it seemed that the Congress tended to divide into two camps; but on the opportune intervention of the President good humor and tolerance restored harmony. But it is necessary, even if at the present hour a great abstinence movement in Italy seems to be unrealizable, that the little groups of abstainers should remain faithful to their convictions. It is on them that the future of our movement in Italy depends; for the distilled drinks there are the least evil, their consumption being, except in the north, not very wide-spread. The principal factor of Italian alcoholism is wine . . .

On Sunday, Nov. 16, 1924, at the Institute Carducci, at Como, a traveling museum of antialcohol and antituberculosis propaganda of the Green Cross was inaugurated. This museum was instituted on the initiative of Prof. Italo Giuseppe Baragiola, a valued member of the Green Cross.

According to André L. Simon ("The Blood of the Grape," London, 1920) Italy is the second-largest wine-producing country in the world. The average annual yield of the Italian vineyards during the years 1909-13 was 1,012,364,000 gallons. During the next five years a marked falling-off was shown, the average annual output for 1914-18 being 819,245,000 gallons.

In 1919 the total production was not quite 650,000,000 gallons. In 1922 (the latest year for which figures are available) there were 12,107,900 acres under vines, and the yield of wine was 782,782,800 gallons.

The best Italian beverage wines come from the north of Tuscany, while the best dessert wines come from the South. Some very fair sparkling wines are produced in the Asti and Montferrat districts, and the best still white wines come from the island of Capri. Among the best-known Italian wines are the Barolos, from Piedmont; Passella, from Lombardy; Chianti and Montepulciano, from central Italy; Lacrima Christi, from the slopes of Vesuvius; and Marsala, from the district of that name in the island of Sicily.

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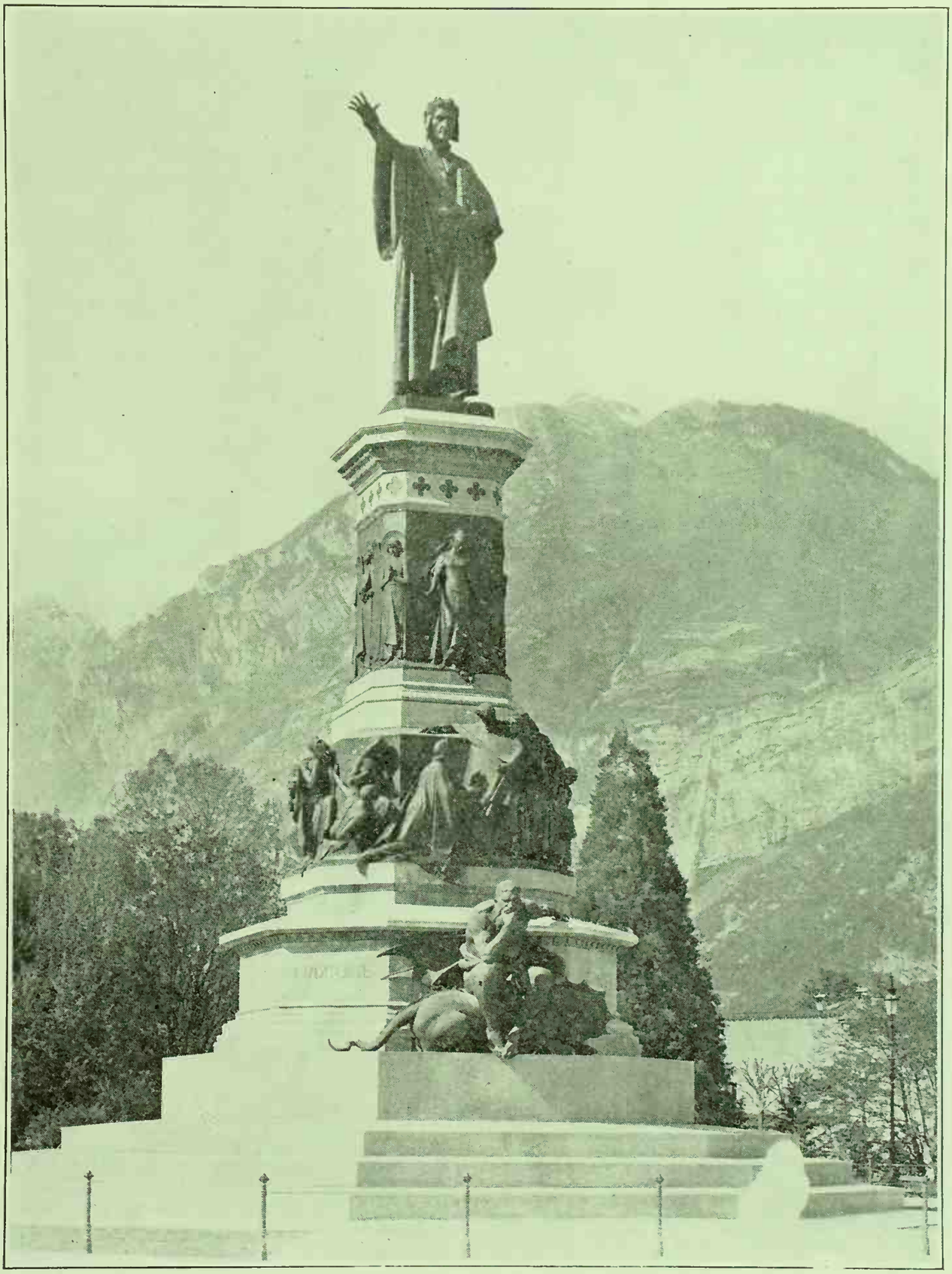
I TIH or **I TI.** The reputed inventor of wine; flourished in China about 2200 B. C. He is said to have made it to the order of the daughter of the Great Yü (2205-2198 B. C.) who, having tasted it himself, declared it good and then poured it on the ground. He sent I Tih into banishment and forbade the use of wine, stating that he was sure it would cause the ruin of his country.

In spirit-shops in China there is often displayed a tablet bearing the words *I Tih chi tsieu* ("The fine wine of I Tih").

IVORY COAST. A French possession in West Africa, an integral part of the Guinea Coast; situated between the British Gold Coast and the independent Republic of Liberia. It has an area of 121,976 square miles, with a population of 1,545,680, of whom 1,053 are Europeans. The capital is Bingerville (formerly Adjamé), the European population of which is about 90. The climate in the lowlands is unhealthy, yellow fever being endemic. Bingerville, however, which lies about sixteen miles in the interior, is healthy, being built on hilly land.

Ivory Coast is said to have been first discovered by Portuguese and by French merchants from Dieppe, who were followed by traders anxious to get ivory. Slavers captured the ignorant natives, who were sold to white masters abroad. Early in the eighteenth century a French factory was established at Grand Bassam (1700-07) and a French settlement at Assinie (1700-04). Later other French traders arrived, and the native chiefs ceded territory around Grand Bassam and Assinie to the French, who occupied their towns in 1843. France extended her influence along the coast, but ignored the hinterland. Until after the Franco-Prussian War (1870-71) the Ivory Coast repeatedly changed hands. By an Anglo-French agreement (1889) Jaman and Bontuku were recognized as French possessions; and in 1892 Captain Binger, having made



MONUMENT OF DANTE, IN TRENT, ITALY

explorations in the interior, became the first governor and established an administration which was entirely independent of the Senegal district.

The Ivory Coast is now under the rule of the Governor-General of French West Africa, but the native forms of government are retained to a large extent. European officials, however, are responsible for the maintenance of public order.

The cultivation of maize, plantains, bananas, pineapples, and pepper is the principal occupation of the natives, who, under the guidance of the Europeans, have turned, also, to the growing of Indian corn, cotton, rice, coffee, and cocoa. Primeval forests, lying beyond the low littoral, yield palm-tree products, mahogany, and rubber, which are the principal articles of export, the rubber being shipped from Assinie and Ashanti, mostly to England. Gold exists, and some of the native villages have small placer mines. Grand Bassam, with a fine harbor, is the commercial center. Its inhabitants number about 5,000 natives, and a few Europeans.

The northern part of the great forest belt is inhabited by races which are still addicted to cannibalism: they are almost entirely without industrious ambition, and their intellect is very low. There number is said to be about 1,000,000: exact estimates are not available.

Great Britain is the country from which the colony receives most of its alcoholic drinks, besides ammunition and fire-arms. In 1923 wines of the value of 1,818,339 francs were imported. Palm wine is the original native drink. Christian missionaries and the United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic have been most active in attacking the greatest native vice, drunkenness. In 1915 the Committee secured the prohibition of the importation of absinth. The organization has done good work in obliterating indifference and ignorance toward the native liquor question.

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IVY, HENRY ALSTON. American educator and Prohibition advocate; born in Fayette County, Texas, Nov. 20, 1860; educated in the public schools and at Baylor University, Waco, Texas (A.B. 1884; A.M. 1886). His life has been devoted to teaching and the promotion of temperance. He was a teacher at Waco, in 1890-91; at Denison, Texas, in 1892-95; and since 1895 he has been president of the Business College at Sherman in the same State.

The present constitution of Texas was adopted in 1875. It provides for a local-option liquor law. The temperance movements under this law were slow at first, and confined chiefly to the northern portion of the State. The temperance people effected an organization known as the Texas Local Option Association, and elected Henry A. Ivy as secretary. It was not until 1893 that the work of the Association began to bear fruit in a large and substantial way. From that time county after county was won, and public sentiment was educated into demanding the State-wide Prohibition statute which passed the Legislature in 1918. There was much opposition together with brutal violence in a number of county campaigns. In 1911 the Association gave place to the Anti-Saloon League of Texas, and Ivy is now a member of the Board of Managers of the League for the Fourth Congressional District of Texas.

Ivy is the author of "Rum on the Run in Texas" (Texas, 1910), a brief history of the temperance reform in that State and of a number of popular temperance songs which were used with good effect in the various campaigns. In 1917 he married Miss Myrtle of Sherman, Texas.

IYER, Sir THIAGARAJA SADASIVA. Indian Government official, judge, and temperance advocate; born at Kumbha Konam, India, June 22, 1861; educated in the public high school at Kumbha Konam, and at the University of Madras (B. A. 1879; LL.B. 1881; LL.M. 1886). In 1881 he was married to Miss Mangalanimal, also of Kumbha Konam. In 1882 he was elected a High Court official in Madras, which position he held until 1887, when he was appointed by the Indian Government to represent them in various native towns in a judicial capacity, serving until 1911. From 1912 to 1921 he was the High Court Judge of Madras.

Sir Thiagaraja is one of the pioneers of the temperance movement in India, and has won for himself the reputation of being the defender of temperance, especially among the lower classes of the native population. For a number of years he was president of the Madras Temperance Society, and he has also served as president of the Indian Christian Temperance Asociation in that city. At one time he was president of the Indian Good Templar League, Madras. During the tour made through India by WILLIAM E. JOHNSON, he acted as guide and helper in Southern India. At the present time he resides in Madras.

IZLAR, ARTHUR La SALLE. American physician and Prohibition advocate; born in Orangeburg County, South Carolina, Jan. 17, 1867; educated at the high school, Blackville, S. C., Porter Military Academy, Charleston, S. C., and the University of Maryland, Baltimore, Md. (M.D. 1889). He was reared on a farm, and before taking up his medical studies served for some time as clerk in a drug-store.

Izlar was early enlisted in temperance work under the auspices of the Independent Order of Good Templars, serving successively in all the offices of the local lodge. When the Dispensary system was proposed in 1892 as a substitute for Prohibition, Dr. Izlar became active in the State-wide campaign against that mesaure. In 1898 he removed to Ocala, Fla., where he practised medicine and surgery. He enlisted promptly in the local and State campaigns of Florida against the liquor traffic, associating himself with various temperance organizations, but campaigning chiefly under the direction of the Anti-Saloon League. Florida was for many years a sort of happy hunting-ground for the liquor interests, and they succeeded in defeating not only Prohibition but every measure that looked toward reasonable restriction of their trade. It was not until 1913 that the local-option law of the State was made really effective by the passage of an anti-shipping and blind tiger search-and-seizure law, which was strengthened by successive legislatures. In all the campaigns that led up to final victory Dr. Izlar took an active and effective part. In October, 1919, he removed from Ocala to Clermont, Florida.

IZTAC-OCTLI. An Aztec name for pulque.

J

JAAKSON, JÜRI. Esthonian statesman and Prohibition advocate; born at Une-Woidu, Viljandi, Esthonia, Jan. 16, 1870; educated at the local elementary school, the parish school at Viljandi, the Hugo Treffner Gymnasium in Tartu (Dorpat), and the University of Tartu (Cand. jur.). In March, 1915, he married Marg Behrens, of Riga, Latvia.

From 1896 to 1900 Jaakson practised law in Viljandi, and from the latter year to 1914 at Riga, Latvia. From 1915 to 1919 he was director of the City Bank of Tallinn. In 1919-20 he was di-

JÜRI JAAKSON

rector of justice for Esthonia; in 1921-24 he practised law in Tallinn; and from December, 1924, till December, 1925, he was State Head or Elder *(Riigivanem)*. Himself a National Democrat, he constructed a coalition government in Esthonia in which all the major parties—Agrarian, Democratic, Labor, and Social-Democratic—were represented. Upon becoming State Head, Jaakson declared that he would seek to enlarge the alliance between Esthonia and Latvia so as to include all the Baltic States and Poland. In this connection he, together with his Minister of Foreign Affairs and Minister of War, visited the President of Latvia in May, 1925.

Jaakson has for many years been interested in temperance. In 1897 he joined an abstinence society in Viljandi, and in 1900 he became a member of the central committee of Esthonian Abstinence societies. In 1901-07 he belonged to the Esthonian Abstinence Society in Riga, and from 1907 to 1914 he was president of the Esthonian Education Society, Riga, which had a temperance section. As State Head he has always supported the total-abstinence movement.

JACK. (1) In provincial English a term for a half-pint or a quarter-pint.

(2) A small drinking-vessel of waxed leather. Beaumont and Fletcher's "Bloody Brother" has (ii. 2) a reference to it in the passage:

> Body of me, I am still dry; give me the jack, boy.

JACKMAN, CHARLES HENRY. British soldier and temperance worker; born at Whippingham, Isle of Wight, Aug. 30, 1857; educated at the Church school, Shirley, Southampton. From 1874 to 1895 he was a soldier in the British army, serving part of the time in South Africa. In 1881 he married Mary Ellen Smith of Cape Town. From October, 1884, to August, 1890, he was at the Royal Military College, Sandhurst, England, and in the latter year he went again to South Africa, where he has ever since remained.

Jackman joined the Independent Order of Good Templars in 1873 and filled all of the offices in the subordinate lodge until 1896; in which year he was elected Grand Secretary. He has been continuously reelected to this position until the present time (1925). In 1885 he joined the Independent Order of Rechabites in which he became District Chief Ruler, and has been a Tent secretary for the past 30 years. His home is in Cape Town.

JACKSON, ANDREW. Seventh president of the United States; born in a log cabin at the Waxhaw Settlement on the border between North and South Carolina, March 15, 1767; died at the Hermitage, near Nashville, Tenn., June 8, 1845. Although Jackson spoke of himself as a South Carolinian, it seems never to have been clearly established whether his birthplace was in Union County, North Carolina, or Lancaster County, South Carolina. According to his own statement, his mother taught him to read before he entered school. At the age of seven he entered an "old-field school," and later (1776-80) he attended an "academy," established in the Waxhaw Settlement by Dr. David Humphries. His educational attainments were scanty, and in the course of his long and distinguished public career he never achieved proficiency in writing the English language. His father died a few days after his birth, and his mother and two of his brothers died from hardships sustained during the Revolution. Though only a lad of fourteen when the conflict ended and never reg-

ularly enlisted, he had nevertheless seen service in the Continental army and had been captured by the British in 1781. His treatment while in prison, followed by the loss of his family as a direct result of the war, instilled in him that bitter hatred of the British which he harbored to the end of his life.

At the age of eighteen he began to study law in Salisbury, and a year later he was admitted to the bar in the western district of North Carolina (now the State of Tennessee). In 1788, having been appointed public prosecutor for the district, he removed to Nashville, the seat of justice. In 1791 he married Mrs. Rachel Robards (née Donelson). He was a member of the convention that framed the Constitution of Tennessee in 1796, and in 1796-97 he sat as the single representative of that State in Congress, where he strenuously opposed the policies of Washington and was one of the twelve members who voted against the adoption of the address to the President in approval of his administration. In the summer of 1797 he was elected United States Senator, but he resigned the following year. From 1798 to 1804 he was Judge of the Supreme Court of Tennessee.

During the same period and up until 1814 Jackson was major-general of the Tennessee militia. He conducted the principal campaign against the Creek Indians (1813-14), and won distinction as an Indian fighter by completely subjugating that nation. On May 31, 1814, he was commissioned a major-general in the regular army for service against England, and he welcomed the opportunity, as he considered it, to square accounts with his old enemy. In November he seized Pensacola, Florida, then under the Spanish sovereignty, but used as a base of operations by the British; and on Jan. 8, 1815, he won a brilliant victory over the forces of General Pakenham at New Orleans. Henceforth, despite the many personal and political quarrels of his career, he enjoyed a popularity and esteem in the minds of his countrymen unequaled by any other man of his time. In 1818 he successfully waged war against the Seminole Indians, who were threatening Alabama and Georgia. He resigned his military commission in 1819 and was appointed governor of the newly acquired territory of Florida in 1821. From 1823 to 1825 he was again United States Senator.

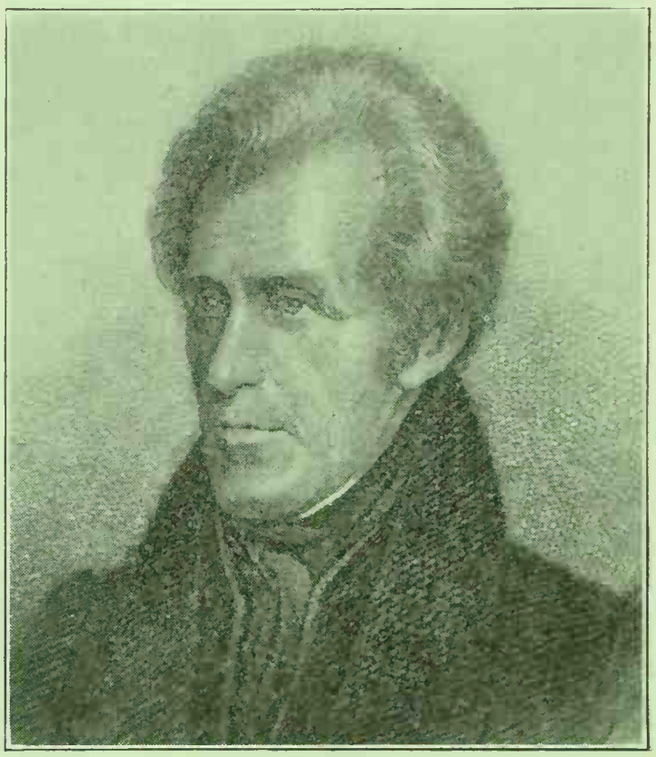
In 1828 he was elected President of the United States, receiving 178 votes in the Electoral College against 83 given for Adams. In the election of 1832 he received an overwhelming majority (219 electoral votes to 49) over Clay, his chief opponent.

Jackson's election marked the rise to political power of the western section of the country, and with it, an increase in the democratic tendency of the government. His predecessors had all been men with advantages of wealth or culture. Jackson was of the opposite type, and had always opposed the aristocratic element in politics; but he was endued with the homely virtues and the rugged strength which the common people demanded and which made him their typical representative.

He believed the Bank of the United States to be an instrument of special privilege, and his unrelenting attacks on it while he was President resulted in its final destruction. With characteristic aggressiveness he succeeded in obtaining the settlement of various old claims against European countries for spoliations suffered under Napoleon's Continental system, especially those against France.

Concerning Jackson's habits with regard to the use of intoxicants, authorities differ somewhat. John Lord says: "Personally, Jackson's habits were irreproachable. In regard to the pleasures of the table, he was temperate, almost abstemious." The testimony of other writers, however, inclines one to the belief that he was no light drinker, though he would seem, at least in his mature years, to have kept his habit under the strictest control. According to Buell,

> In his younger days he drank more than any young man trying to make his fortune can afford to drink. As he grew older and acquired more sense, he became more temperate. Still it must be said that, to his lat-



ANDREW JACKSON

> est days, he was anything but a teetotaler, and that as long as he lived neither the Hermitage, his plantation home, nor the White House was without its creature comforts.

Referring to Jackson's duel with Charles Dickinson, in which the latter met his death, Buell mentions that during the journey there was one noticeable departure from Jackson's usual habits: "Ordinarily he would drink a stiff toddy before meals and a number more during the day. During this journey, however, from leaving Nashville until the duel was over, he took but one drink—a mint julep—at the tavern where they halted for midday."

While he was governor of Florida, Jackson, at the behest of his wife, a devoted Christian woman, shut up numerous grog-shops, put a stop to play-going, and instituted various other measures designed to elevate the moral tone of the territory. The temperance movement was still in its infancy when he was President, and at this time there were comparatively few occasions for him to express his opinions on the liquor question or to exercise any authority with regard to the use of intoxicants. However, his secretary of war, John H. Eaton,

was a valiant friend of temperance, and the President authorized him to abolish the spirit ration in the army (Order of Nov. 30, 1830). President Jackson was, also, one of the signers of the PRESIDENTS' DECLARATION.

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JACKSON, FREDERICK MITCHELL. American manufacturer and Prohibition advocate; born near Hamburg, Perry County, Alabama, Sept. 1, 1859; educated in the public schools of Dallas County, Ala., and at home by private tutors. In 1880 he left the farm and became a clerk in Selma. The following year he went to Pratt City, near Birmingham, Ala., where for eight years he was employed as a builder and paymaster. On Dec. 21, 1882, he married Miss Miriam May Cory, of Autauga County, Ala. During the early days of his successful business career, Jackson was connected with several coal and iron concerns and in 1901 he became president of the Blocton (Ala.) Cahaba Coal Company. In 1906 he sold his interests and removed to Birmingham, in which city he has since been in business. He is president of the Perfection Mattress Spring Co., the Jefferson County Building and Loan Association, and the Jackson Securities and Trust Co., and is a director of the Birmingham Trust and Savings Company. He is the donor of the infirmary and chairman of the Executive Board of Trustees of the Woman's College of Alabama.

Early in life Jackson became affiliated with the Independent Order of Good Templars in Georgia. From 1908 he was actively interested in the fight for Constitutional Prohibition in the State of Georgia. The movement for temperance reform had interested him from boyhood, and he had organized temperance societies among the coal-miners working in the vicinity of Birmingham when he was a mine operator, during the opening years of the twentieth century. He was also active in the local and general campaigns which culminated in Statewide Prohibition in 1915, and was one of the leaders in the spectacular Prohibition campaign in Jefferson County in 1907, when the manufacturing and mining city of Birmingham was voted "dry."

JACKSON, JOHN COLLINS. American Methodist Episcopal clergyman and temperance reformer; born on a farm near Lancaster, Ohio, Feb. 8, 1847; died in Columbus, Ohio, June 5, 1909. He fought in the Civil War, having enlisted at the age of fifteen in the 59th Ohio Infantry. After his return from the War he attended Ohio University at Athens, from which he graduated. He received the degrees of Ph.D. from Northwestern University, Evanston, Ill., in 1890, and D.D. from Ohio University, Athens, 1900. He entered the ministry of the Methodist Episcopal Church in 1871, and served pastorates in Ohio, Wisconsin, and New Jersey conferences for 40 years.

Early in his ministry Jackson became an ardent advocate of temperance reform and adopted an aggressive attitude toward the liquor traffic. His idea of temperance reform was not a narrow one. He did not believe that the saloon would be abolished in a hurry or in any extraordinary way. The gospel of temperance warfare which he proclaimed on the platform and through the press was of a character that appealed to men to enlist, not for a single battle, but for the long war necessary to secure lasting results. He considered the temperance movement, as well as all other movements for righteousness, as evolutions and not revolutions, and believed that the victory over the liquor traffic and other evils would eventually come as a result of the natural and accepted laws of human progress.

Throughout his active life in the ministry Jackson carried on warfare for temperance and other social reforms. Practically every ministry that he held was marked by specific and effective attacks on the saloon, and his pulpit was never silent on questions of civic righteousness. While pastor of a church in Jersey City, New Jersey, he was an active member of the Society for the Suppression of Vice in Greater New York city. His experience

REV. JOHN COLLINS JACKSON

in that connection gave him a stronger hatred for the saloon as the breeder of crime and corruption, and led later to his entering the organized movement against the saloon. In 1897 he resigned the pastorate of the Wesley Chapel Methodist Church in Columbus, O., and entered the service of the Anti-Saloon League. For some time he assisted Dr. Howard H. Russell, then national superintendent, making several tours through the country lecturing and organizing the work of the League in many States. As a platform speaker he was a great success and he was also very effective in his writing, his pen being used as an instrument of aggressive warfare against the saloon evil. His ability as a writer was early recognized by League officials and he was appointed in 1897 to the position of editor of the League organ, the *American Issue*, which was published in Columbus. The paper at that time was a small sheet of eight pages, with a few thou-

sand subscribers, and used almost exclusively as the State organ of the Ohio League, and its growth as the official organ of the National League was in great measure due to the editorial ability and untiring efforts of Jackson. In 1907 the publication of the *Issue* was moved to Chicago, and in 1909 to Westerville, Ohio. At the time of the latter removal Jackson died. Although confined to his home by illness during the previous year he had furnished a large part of the editorial material for the several editions up to the last week of his life, and at his death eight church papers carried distinctly separate articles from his pen in their current numbers.

Jackson early recognized that the main hold of the saloon power was through its control of politics, and he set himself the task in harmony with the position of the League, of hammering the saloon out of recognition and driving it out of politics. The weapons of Christian warfare which he used were very effective, and there were few liquor organizations in the country that did not feel his attacks. He was one of the most fearless leaders ever engaged in the fight against the liquor traffic, and his writings helped to popularize the Anti-Saloon League movement more than those of any other person. He has been called "a real apostle of applied Christianity." In answer to the arguments of the defenders of the saloon he said:

> As long as the output of the liquor traffic is what it is—increased poverty, degeneration and crime—as long as families do not feel glad and blessed when the son or father becomes a confirmed alcohol drinker, that long vast myriads of families will hate and fight it.
>
> As long as the Church of God is what she is; as long as the laws of good morals and commercial interest remain what they are, and as long as a considerable portion of mankind are promoting the good of society, the fight against alcohol will go on.

Jackson was twice married: (1) In 1871, to Vena Knowles, of Athens (d. about 1874); (2) in 1875, to Viola Chase, of Columbus, O. (d. March 10, 1926). Having a cousin of the same name as and younger than himself, he was usually addressed as "Senior."

JACKSON, JOHN COLLINS. American Methodist Episcopal clergyman; born in Fairfield County, Ohio, June 14, 1850; educated at the local district school and Ohio Wesleyan University (D.D. 1889). He was ordained to the Methodist Episcopal ministry in 1875 and held pastorates in Columbus for 24 years and at Portsmouth, Delaware, and London for 22 years. In 1879 he married Eva M. See, of Zanesville, O.

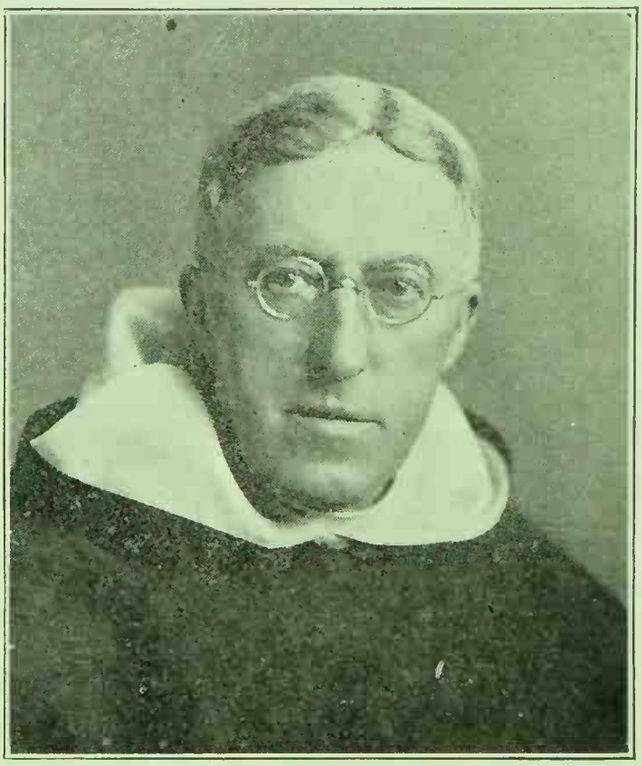
Jackson has for many years been interested in temperance work. He was treasurer of the State organization for the local-option campaign in 1883, when Ohio cast 323,000 votes for the Prohibitory Amendment to the State Constitution. He was an active speaker in that campaign. He also published in the eighties five sermons on local option in the *Delaware Signal*, the Third (Prohibition) Party organ. He was also active in two State local-option conventions, held in Columbus. His address is Portsmouth, Ohio.

The Rev. JOHN COLLINS JACKSON who died in Columbus, Ohio, in 1909, was his cousin.

JACQUEMET, JOSEPH AMÉDÉE. Franco-American clergyman and temperance leader; born at Evosges, Ain, France, Jan. 3, 1867; educated at the college of Belley, Ain (now the Institution Lamartine), which he entered shortly before the end

of his twelfth year, completing his studies there in eight years with the degree of *Bachelier ès Lettres*. He then went to the Grand Seminary of Brou, at Bourg, where he spent a year in the study of philosophy and three years in the theological course.

From October, 1890, to July, 1893, Jacquemet was professor of mathematics at the College of Belley. He was ordained to the Roman Catholic priesthood at the Seminary of Brou Dec. 20, 1890, and joined the Order of St. Dominic, at Poitiers, Vienne, Sept. 30, 1893. He remained one year at Poitiers, continued his novitiate at the Convent of Amiens, Somme, and toward the end of October, 1895, arrived at Flavigny, Côte d'Or. From Flavigny he was sent to Mosul, Asiatic Turkey, where he spent four years, first as a professor in the Seminary,



REV. JOSEPH AMÉDÉE JACQUEMET

then as a subdirector of the College. Returning to Flavigny late in 1899, he resumed his theological studies, being so occupied until the spring of 1903, when he was assigned to St. Ann's parish, Fall River, Mass., U. S. A., as assistant pastor. He arrived there on June 18, and is still stationed there (1926).

Born and reared in a province of France where the grape was extensively cultivated, Jacquemet, like most of his compatriots, was accustomed to the use of wine from early childhood; and, while never overstepping the bounds of moderation, it is probable that the advantages of total abstinence were not seriously considered by him until he was thrown into active ministry in his New England parish. He had, it is true, been present at a banquet given in honor of the prominent American temperance advocate, Archbishop Ireland, on which occasion the prelate had surprized those present by his refusal to partake of the wines. Neither this fact, however, nor an intimation, after the banquet, that the Archbishop was a member and a promoter of a temperance society produced any lasting impression on those present.

Sixteen years later, in Fall River, the iniquities of alcoholism were thrust forcibly before Father Jacquemet; for his parochial activities brought him into daily eontact with the liquor evil in all its sordidness. He became eonvinced that total abstinence was the only defense against the seduction of liquor; and as a result of this conviction he determined to administer no other pledge, and addressed himself strenuously to the advocacy of teetotalism. Among his many converts to temperance was a business man, of anonymous identity at the time, but since known to be Mr. Joseph Conrad Corriveau, who had been a confirmed drunkard. He took the total-abstinenee pledge on March 8, 1905. Deeply grateful to Father Jacquemet for his reclamation, Corriveau became an ardent worker in the eause of abstinence, and proved a valuable colleague. He advocated abstinence widely among his friends and business associates, and brought people from all parts of New England to take the pledge from the Dominican father. (On March 8, 1925, Father Jacquemet had the gratification of being present at a gathering of 500 persons, held at the Armory, St. John's Building, Biddeford, Maine, in honor of Mr. Corriveau's twentieth anniversary of signing the pledge. The banquet was honored by the presence of Governor R. O. Brewster and Mrs. Brewster.) Several years of patient preparation on the part of Jaequemet, Corriveau, and their eolleagues led to the foundation (Feb. 5, 1911) of the now well-known New England temperance soeiety, the Cerele Laeordaire, and its sister organization, the Cerele Ste. Jeanne d'Arc (Feb. 12, 1911).

Since Jan. 1, 1912, Jacquemet has been almost exclusively engaged in temperance work throughout the New England States; founding new Cercles, until now (1926) there are in the States of Conneeticut, Maine, Massachusetts, New Hampshire, and Rhode Island 79 branches (41 for men and 38 for women). There are, also, 3 branches (2 for men; 1 for women) in Canada. He is editor of the monthly periodical, the *Revue Antialcoolique*, which he founded in 1915.

Father Jacquemet became a citizen of the United States on March 27, 1911. He attended the Fifteenth International Congress Against Alcoholism, held at Washington in 1920, and the Sixteenth Congress, held at Lausanne in 1921. He was present, also, at the International Convention of the World League Against Alcoholism held in Toronto, Canada, in November, 1922.

When he is in Fall River, the hour of 1 P. M. on Sundays is specially set for the *conférence antialcoolique*, which is followed by the administration of the total-abstinenee pledge to those who desire it.

New England owes much to the self-sacrificing labors of this tireless worker in the cause of temperance.

See, also, CERCLE LACORDAIRE; CERCLE STE. JEANNE D'ARC.

JACQUET, LEONARD MARIE LUCIEN. French physician; born in Sauviat, Haute-Vienne, Oct 30, 1860; died at Royan Dec. 19, 1914. He beeame a hospital intern in 1884 and reeeived his M.D. degree in 1888. He was a specialist in diseases of the skin, and devoted much attention to syphilis and alcoholism. He onee gave a demonstration of the ravages of alcoholism in France to

President Poincaré who, with his staff, was visiting Jacquet's clinie at St. Antoine Hospital. After explaining that the patient before them was suffering with alcoholie cirrhosis, Jacquet continued with statistics compiled at the hospital from May 1, 1912, to Feb. 1, 1913. Inquiries had been made of 308 patients as to their consumption of alcoholic beverages and as to the number of their living and dead children; and Jacquet communicated the following statistics to the President:

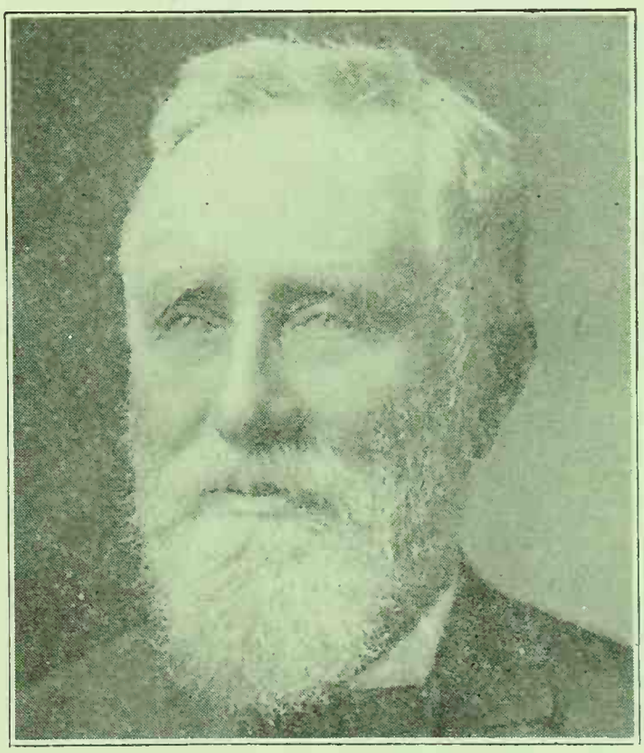
> To these 308 patients 688 children had been born, of whom 359 had died, 207 in early infancy. Classified by drinking habits, 111 moderate drinkers among parents had lost 18.4 per cent of their children; 80 immoderate drinkers, 20.33 per cent; and 117 very heavy drinkers, 61.22 per cent.

Jacquet caustically attacked the wine-merchants, calling them the "bistroeraey," and asserting that the wine trade was the most dangerous of trades, as causing high mortality from tuberculosis.

JAFFNA TEMPERANCE SOCIETY. See CEYLON.

JAGGORY or **JAGGERY.** The residuum left after the sap of various Indian palms has been boiled down; a coarse kind of sugar.

JAGO, JOHN WESLEY. New Zealand newspaper manager and temperance advocate; born at Nailsworth, Gloucestershire, England, March 5,



JOHN WESLEY JAGO

1830; died in Dunedin, New Zealand, Nov. 18, 1904. In 1838 he was taken by his parents to Glasgow, Scotland; and later the family moved to Alloa, where he served an apprenticeship of four years in the brass-founding business. Returning to Glasgow, Jago was employed on the *North British Railway and Shipping Journal* and later on the *Examiner*. In 1852 he married Margaret Pollick Mackie, of Glasgow. After filling several positions in various commercial fields, Jago was selected by agents of the Dunedin (New Zealand) Total Abstinence Society to go out to Otago, where the discovery of gold had given a considerable impetus

to drinking habits. Jago, with his wife and four children, arrived at Port Chalmers on the "Cheviot" in October, 1862. The arrangement with the Society not being of long duration, Jago went into business for some years and then (1872) became business manager of the *Evening Star*, which position he retained till his death.

Jago had been an abstainer from childhood. He signed the pledge when about six or seven years old, and delivered his first temperance speech when fifteen, as Chief Ruler of a Rechabite juvenile tent. For nearly 60 years he was busy in the temperance cause in season and out of season. At Glasgow he superintended a successful temperance mission. In New Zealand he became a coworker with Sir William Fox and other temperance leaders. He was instrumental in the introduction into the Colony of the Sons of Temperance, of which Order he became Grand Worthy Patriarch, and was chosen Chief Templar of Pioneer Lodge, the first I. O. G. T. lodge formed in Dunedin (1872). In 1877 he was made Grand Worthy Chief Templar, and in 1880 at the annual session of the Grand Lodge, held at Wellington, he was presented with a gold watch as a token of appreciation of his labors for the Order in particular and for temperance generally. He was, also, editor of the *Temperance Herald* and the *Temperance Advocate*. He was chosen president of the New Zealand Alliance for 1898-99.

In 1902, when Jago and Mrs. Jago celebrated their golden wedding, the mayor presided over a meeting of citizens held in the largest hall in Dunedin. The speeches made and the messages received from all parts of the Colony were conclusive evidences of appreciation of a life-work devoted to the temperance cause.

Jago was the author of a number of temperance booklets, his "The Economics of Drink" being still a valuable work of reference.

He was a member of the Moray Place Congregational Church, and in 1889 he was elected chairman of the Congregational Union of New Zealand.

JAKOBSSON, JAKOB THIMOTHEUS. Swedish wholesale merchant and temperance advocate; born May 6, 1840, at Sprage, Gothland; died in 1912. In the earlier part of his commercial career he was in business in Kalmar, and from 1877 in Stockholm. Jakobsson was a strong temperance adherent from childhood. In 1874 he became interested in the temperance association in Kalmar, and in 1880 he joined the Good Templar Order, later founding 150 lodges. He was the author of a large number of books and articles relating to temperance, his most notable work being the "Library for Friends of Temperance" *(Bibliotek för Nykterhetsvänner)*, Stockholm, 1883-1901.

JAMAICA. (1) A beverage, known also as *matar rotos* ("scamp-killer"), in use in Chile. To manufacture this drink, sawdust and chips of wood, especially of the canelo, or cinnamon, are soaked with potatoes, barley, and other grains. Sometimes the wood is omitted. When fermentation is well advanced the liquor is distilled. It is much used by the Mapuche or Araucanian Indians.

(2) An island of the British West Indies, situated in the Caribbean Sea, 90 miles south of Cuba. It is 144 miles in length, and 50 miles broad, and has an area of 4,207 square miles; population (1921), 858,188. It has also a number of dependencies—the Turks and Caicos Islands, Cayman Islands, and the guano islands Pedro and Morant Cays—which have a total area of 224 square miles.

The island now known as "Jamaica" was discovered by Columbus on May 3, 1494, and called by him "St. Jago," after the patron saint of Spain, but that name was soon superseded by the native one of "Jamaica" *(Xaymaca*—"well-watered"). It remained in the possession of the Spanish for 161 years; but in 1655 it passed under British rule as a result of its capture by a force sent out by Cromwell, under Admiral Penn and General Venables. It was administered by the military until 1660, when a regular civil government was established by Charles II, Gen. Edward Doyley being appointed first governor. The British possession of the island was confirmed by Spain in the Treaty of Madrid, 1670.

The slave trade was abolished in 1807, at which time there were 323,827 slaves in the island. In 1833 slavery itself was abolished in the British dominions, Jamaica receiving £6,161,927 from the Imperial Government as compensation to the slave-owners. Kingston, the capital (population, 62,707), is also the chief port, and has one of the finest natural harbors in the world.

Since 1884 Jamaica has been administered by a governor, assisted by a Privy Council and a Legislative Council. The present governor is Brig.-Gen. Sir Samuel H. Wilson, K.C.M.G., K.B.E.

The climate is very mild in the uplands, and warm and humid near the coast, ranging from 57.5° F. at Cinchona (4,907 feet above sea-level) to 87.8° at Kingston.

The chief products are sugar, coffee, logwood extract, ginger, and pimento; and a number of fruits (oranges, shaddock, grapes, etc.) are grown.

JAKOB T. JAKOBSSON

With the emancipation of the slaves (1833) the cultivation of sugar-cane, until then the most important industry on the island, declined, and the manufacture of rum took an even more conspicuous place than it had previously held, becoming one of the chief products of Jamaica. With the exception of a few native cordials, the most common of which is pimento dram, this country produces no other liquors.

"Jamaica rum" is the generic term for the several varieties of sugar-cane spirit that are manu-

factured in the island, the only materials used being the products of sugar-cane. The two principal kinds are "common clean rum," and "German" or "flavored rum." The former, depending on the materials used, is classified as of "local trade quality," and "home trade quality." The "local trade quality" is a light rum, produced chiefly in the parish of St. Catherine, and in the district of Vere, in the southern part of the island. It has been said that the most sensitive barometer of the material prosperity of Jamaica is to be found in the returns of the duties on this "local trade quality" rum. This is the grade sold in the rum-shops to the natives throughout the island, and it is distilled chiefly for home consumption. For the year ended June 30, 1916, about $550,000 was paid in local internal revenue taxes on the distillation of Jamaica rum. "Home trade quality rum" or "public-house rum," as it is sometimes known, is distilled principally for consumption in the United Kingdom. The bulk of the rum exported from Jamaica is of this grade. In 1923 the value of rum exported from the island was £51,765.

Figures showing the consumption of rum and other alcoholic liquors in the island are given in the accompanying table, courteously furnished by Mr. José de Alivares, U. S. Consul at Kingston.

RUM AND OTHER SPIRITS CONSUMED IN JAMAICA DURING 1917-24 (in imperial gallons)

YEAR	QUANTITY CONSUMED	
	RUM	OTHER SPIRITS
1917-18	284,675	13,389
1918-19	343,918	15,885
1919-20	253,249	35,588
1920-21	420,795	29,888
1921-22	432,786	36,519
1922-23	430,734	30,228
1923-24	440,548	24,055

The quantity of rum produced in Jamaica during 1922-24 was as follows: 13,073 puncheons (1 puncheon=69.97 gallons) in 1922; 7,500 in 1923; 8,242 in 1924. The figures for 1925 are not available.

In 1920 Jamaica experienced a severe drought, which was reflected in the sugar crop of 1921. In the former year the exports of sugar were valued at £3,000,000, whereas in 1921 they reached only about one sixth of that sum.

There is no organized temperance work in Jamaica as it is understood in the United States, although there are a few societies as well as a number of individuals interested in the movement. Authors of books on Jamaica, and the West Indies in general, who derived their knowledge of the conditions mostly from extensive traveling in the territory, are unanimous in their statement that, although morality among the natives is lamentably lax, only little drunkenness may be observed.

There has been a limited but strong movement on foot to increase the cost of retail licenses, and thereby greatly reduce the number of rum-shops. Persons who have studied the situation declare that such action would benefit the laborer, the employer, and the Government. While Prohibition is far removed from Jamaica, recent agitations indicate that the liquor problem will be investigated in time, and some steps taken to effect a strict regulation of the traffic. In regard to this the following remarks occur in Harry A. Franck's "Roaming through the West Indies" (pp. 406 *et seq.*):

The legal existence of John Barleycorn gives the island its handicap over Porto Rico. . . . By a recent law (1920) the Government of Jamaica has decided to take over the making, and later the distribution. It was advertising for an experienced superintendent at £2,000 a year. No doubt there was a rush of managers of Cuban sugar centrals contending for this noble prize. It may be of interest to know that Jamaica is livid with fear that she, too, may be struck by Prohibition, and is hastily erecting all manner of protecting lightning-rods. Her newspapers carry columns of arguments pro and con, most of them clinched with quotations from the Bible, as if that had anything to do with the case. Reading the impassioned utterances of the "wets" one might suppose that the United States is in the act of organizing a great army of grape-juicers to descend upon Jamaica and wrest from her the bottled joy in life, while the casual observer gets the impression that the great majority of the islanders would rather die at the doors of their rum distilleries, and liquor-shops than suffer that ignominious fate. The main faults of the masses—insolence, lying, illegitimacy, slackness in work, and thieving—can scarcely be laid to drink; for though Jamaica rum is famous, and drunkenness is on the increase, the women, who drink comparatively little, are as bad as the men in all these matters.

E. B. Hopkins, an American, and an enthusiastic temperance advocate, who has been a resident of the island for a number of years, writes about its liquor problem thus:

There has been no temperance movement in Jamaica in the past ten years. Nearly all the churches are in favor of total abstinence, and public opinion is being slowly agitated in that direction, but little progress has been made. The Government of the island is wedded to the idea of raising revenue through the granting of liquor licenses. Some 1,577 licenses have been granted in this island of, say, 900,000 inhabitants.

As to the view of the press of Jamaica concerning the laws of the United States forbidding the transportation of intoxicating liquors to her shores by foreign vessels, the *Jamaica Times*, the leading paper of the island, under date of Aug. 27, 1921, significantly said:

Great Britain is not likely to make any fuss about British vessels caught while trying to land liquor in the United States being severely handled by the American law; the feeling will be that they deserve what they get. The United States has forbidden by law liquor being brought into the country; and those who undertake to bring it in must take the consequence when they are caught, and not squeal. As for a schooner being found within the three-mile limit landing liquor but which when chased got outside the limit before she was captured, we do not know what the law is, but certainly the common-sense view of the matter is that she should be liable to the full punishment.

In answer to an inquiry concerning the use of alcohol in Jamaica, Mr. Samuel W. Honaker, U. S. Consul in charge at Kingston, wrote (March 20, 1924):

Although rum is consumed to some extent by the white population, and the various other classes of people, a considerable amount of spirits, such as whiskey and brandy, as well as wines and liqueurs, is imported, and the latest available figures show that £4,436 sterling worth of brandy was imported into the Island in 1922, while the value of gin amounted to £2,357 sterling. Importations of whiskey are of a considerably higher valuation and amounted to £73,561 in 1922. The imports of other spirit compounds in 1922 were valued at £5,692.

As a whole, the people are fairly temperate and this is due to a large extent to churches and small organizations. There are no large temperance organizations at work in this consular district, but there are a number of small societies and churches which endeavor to influence the actions of the people in respect to the consumption of liquor.

Further testimony is offered by the Rev. J. J. Kilpin Fletcher, of Spanish Town:

A steady change is taking place here in the views of many as a result of persistent press work, and I expect shortly to be able to organize a good many of the youths of our colleges and high schools into a new arm of Prohibition services. There are encouraging signs among the educated youths of Jamaica, and I trust we may be able to utilize them to the full in the coming conflict.

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man's Year-Book, London, 1925; *Encyclopaedia Britannica*, 11th ed., *s. v.*

JAMAICA GINGER. Another name for white ginger *(Zinziber officinale)*. It is prepared on the island of Jamaica by carefully scraping the best roots, which are dried separately. On the advent of Prohibition in the United States a liquor made from Jamaica ginger was a favorite article of sale among bootleggers.

JAMES, GEORGE WATKIN. British-American Congregational minister and temperance worker; born at Ludchurch, South Wales, Feb. 8, 1862; educated in the local public schools until 1883, in which year he emigrated to the United States. There he attended an academy at Marietta, Ohio, later entering Marietta College (B.A. 1889) and Chicago Theological Seminary (B.D. 1892). On April 26, 1892, he was ordained to the Congregational ministry. For two years he was pastor of the Puritan Mission in Chicago; from 1894 to 1900, of the Congregational Church, Creighton, Nebraska; and then successively of the Plymouth Congregational Church, East St. Louis, the First Congregational Church, Wheaton, Ill., and the First Congregational at Morris, Ill. (1906-13).

Always active in the cause of temperance, in 1913 James was appointed assistant superintendent of the Illinois Anti-Saloon League. In 1915 he was elected superintendent of the Western District, with headquarters at Galesburg, and he is still serving in that capacity (1926).

JAMES, JOSEPH HENRY. American Methodist Episcopal minister and temperance worker; born at Mount Holly, N. J., April 18, 1835; died at Needham, Mass., Feb. 10, 1918. He was educated at the Wesleyan University, Middletown, Conn. He was licensed to preach in the Methodist Episcopal Church in 1855. In 1860 he married Miss Mary C. Moore, of Philadelphia, Pa. He held pastorates in New Jersey until 1863, when he was commissioned chaplain of the Third Regiment of New Jersey Volunteer Infantry. In 1864 he resumed his ministerial labors.

James joined the Sons of Temperance in 1853, and became Grand Worthy Associate and a member of the National Division in 1894. He was, also, a member of the Good Templars and Templars of Honor. From 1890 to 1910 he was secretary of the Connecticut Temperance Union. He was a director of the Law and Order League of Connecticut, and its secretary until 1902. He actively labored to induce the State to enact a law giving probation to first offenders; and was made probation officer for the Rockville City Court. He was, also, chairman (1905) of the committee of the Connecticut Prison Association.

JANSZ, JAMES COLLINGWOOD. British educator, writer, and temperance leader; born at Colombo, Ceylon, May 2, 1862; educated at the Pettah Girls' School up to 1872, when he entered the Royal College of Ceylon, studying there for seven years. In 1879 he was appointed assistant master at the Royal College, and acted as lecturer in English and modern languages up to the date of his retirement from actual teaching in December, 1918. He married Charlotte Henriette Heyn, of Colombo, Aug. 22, 1883.

Jansz became interested in the temperance movement at an early age, being appointed secretary of a Band of Hope when only sixteen years old. He founded the Wolvendahl Band of Hope and the Band of Hope of Bambalapitiza, the city in which he now lives. The latter society is under Presbyterian auspices. Later he became actively interested in the Independent Order of Good Templars, as a member of the Excelsior Lodge of Ceylon. His temperance work spread throughout the island, where he organized all the Good Templar Lodges and Juvenile Temples that ever existed there. Among the many positions he has held are those of District Chief Templar, vice-president of the Ceylon Temperance Federation, editor of the Ceylon *Templar* and of the Ceylon *Abstainer*, and committee member of the Temperance Section of the Ceylon Council of Churches. Jansz is still a zealous worker in the temperance movement in Ceylon and a frequent contributor to the temperance columns of the newspapers. See, also, CEYLON.

JAPAN. An ancient and extensive empire of southeastern Asia, lying in the north Pacific ocean off the coast of China and Siberia. It is composed of the large islands of Honshu (the mainland), Shikoku, Kyushu, Kokushu (Hokkaido), and Taiwan (Formosa), together with the southern half of Sakhalin, the Nansei (Loochoo) and Chishima (Kuril) groups, and about 4,000 small islands. The area of the mainland and its adjacent islands is 148,756 square miles, while that of the entire Japanese empire is 260,738 square miles.

According to the census estimate of Jan. 1, 1924, the population of Japan proper was 58,481,500. Chosen (Korea) had a population of 18,313,800 on that date; Taiwan (Formosa), 3,758,900; Sakhalin, 150,600; the total population of the Empire being 80,704,800.

Excepting the Ainos of northern Japan, who are members of a prehistoric, aboriginal race, the Japanese may be regarded as belonging to the Mongolian family. Two other types are to be found in Japan: the Manchu-Korean race and the Malay. With the exception of those belonging to the Imperial family, the people of Japan are divided into three social classes: the *kwazoku*, or nobles; the *shizoku*, or knights; and the *heimin*, or common people. These three classes keep themselves distinct with all the strictness of caste.

Topography and Climate

The islands, especially Honshu and Kiushu, are extremely irregular in shape; their coasts are much indented, and their surface is very uneven. Of the higher mountains several extend above the snow-line. Fuji-yama or Fuji-san ("Peerless Mount"), the sacred mountain of Japan, is the highest in the Empire, having an altitude of 12,395 feet. Many of these mountains have been, or are, actively volcanic. The rivers are numerous, but their courses are short, and they are not navigable for many miles inland. One of the most notable physical features is the inland Sea of Japan, which is almost entirely landlocked and surrounded by chains of volcanoes, most of which are now extinct. Japan has many lakes, which are remarkable for their beauty. The great length of the islands is responsible for their varieties of climate. The short summers are hot and humid; the winters, long, clear, and cold.

Japan is liable to frequent, and occasionally disastrous, earthquakes. A great earthquake shock, on Sept. 1, 1923, followed by a tidal wave and fires, brought to the Empire the worst disaster in all its history. Tokyo, the capital, the third largest

city in the world, was destroyed; and Yokohama, the chief port, was practically wiped out, together with many other towns and health resorts. The total number of deaths was 99,331, while 103,733 persons were wounded and 43,476 were reported as missing. Houses destroyed by fire numbered 447,128; those completely or partly destroyed by collapse, 254,499; washed away by tidal wave, 868. The property loss was officially placed at 5,500,000,000 yen.

Earthquakes

Agriculture is the chief industry of Japan, but not more than one sixth of the area is available for cultivation. The climate is so varied that almost every province raises different products. Agriculture as an industry is greatly promoted by a Japanese law which provides that land remaining unused for more than a year shall become forfeited to the public. The Japanese are very careful farmers, and thoroughly understand cropping and the rotation of crops. The soil is extremely fertile, and it is very carefully cultivated. About 50 per cent of the arable land in Japan proper is devoted to the cultivation of rice; about 33 per cent of the cultivable land is devoted to wheat; and tea-plants are produced on nearly 500 square miles. More than 3,000,000 households are occupied in the production of silk, the yield of which equals that of the whole of Europe. About 75 per cent of it is exported. The coasts of Japan are extremely rich in fish, and about 2,000,000 men are engaged annually in the fishing industry. The chief manufactures are textiles, silk, earthenware, glass, lacquered and japanned goods, matting, porcelain, and hemp. The principal exports are silk, cotton fabrics, cotton yarns, tea, refined sugar, knitted goods, copper, matches, coal, camphor, porcelain, earthenware, and marine products.

Japan has ten cities with a population of more than 100,000 each. Tokyo (formerly Yedo, or Yeddo), the capital of the Empire, in the southeastern part of Honshu, is the largest, having a population of 5,164,300 in 1922. It is a large industrial center.

Elementary education is free and compulsory. In 1921 Japan had five imperial universities.

Shintoism, Buddhism, and Christianity are the three principal religions in Japan to-day. Entire religious freedom is granted; and Christianity has been making rapid progress since its introduction in 1859, twelve forms of it being in existence at the present time. The Protestant missions report that there are now 30,000 Christians in Japan. By far the largest proportion of the inhabitants are devotees of Shintoism ("the divine way") a religion based upon the worship of the goddess from whom the Emperor is supposed to have descended. It is the original religion of the country. Buddhism was introduced into Japan from Korea in the sixth century of the Christian era.

Education and Religion

Formerly an absolute monarchy, Japan is now governed under the Constitution of Feb. 11, 1889. The executive and legislative powers (in the latter case, "with the consent of the Imperial Diet") rest in the hands of the Emperor. The present Emperor is Yoshihito, son of Mutsuhito, who ascended the throne July 30, 1912. On Nov. 25, 1921, owing to Emperor Yoshihito's continued ill health, the Crown Prince, Hirohito, was appointed Regent.

The Emperor is advised and assisted by the Cabinet Ministers, who are appointed by, and are responsible to, himself; and he has, also, a privy council which he consults on important matters of state and which interprets the Constitution. Laws are made, with the sanction of the Emperor, by the Imperial Diet, which consists of a House of Peers and a House of Representatives. Members of the latter body are elected by a restricted suffrage (voters must be males over 25 who pay a direct national tax of not less than 3 yen). Recently there has been considerable agitation for universal suffrage. The Genro, or Elder Statesmen, are an extra-constitutional but hitherto influential body of men who are consulted by the Emperor in times of stress. They now number three.

Government

Chosen (Korea), an ancient kingdom with a history extending back to the twelfth century B. C., was annexed to Japan in 1910, after a military occupation of five years, resulting from the Russo-Japanese War (1904-05). Its population (estimated) in 1924 was 18,313,800, including about 23,000 foreigners. Keijo fu (Seoul) the capital, has a population (estimated 1924) of 250,942. The administration of Chosen is in the hands of a military governor, directly responsible to the throne. See KOREA.

Kwang Tung, in the southernmost portion of Manchuria, is leased to Japan by China for 99 years. It has a population (1922) of 686,893. Dairen (Dalny) is the capital and is also the southern terminus of the South Manchurian Railroad.

Taiwan (Formosa), an island lying between Japan and the Philippine Islands, was ceded to Japan by China in 1895 after the Chinese-Japanese War, and under the direction of the Japanese Government has become a source of profit. Taiwan has a population (1924) of 3,757,838. Taihoku, with 164,329 inhabitants in 1920, is the capital. See FORMOSA.

Japanese **Sakhalin** is the southern half of the island of that name which, by the Treaty of Portsmouth (1905), was ceded to Japan by Russia. Its population (1924) is 150,600. The most important industry of the island is the herring fishery.

The League of Nations awarded as mandates to Japan at the conclusion of the World War the former German colonies of Oceania, north of the equator.

For convenience of reference the remainder of the present article is divided into the following sections:

1. Historical Summary.
2. Beverages and Drinking Usages.
3. Production and Consumption of Alcoholic Beverages.
4. The Temperance and Prohibition Movement.

1. *Historical Summary.* The authentic history of the Japanese Empire commences about the fifth or sixth century of the Christian era. The Japanese claim that their Empire was founded in 660 B. C. by the first Emperor, Jimmu Tenno, and that the dynasty founded by him still reigns. In A. D. 200 a Japanese army under the Empress Jingo invaded Korea. From about the middle of the twelfth century civil war existed in Japan for 450 years. The country was under the administration of a military feudalism, and a race of warriors was reared. The greater part of the thirteenth century

was a golden era for Japan. It was in that century that Marco Polo visited the islands of Japan, which he called "Cipango," or "Zipangou."

Three Portuguese sailors were driven ashore on the coast of Japan in 1542, and to them is ascribed its European discovery. During the next year Fernao Mendes Pinto, a Portuguese adventurer, visited the islands, into which he introduced the musket. In 1556 he returned to Japan for the purpose of evangelizing the country, and the success of his mission represented a notable service to the cause of Christianity and civilization. Shortly afterward the Portuguese obtained permission to settle at Nagasaki, and they established a highly profitable trade with the Japanese. In 1624, however, the Japaneses authorities, having become alarmed at the increasing power of the Portuguese traders, ordered all of them from Japan and prohibited Christianity. By 1638 most of the foreigners had left the country. After that date the most rigid policy of isolation was adhered to by the Japanese until 1853, when Commodore Perry, of the United States, steamed into the harbor of Uraga and forced a favorable commercial treaty from the Shogun. Within a short time sixteen other countries had secured similar concessions from the Japanese Government. Europeans were permitted to establish trading-houses at Tokyo, and since that time many other seaports have been opened to foreign trade.

First Treaty with U. S. A.

In 1869 Emperor Mutsuhito instituted several reforms, one of which was the establishment of a deliberative assembly. By 1872 he had entirely suppressed the old Japanese feudal system, which had existed for so many centuries, and a centralized bureaucracy was established. The change and modification of the social, industrial, and political institutions of Japan which followed have been the most complete and radical in history. European customs and clothing were immediately adopted; torture was abolished in 1873; and a new judicial code was authorized. The first Japanese railway was opened in 1872; the European calendar was adopted; and English was introduced into the curriculum of the common schools. In 1872, also, compulsory military service was adopted, and the army was trained and developed on European lines.

Emperor Mutsuhito's Reforms

The present Japanese Constitution was promulgated in 1890. The framing had been done by Marquis (afterward Prince) Ito, whose name is connected with nearly every great piece of modern Japanese constructive statesmanship. With the first session of the new Diet a contest began between the political parties of Japan which lasted until the danger of a war with China, in 1894-95, compelled them to unite in an era of coalition.

A Korean insurrection offered an excuse for both China and Japan to send troops into the peninsula in July, 1894, and open hostilities broke out later in that month, both empires declaring war on July 25. After a conflict of seven and one half months, which was replete with Japanese victories, a peace treaty was signed on April 17, 1895, at Shimonoseki, which declared the absolute independence of Korea from China. China also ceded part of Manchuria to Japan, and granted a commercial treaty favorable to the island Empire, in addition to paying an indemnity of 200,000,000 taels. Russia, Germany, and France compelled Japan to agree that the territory acquired from China should not be permanently occupied.

Korean Insurrection

In 1900 Japan sent 21,000 men to assist European and American troops in the relief of Peking, in which operation the competence of the Japanese troops was fully established.

Japan's resentment over the dictation of Russia, Germany, and France in the matter of the Treaty of Shimonoseki culminated in the Russo-Japanese War (1904-05). By the peace treaty at the close of that war, signed at Portsmouth, New Hampshire, U. S. A., Japan secured the southern half of Sakhalin, and Russia agreed to surrender her lease of the Kwang Tung peninsula and of Port Arthur, to evacuate Manchuria, and to recognize Japanese influence in Korea.

After the Russo-Japanese War Europe and America withdrew their legations from Seoul (the Korean capital), and left the control of Korean affairs entirely in the hands of the Japanese. Between 1906 and 1908 Japan effected drastic reforms. In 1907 the Japanese resident-general advised the Korean emperor to disband the standing army, and in the insurrection which followed the carrying out of this order about 21,000 Koreans and 1,300 Japanese were killed. The veteran Japanese statesman, Prince Ito, was assassinated by a Korean fanatic on Oct. 26, 1909, and Japan put an end to the precarious situation by annexing Korea to the empire (Aug. 29, 1910).

After the Russo-Japanese War

The next event of importance in the history of the Japanese Empire was the death of Emperor Mutsuhito in July, 1912, followed by the suicide of General Nogi, hero of Port Arthur and Mukden, at the Emperor's funeral.

In 1911 the Anglo-Japanese Alliance had been renewed, and, as a result, Japan entered the World War at the request of Great Britain on Aug. 23, 1914.

The Japanese Government having announced its decision to retain possession of the northern half of Sakhalin until its demands for reparation for the Nikolaievsk affair, in which 600 Japanese lost their lives, should have been satisfied, a Russo-Japanese commission discussed this and other matters which had caused friction between the two countries. An agreement between Soviet Russia and Japan was signed at Peking, China, on Jan. 21, 1925, which provided for the complete recognition of Soviet Russia by Japan, the use of Siberian fishing-waters by Japanese, the early making of a commercial and navigation treaty favorable to Japan, the withdrawal of Japanese troops from northern Sakhalin by May 15, 1925, and the securing by Japan from Russia of important oil and coal concessions in northern Sakhalin.

Agreement with Soviet Russia

2. *Beverages and Drinking Usages.* **Saké.** This, the national drink which is made from rice, occupies an important place in the life of the people. The name "saké" is thought by some to have been derived from Osaka, now the second largest city of Japan, and from ancient times the center of the saké manufacturing industry. By extension "saké" is used to designate all spirituous liquors. Saké has been defined as a "pale, deceptive, in-

toxicating liquor, midway between wine and beer."

Stories of the use of saké are found in the mythology of Japan; and on bronze and porcelain ware one often sees representations of huge demons who dance with wild joy around large saké jars and cups. Stories are told to children about these monsters, who are supposed to have gaunt faces and long, red hair, and to live near the sea.

Most of the ancient books of Japan frequently make mention of saké, both as a beverage and as an offering to the gods.

In estimating the place which saké holds in the life of Japan, it is necessary to examine statements made by European and American writers at the time the doors of Japan were being opened to the Western world.

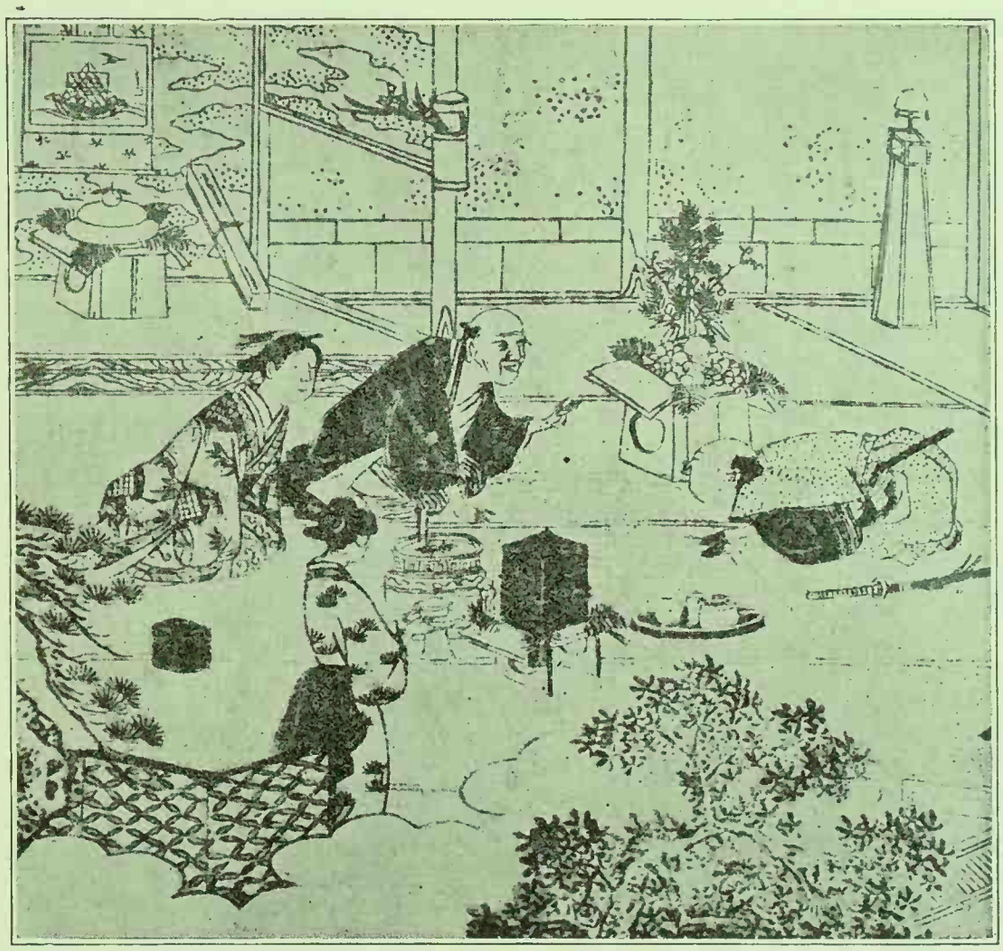
Kaempfer, the Dutch historian, whose works on Japan were quoted extensively by Bayard Taylor and other writers, wrote in 1727:

> They have in Osaka the best of saké in the Empire, which is brewed in the neighboring village of Tennoji, and from thence exported to other provinces, nay, by the Dutch and Chinese, out of the country.

Commodore Perry, in 1854, according to Dr. William Elliot Griffis, "feared for the future of Japan because intoxicating liquor was so cheap." Sir Rutherford Alcock, British Minister to Japan, in his book, "Three Years in Japan" (1863), speaking of the annual suburban picnics for viewing the peach, plum, and other opening flowers, says:

> Groups of men, women, and children, by families, may be seen trooping along the shady roads on their way to enjoy the opening spring. It is sad enough that this Arcadian scene is so often marred by intemperance. Not content with inhaling the freshness of the opening flowers, the men drink deep of saki; nor is this practice altogether confined to the rougher sex. The latter make the streets unsafe on their return, especially to dogs and foreigners. They may be met in bands of two or three, with flushed faces; and now and then, some of the lower class lie stretched across the road, too drunk to go any farther. In the vice of intemperance the Japanese have nothing to learn from foreigners. . . . They are as much given to drunkenness as any of the northern races of Europe, as quarrelsome as the worst, and far more dangerous in their cups.
>
> "The Japanese are perfectly innocent of alcohol." There may be a difference of opinion as to what constitutes alcohol, but "saki" seems to me an excellent imitation; and if it is meant that the Japanese are innocent of intoxication—a noisy, dangerous, and pugnacious intoxication,—I am sorry truth compels me to say there never was an assertion of fact more signally refuted by practice.

JAPAN



JAPANESE NEW YEAR CEREMONY. AT THE LEFT ARE THE HOST AND HOSTESS; THE GUEST IS AT THE RIGHT; AND THE MAID WITH SAKÉ IS IN THE FOREGROUND

—Specially photographed for the Standard Encyclopedia

Alleged Intemperance of the Japanese

He adds the information that wives are often to be seen leading their drunken husbands home.

Later writers generally do not support Sir Rutherford Alcock's statement concerning the "dangerous and pugnacious" character of the Japanese when intoxicated by saké. Dr. William Elliot Griffis, in "The Mikado's Empire," speaks of the fear awakened in children by mothers as the latter told of the fierceness of the foreigners (Americans and Europeans) when intoxicated in the streets of Yokohama and Nagasaki. Accustomed as the children were to the Japanese drinking saké from small cups, producing mild intoxication, they counted as

"veritable demons the red-haired, red-faced foreigners, drinking from huge tumblers great draughts of brandy, ten times stronger than the Japanese saké." In "The Yankees of the East" (1896) W. E. Curtis says of the Japanese people:

> They have few wants and are temperate. You never see a drunken man on the street. The only intoxicated people I saw [in four months' residence in Japan] were a party of young fellows sailing down the river in Osaka [rejoicing over the return of soldiers from the Chino-Japanese War].

Dr. Otis Cary, in "Japan and Its Regeneration" (1908), wrote the following, which would apply to present-day conditions:

> The Japanese, when intoxicated, are seldom quarrelsome. They sing, dance, and are jolly rather than ugly. Some observers think that a change in the actions of intoxicated people can be seen as new kinds of drink are being used. Foreign liquors being too costly for any except the wealthy, large quantities of cheap alcohol are imported from America and Europe. This is mixed with water, saccharine and some flavoring substance. It is thought that these artificial drinks produce a more riotous form of intoxication, and they are vastly increasing the evils of intemperance.

Dr. Wilbur F. Crafts, in his "World Book of Temperance" (1911), wrote:

> When a Japanese statesman was asked why Japan had so few paupers, compared with Great Britain, he replied, "It is because Great Britain drinks alcohol, while Japan drinks tea."
>
> There is much less drunkenness in Japan than in the White man's lands, but the new "White Peril" of both Japan and China is beer.

In his "Sunrise in the Sunrise Kingdom," Dr. J. H. De Forest says:

> Society in those days was so constructed that men had to drink whether they liked it or not, and wives had to serve the cup at feasts. To refuse to drink was regarded as an insult that sometimes cost a man dearly. We may frankly acknowledge that a drunken Japanese is seldom seen on the street, except in the very lowest quarters; but, nevertheless, saké drinking, done mainly at night, is a fruitful source of poverty, crime, and immorality.

The religious and ceremonial life of Japan make many demands upon saké. In the most solemn and stately worship offered by the Emperor at the shrine of the Imperial Ancestors at Ise the saké used is made from "holy rice" (see SAKÉ).

Saké Offerings at Shrines

At the common Shinto shrines throughout the country, especially on the first and fifteenth of each month and at the spring and autumn festivals, parishioners make offerings of saké, marked "seishu" (pure) on the red-lacquered wooden buckets or large wooden casks in which it is presented. The priests accept these, and the worshipers receive in return small chinaware bottles of saké for personal offerings before the shrine. Part of the saké accumulated at the shrines is sometimes secretly sold for repairs, or used for public ceremonies. At some shrines the worshipers drink sips of saké as an expression of fellowship with the local deities. Shinto priests never perform religious rites at shrines without using saké, rice, and salt. The drinking of intoxicating liquor is forbidden by many of the Buddhist commandments (see BUDDHISM).

On special memorial days the Emperor sends saké to military officers, and sometimes to the barracks for distribution to the soldiers. As a sign of joy, and as a symbol of fellowship with the invited guests, saké is served at the garden-parties given by the Empress at the season of the cherry flower and by the Emperor at the time of chrysanthemums in the autumn. Persons who have rendered meritorious service to the nation, but are not

entitled to receive decorations, often receive recognition in the form of ornamental saké-cups, marked with the Imperial insignia, sent to them in the name of the Emperor.

Near the close of the old year, about December 15, it is customary to hold in the priest's home or the town-hall a *Bonenkwai* ("Forget-the-year meeting"), at which people are encouraged to drink, be merry, and forget the old year with its sorrows, its evil, its failures, and its disappointments.

New Year Saké

At the New Year saké is generally used in the homes of all Japanese who are not by deep conviction total abstainers. New Year's saké, called "otoso," is made from *mirin* by a special process and rendered fragrant. Members of the family before breakfast and each guest during the day drink this *otoso* from each of the cups in the specially graded set kept for the New Year. It is not at all uncommon for persons making New-year's calls upon their friends to find themselves at the close of the day unable to sit up straight in their jinrikishas or automobiles. Total abstainers find the day a splendid opportunity to demonstrate the New Year spirit without using intoxicating beverages.

Saké at Births, Marriages, and Deaths

The drinking of saké is a prominent feature at births, marriages, and deaths. In celebration of the birth of a Japanese child three saké cups are used. After the child has been fed with rice the sponsor takes the first cup and drinks it full three times, afterward offering it the same number of times to the child. The second cup is emptied by the sponsor, as is, also, the third cup. At each round a present of some sort is placed before the child. Altogether the sponsor drinks nine cups of saké at the ceremony. See, also, SAKÉ.

At marriages two decanters filled with saké and a stand, principally used in making offerings to the gods, on which are placed three saké cups, are put in the place of honor in the drawing-room. The groom and bride enter the room and seat themselves upon the mats, facing each other a few feet apart. The bride is attended by one bridesmaid. Two other women, wine-waitresses, place a small dining-table, on which is a fish, before the groom and bride. Then they fill a saké-cup and set it before the bridegroom, who drinks it twice full. The cup is again filled, and the groom, after drinking from it, passes the empty cup to the bride. She drinks it full three times. After the first part of the ceremony the bride is escorted to the groom's parents, and other members of his family, to whom the bride makes appropriate gifts. This ended, the father-in-law drinks the first cup full three times; the bride then drinks it twice after which a gift is presented to her by her father-in-law. She drinks again, passes the cup back to him. The father-in-law then drinks it three times full and another fish is laid upon the table.

A similar ceremony is performed between the bride and her mother-in-law. If the bridegroom has brothers or sisters the bride must endure the torture of performing a similar ceremony, in whole or in part, with them. See, also, MARRIAGE AND DRINK.

At the burial of the dead, from the day of death

NO. 1 NO. 2

JAPANESE TEMPERANCE POSTERS

TRANSLATIONS: (NO. 1) WORK FOR PROHIBITION!
THE FIRE BURNED THE CITY; SAKÉ BURNS THE BODY
ALCOHOL IS REALLY NOT A BEVERAGE, BUT A FUEL

(NO. 2) THE PROHIBITION OF SAKÉ IS THE FIRST STEP IN THE RECONSTRUCTION OF THE CITY

daily, until the fiftieth day offerings of saké are made to the *Ihai*, or tablet upon which the posthumous title of the deceased is written. See, also SAKÉ.

To celebrate special birthdays, as the seventy-seventh and eighty-eighth, relatives and friends often present saké cups, on which is placed an artistic abbreviation of the character meaning "Wishing you long life." The sixteenth birthday of boys is often celebrated with saké as a signal of entrance into manhood. Saké and beer are common beverages among business men as they meet in shop and office or around conference tables.

The Japanese do most of their drinking at meals and at "wine-suppers." In a measure the food taken with the drink relieves the immediately intoxicating effect of the beverage, so that on ordinary occasions there are very few drunken Japanese to be seen on the streets. After coming from a wine-supper, however, the guests show the usual results of drink.

Few Drunken Japanese on Streets

As the high price of saké makes it too expensive for the poorer people, there is an increased use of cheap whisky and brandy by the laboring class.

In traveling, third-class passengers sometimes take a supply of saké along with them, while first- and second-class passengers may buy wine and beer at the stations. The use of hot tea is much more common, however, by all classes, being available on the platforms at all the larger stations.

The "saloon" of America and the "public house" of England are practically unknown in Japan, save in the seaports, where both saloons and dives, originally opened by foreigners, exist. These usually take the form of cheap eating-houses with *shakufu* (unlicensed prostitutes) in attendance as barmaids.

Beer. During the past few decades the use of beer *(biiru)* and porter *(kuro-biiru)* has become very common. Although the first brewery in Japan was established in 1876, Regamey, writing in 1893, said "The Japanese have neither beer nor wine." Twenty years after this, Murray's "Handbook of Japan" (ed. 1913) assured its readers that beer could be obtained "in most towns."

German experts were for many years in charge of Japanese breweries; but Japanese now manage the industry. At first barley for beer-making was imported from Germany. Gradually it was discovered that by importing seed from Germany each year, suitable barley could be grown in Japan, especially in Hokkaido, the northern island, where the beer-brewing industry rapidly developed. Beer brewed in Japan has largely taken the place of the imported article and is sold everywhere,—in hotels, restaurants, and at the railway stations. In cities and towns throughout the Empire beer-halls have been established, but these generally have foreign restaurants attached. It is not without significance that the Romanized form of the word "beer-hall" is universally used in Japan, and that the pronunciation is similar to that of the English "beer-hole." Beer is drunk under the impression that it is healthful, nourishing and less harmful than saké.

Beer

In his well-known book "Every-day Japan," written some years ago, Arthur Lloyd, in speaking of the noblemen's mansions and beautiful gardens on the banks of the Sumida River, says: "It is a sign of the times, of the coming reign of imperialism, that one of these noble and beautiful gardens has recently passed into the hands of the Sapporo Brewing Company."

Wine *(budoshu)* made of fruit was at first imported from Europe and America, but of late years the manufacture of native wine has progressed so rapidly that little is now imported save that of the higher grades. Wine is sold in all the principal hotels, restaurants, and larger railway stations. Many of the cheaper brands are notoriously adulterated. Previous to 1900, experts from the Home Department of the Government examined several brands in which there was not the slightest trace of the grape, all having been made from chemicals. Wine is considered less harmful than saké, and for that reason its use is growing rapidly.

Foreign Drinks: Wine

After the war with China (1894-95) and the resultant acquisition of Formosa (Taiwan), the manufacture of rum from cheap Formosa molasses began; but the Government detected its destructive qualities and placed a heavy revenue tax upon it, which to a certain extent retarded its manufacture.

Practically all of the varieties of whisky and other intoxicating liquors of Europe and America have been common in Japan, at hotels, restaurants, and beer-shops for at least three decades.

3. *Production and Consumption of Alcoholic Beverages.* **Saké.** No statistics of the quantity of saké made prior to the year 1871 are obtainable. The accompanying Table I, taken from Government reports, gives the figures for every tenth year from 1871 to 1921.

TABLE I

PRODUCTION OF THE VARIOUS KINDS OF SAKÉ IN JAPAN FROM 1871 TO 1921

(In gallons)

YEAR	QUANTITY
1871	122,336,701
1881	200,973,195
1891	143,212,038
1901	168,639,407
1911	171,511,738
1921	214,668,201

Beer. The quantity of beer produced in 1901 was 13,034 *koku* (1 *koku*=39.7 gallons); in 1911 it had increased to 178,660 *koku;* and in 1921 to 656,174 *koku.*

Wine. The "Resumé Statistique de l'Empire du Japon," published in 1924, gives the production of "alcohol and alcoholic drinks" as 43,092 hectoliters in 1911, and 129,833 hl. in 1921.

The first modern law requiring the payment of a license fee *(kansatsu ryo)* for the establishment of breweries was passed in 1869, though in the era of the Tokugawa Shogunate taxes were levied on pawnbrokers and saké-dealers in Kyoto and Omi province. The brewery license was perpetual, the fee being determined by the amount and kind of saké to be made. Under this license only three kinds of saké *(seishu* [pure], *nigori-zake* [mixed], and *dakushu)* may be brewed. In 1871 the law was amended so that brewers' licenses were required for three additional kinds of saké, *mirinshu, shirozaké,* and *shochu.* Any one making saké without a license, or fraudulently using the license of another was liable to have his property confiscated or to pay a fine of 25 to 75 yen for each 100 koku unlawfully made. Fines were imposed, also, on brewers for falsely reporting the quantity of saké made.

JAPAN: ANNUAL NATIONAL CONVENTION OF THE NATIONAL TEMPERANCE LEAGUE OF JAPAN, KYOTO, APRIL 14-16, 1923

Formerly citizens were permitted to make in their own homes, without taxation, any kind of saké to the amount of 1 koku for private use. In 1885 they were prohibited from making *seishu*. In 1886 the brewers' licenses cost 80 sen. In 1898 home manufacture was restricted to *shiro-zake*, *nigori-zake* and *shochu*. Houses paying a land tax or income tax of 5 yen could make 2 koku, while those paying less than 5 yen were limited to 1 koku. Fines were imposed for selling, drinking, giving away, or concealing saké before it had been officially inspected and assessed. Frequent violations of the law caused the Government to require ample property security from the brewers, and a fine of 50 to 5,000 yen might be exacted from those who brewed without conforming to the provisions of the law.

Licenses

Until 1901 no manufacturers' tax had been levied on beer, the Government desiring to encourage home brewing and to stop the importation of large quantities. In this year, Japanese breweries having been able to supply the home demand for beer and to export considerable quantities, a tax of 7 yen per koku was placed upon it. Various other laws were enacted between 1871 and 1880, including the manufacturers' tax of 3 to 5 per cent of the value of the saké brewed. In 1880 saké was divided into three classes for taxation purposes, namely: *jozoshu*, *joryushu*, and *saiseishu*. The first-named saké is made by the ordinary process from raw material; *joryushu* is distilled saké; and *saiseishu* is mixed saké in the making of which other saké is used as a base.

An occupation tax for brewers of and dealers in saké was adopted in 1875. To increase the Government revenue from saké the following additional taxes were levied: (1) For each laborer working in breweries 50 sen annually; (2) for each person employed by saké-dealers 1 yen annually; (3) house and land tax of 40 yen on each 1,000 yen of the rent value of land and buildings used by brewers and dealers in their business.

American Consul Robert Frazer, Jr., writing under date of May 3, 1918, was good enough to supply the following information and statistics:

TABLE I

PRODUCTION, EXPORTATION, AND CONSUMPTION OF SAKÉ AND BEER IN JAPAN

(In units of 1,000 gallons)

YEAR	PRODUCTION		EXPORTATION		CONSUMPTION	
	SAKÉ	BEER	SAKÉ	BEER	SAKÉ	BEER
1900	219,677	5,729	682	698	218,995	5,031
1905	180,825	6,350	5,596	1,787	175,229	4,563
1910	196,971	7,413	2,438	1,224	194,533	6,189
1915	202,121	11,843	1,583	1,942	200,538	9,901

TABLE II

STATE REVENUE. TAX ON LIQUORS

YEAR	AMOUNT	YEAR	AMOUNT
1892-93	$ 7,906,444	1907-08	$39,203,161
1897-98	15,552,586	1912-13	46,930,874
1902-03	31,961,982	1917-18	44,937,361

In addition to saké and beer, considerable quantities of whiskies and liqueurs are now being manufactured and consumed in Japan, but statistics of the amounts produced are not available. Foreign wines, brandies, whiskies, etc., to the value of over $500,000 were imported in 1917.

The taxes on liquors are levied according to the following system:

1. Saké containing not more than 20% of alcohol and shochu etc. of strength of not more than 30% of alcohol — Y20.00 per koku (about $.21 per gallon)
2. Shochu of strength of not more than 35% of alcohol — Y25.00 per koku (about $.26 per gallon)
3. Shochu of strength of not more than 40% of alcohol — Y30.00 per koku (about $.31 per gallon)
4. Shochu of strength of not more than 45% of alcohol — Y35.00 per koku (about $.36 per gallon)
5. Saké containing more than 20% of alcohol and shochu every 1% increase over 45% — Y1.00 per koku (about $.02 per gallon)

As far as I am aware, there are no laws (except the taxatiou regulations) relating to the manufacture or sale of intoxicating liquors.

Mr. Mark R. Shaw, in the article "Saving a Nation Against Its Will," (in *Sunrise* for December, 1924) says that the great increase in the production of beer shows that it is not merely taking the place of saké, as some have supposed, but that it is being used in addition to an increased amount of saké. The editors of the STANDARD ENCYCLOPEDIA are indebted to Mr. E. R. Dickover, American Consul in Charge at Kobe, for the following statement (April 20, 1925) concerning the production and consumption of alcoholic beverages in Japan:

During the past few years, as shown by the figures given below, the production of saké (a rice wine) in Japan has been considerably greater than it was ten years ago, with no sign of decrease, while the manufacture of beer is steadily increasing. The production of beer is, however, increasing more rapidly than that of saké, due to the fact that beer is gradually becoming a very popular beverage among the Japanese, at the expense of saké. It is believed by some that the rapidly growing popularity of beer in this country may, in the future, seriously affect the production of saké.

The manufacture of most of the beer consumed in Japan is confined to a few large Japanese breweries, the Dai Nippon producing sixty per cent., while nearly twenty per cent. of the total is made by the Kirin Brewery. Part of the raw materials used in its manufacture is locally produced, while part is imported from abroad.

The manufacture of other liquors in Japan has shown neither a decided increase nor decrease, while the imports of foreign liquors, chiefly wines and whiskies, fluctuate annually without much significance. The fact that, with the promulgation of the so-called Luxury Tariff in the summer of 1924, a one hundred per cent. import duty was imposed upon certain liquors, chiefly on whisky, Chinese fermented liquors, beer, ale, porter, and stout, will quite possibly accelerate the native production of "foreign" liquors.

PRODUCTION OF LIQUORS

YEAR	SAKÉ	BEER	OTHER LIQUORS
	GALS.	GALS.	GALS.
1920	314,178,000	32,507,952	3,357,792
1921	229,874,736	26,404,272	3,112,224
1922	295,117,824	31,496,352	3,655,440
1923	297,354,000	36,690,864	3,213,984

IMPORTATION AND EXPORTATION OF LIQUORS

YEAR	IMPORTATION	EXPORTATION
1920	$1,984,918.33	$5,111,004.34
1921	1,550,620.64	5,629,211.55
1922	1,493,972.40	3,670,983.71
1923	749,202.55	2,607,172.70
1924①	1,316,678.51	1,691,402.52

①Figures for the first ten months only are available.

No figures are available regarding the consumption of liquor in Japan, but the amount consumed is apparently increasing, as the production each year is greater and the amount of exports considerably less than in preceding years.

It is said that the native production of whisky is steadily increasing. This industry is centered at Osaka. The most unfortuuate aspect of the increase of this manufacture is the abominable quality of much of it. Its effects are particularly deleterious, and, the Japanese taste being as yet without much discrimination, the native is usually unable to detect its inferior and dangerous qualities.

Competent authorities now estimate the drink bill of Japan at more than 1,500,000,000 yen per annum, or about 20 yen per capita.

4. *The Temperance and Prohibition Movement.* In the year 1873 a few foreign residents of Yokohama organized a temperance society for the benefit of foreign seamen. The society received much encouragement from Sir Harry Parkes, the British Minister, and was so successful that it soon attracted the attention of the pastor and certain members of the Japanese Presbyterian Church, near the Bund, known as the "Kaigan Kyokwai." In that church there was organized in 1875 the Yokohama Temperance Society, the first temperance organization in Japan. It had a membership of 60, and the Rev. M. Okuno, one of the first Christian converts in Japan, was its president. The society prospered for a while, but owing to the failure of some of its members to keep their pledges it disbanded. It was reorganized Nov. 10, 1886, in the Sumiyoshi Presbyterian Church, Yokohama. The reorganization of this society was the outcome of a meeting previously held by the friends of temperance at the Honmoku Kyokairo eating-house where the evils of the drink habits of the people were fully discussed. In January, 1891, the name of the Society was changed to "Japan Temperance Society." Mr. Hayashi, a Methodist, has been president from the reorganization. Within twelve years after the reconstruction 40 branch societies were formed, one of which was in Chemulpo, Korea.

First Temperance Society in Japan

On Nov. 21, 1887, a temperance society was organized in Sapporo, Hokkaido. It was mostly the work of three men. Mr. Shinroku Iwai, a shoe-manufacturer, who was a member of the Sapporo (Independent) Church, became greatly exercised on the subject of saké-drinking. Although a member of the church he himself had never given up his old habit of drinking. About this time the Rev. Tanetaro Takenouchi (since deceased) came from the south to work as an evangelist in the Sapporo Church. Mr. Takenouchi had heard the lectures of Mrs. Mary C. Leavitt, who visited Japan in 1886. When he came to Sapporo he brought with him a pamphlet containing her addresses, which had made a deep impression on his mind, and also her rules for organizing temperance societies. Shortly after he came to Sapporo he met Mr. Iwai and explained to him the working of the temperance movement in the world. Mr. Iwai became a convert to the principles of temperance, and has continued to the present time as an active leader in the temperance movement in Japan. These two men conferred with Mr. Kazutaka Ito, also a member of the Independent Church and a Government official in Hokkaido, who had just returned from America. Mr. Ito's early interest in the cause of temperance had been strengthened while in America. Soon after his return these three men organized the Sapporo Temperance Society. Mr. Kazutaka Ito was elected the first President. The same year the scope of the Society was enlarged, and the name changed to "Hokkaido Temperance Society." This led to the organization of branch societies in different parts of that northern island.

Sapporo Temperance Society

Previous to 1890 several efforts to organize a temperance society in Tokyo had been put forth by Japanese and foreign Christians, but without success. Fortunately, at the beginning of that year, Miss Jessie Ackermann reached Japan and opened a series of successful meetings in Tokyo. These meetings led to the organization of the Tokyo Temperance Society. A preliminary meeting was held at the residence of Julius Soper on March 3, 1890. There were present Mrs. Sasaki, Mrs. Ushioda, Messrs. Taro Ando, Miyama, Nakagawa, Dr. Soper, and several others. After preliminary consultations the Tokyo Temperance Society was organized on March 8 in the Ginza Methodist Episcopal Church. At first the work of the Society was carried on by an executive committee consisting of Messrs. Ando, Ogata, and Miyama, and Mrs. Sasaki and Mrs. Ushioda. The ladies, having had experience as officers of the Woman's Christian Temperance Union, were valuable helpers in the beginning of the Tokyo society, although it was primarily a society for men. On Nov. 8, 1890, a general meeting was held in the Ginza Church. The Hon. Taro Ando was elected president of the Society and the Hon. Sho Nemoto vice-president.

Tokyo Temperance Society

The Tokyo Society became the most efficient of all the temperance societies in Japan. A large number of branch societies were formed, and before 1894 above 5,000 members were enrolled. Mr. Ando remained its president till he retired, in 1920. On the retirement of Messrs. Ando and Nemoto, Dr. Kota Murakami and Mr. Magota Matsuura were elected president and vice-president respectively.

The Society sustained an overwhelming loss by the catastrophe of Sept. 1, 1923, the headquarters as well as the residences of most of the officers and leading workers being completely destroyed. At an emergency meeting held in January, 1924, Mr. Kazutaka Ito was elected president and entrusted with the work of rehabilitating the Society.

As the result of an informal meeting of temperance workers, held in Tsukiji, Tokyo, Feb. 3, 1897, over which Dr. Henry Hartshorne presided, there was organized (March 6), of foreign residents, the Tokyo Associate Temperance Committee. Its objects were: (1) To advise and cooperate with all temperance societies in Japan; (2) to use every effort possible to bring the subject of temperance more fully to the attention of pastors and churches. The officers were: Chairman, the Rev. Julius Soper, D.D.; vice-chairman, the Rev. H.H. Coates; secretary and treasurer, the Rev. Henry Topping. The Committee continued in existence until the formation of the National Temperance League of Japan.

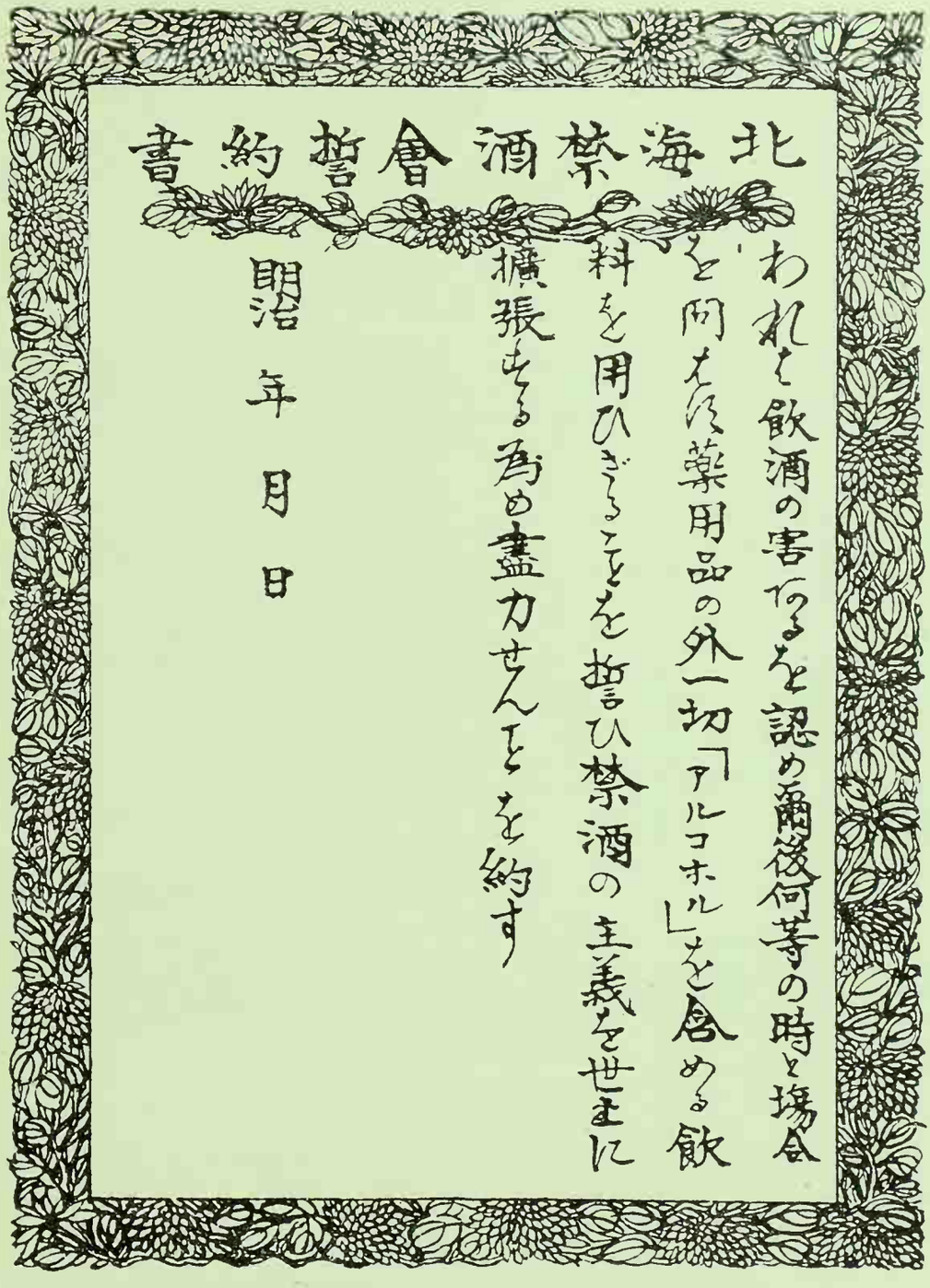
Tokyo Associate Temperance Commitiee

In the latter part of 1897 delegates were appointed by the Japan Temperance Society, of Yokohama, and the Tokyo Temperance Society to constitute a central committee for the purpose of making plans to unite all the local temperance organizations in the Empire into one national society. On Jan. 10, 1898, at an informal meeting of this joint committee, it was decided to effect a national organization as soon as possible. To this end the Japan Temperance Society consented to part with its name and assume the former name ("Yokohama Temperance Society") and also to

give up its own publication and to unite in the support of the temperance magazine issued by the Tokyo Temperance Society.

A harmonious adjustment of difficulties in the way of union having been effected, the Japanese Temperance League *(Nihon Kinshu① Domeikwai)* was formed, in the Kudan Methodist Church, To-

kyo, on Oct. 1, 1898. Miss Clara Parrish (afterward Mrs. Wright), the sixth "round-the-world" W. C. T. U. missionary, assisted much in effecting the consolidation of the different societies. Partic-



北海禁酒會誓約書

明治　年　月　日

われ飲酒の害あるを認め爾後何等の時と場合とを問わず藥用品の外一切「アルコホル」を含める飲料を用ひざることを誓ひ禁酒の主義を世に擴張する為め盡力せんことを約す

PLEDGE-CARD OF HOKKAIDO TEMPERANCE SOCIETY

TRANSLATION OF JAPANESE PLEDGE

Admitting that drinking is injurious, I hereby pledge myself hereafter not to taste any alcoholic beverages at any time or under any circumstances except as a medicine.

I further pledge myself to do what I can to spread the principle of temperance.

Temperance League of Japan

ipating in the conference which formed the League were representatives from local societies as far north as Sendai and as far south as Hiroshima. Besides a large number of prominent Japanese Christian pastors and laymen, several influential foreign missionaries took part in the work of organization. The most conspicuous figure in the entire movement, however, was the Hon. Taro Ando, who was elected first president of the League and who was annually re-elected until he retired, in 1920.

①The Japanese word "kinshu," (*kin*=prohibit; *shu*=saké) is variously translated "temperance," "total abstinence," and "Prohibition." It has the double meaning of personal total abstinence and of Prohibition. Where the word "temperance" is used in this article, it is only because of the acquired use of that word, and not because it is a correct translation of *kinshu*. For the word "moderation," in the sense of the early temperance movement, the Japanese frequently use a special word, *sesshu* (meaning "controlling saké").

The constitution of the League contained the following provisions: (1) That all Japanese temperance organizations with a total-abstinence pledge as a membership basis should be eligible as affiliated societies. (2) That a board of control consisting of fifteen members be established. (3) That each affiliated society pay annually to the League 10 sen (5 cents) for each member. (4) That the wearing of the badge of the League be obligatory. (5) That there be formed an official organ of the League, to be published monthly.

EMPEROR MUTSUHITO

The local temperance society with monthly meetings, on fixed days, for lectures, business, and fellowship was recognized as the foundation of this movement.

The meetings of the affiliated societies, which were generally held in churches, as being the most suitable buildings, were usually opened with Bible reading, hymns, and prayer.

Consequently the temperance movement came to be regarded as a Christian movement, the supporters being, as Mr. Ando once wrote, "friendly to Christianity, or at least not opposed to it." As the result of extensive observation, the leaders depended mainly upon the Christian motive as the most effective force in helping members to keep the total-abstinence pledge. The temperance evangel was the wedge for the entrance of the Christian message into many individual lives and communities.

From about 1915 onward, however, it became increasingly evident that if the Prohibition movement were ever to move the nation, it must in some way enlist among its active supporters a larger number of non-Christian people; for 1/200 of the nation could not put through a national Prohibition law and support it. This the leaders of the Japan Temperance League had always wished to do, but an increasing number of influential members came to feel strongly that the meetings of the

local societies and of the League should be so conducted as to give to non-Christians a larger share of comradeship and responsibility. The outcome of this feeling was the reorganization of the League (see below).

Special reference should be made here to a few of the outstanding leaders of the Japanese Temperance League from its formation in 1898 to its reorganization in 1920. All would agree in giving first place to the president and actual executive of the League, Hon. Taro Ando. For more than twenty years he devoted himself unsparingly to the movement, bringing to it a wide range of administrative ability, marked gifts as a public speaker and writer, together with generous personal and financial support for the League. The Hon. Sho Nemoto, M.P., brought to the movement the influence and experience of a Parliamentarian, activity as a public speaker, and indefatigable leadership of the temperance forces which finally secured the passage (1922) of the Minors Prohibition Bill, a measure which he had submitted to the Japanese Parliament during 23 successive years.

Japanese Temperance Leaders

Among the other temperance leaders of this period were the Rev. Julius Soper, D.D.; the Rev. T. Ukai, pastor of the Ginza Methodist Church of Tokyo, for many years executive secretary; Baron Morimura, one of the great business men of Japan, who, coming into the movement late in life, by his zeal and nation-wide influence did the work of many ordinary men in compelling the Japanese public to think on the evils of saké; Mr. T. Kobayashi, another business man and generous financial supporter of the temperance movement; and the Rev. K. Miyama, temperance field evangelist, a good speaker, with the grace to work with other people.

Many American and European visitors and residents of Japan have, by creating commercial demands for new drinks or by engaging in the importation and sale of foreign liquors, greatly encouraged the drinking habits of the Japanese. On the other hand, besides the temperance missionaries, sent for resident work, to whom reference has already been made, some foreign residents and visitors from abroad have rendered invaluable help to the Prohibition cause. Mr. John G. Woolley spoke before the student bodies of Waseda and Keio universities, was welcomed by Count Okuma, and was accorded by governors and mayors opportunities to deliver his messages. Mr. William Jennings Bryan, coming to Japan at the close of the Russo-Japanese War, deeply impressed the Japanese by his messages on peace and temperance. At his last lecture in Tokyo the largest hall was packed, and many would-be hearers were turned away.

Foreigners and the Temperance Movement

Dr. and Mrs. Wilbur F. Crafts were active not only in public speaking, but also in investigating drink and opium problems.

The visit of Dr. D .M. Gandier, of the Anti-Saloon League of California, U. S. A., was the occasion for a meeting in the Bankers' Club in Tokyo, at which the claims of the temperance and Prohibition movement were presented to one of the most influential groups of men in the life of the nation. This meeting, together with the nature of Dr. Gandier's address, was perhaps the most influential

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single event in convincing newspaper men that the Prohibition movement has dynamic news value.

The most romantic temperance appeal ever made to the Japanese people was perhaps that of Captain W. H. Hardy, one of the survivors of Commodore Perry's expedition. The annual temperance survey of 1917 noted that the most encouraging item of the year was the influence of this aged sailor as he "spent the winter going over Japan giving gospel and temperance talks, resulting in many young men pledging to abstain from drink."

Dr. David Starr Jordan, well and favorably known in Japan, always has the ear of the nation for any message he may give. During his last visit to Japan, in 1922, he frequently spoke on the question of alcohol and human efficiency.

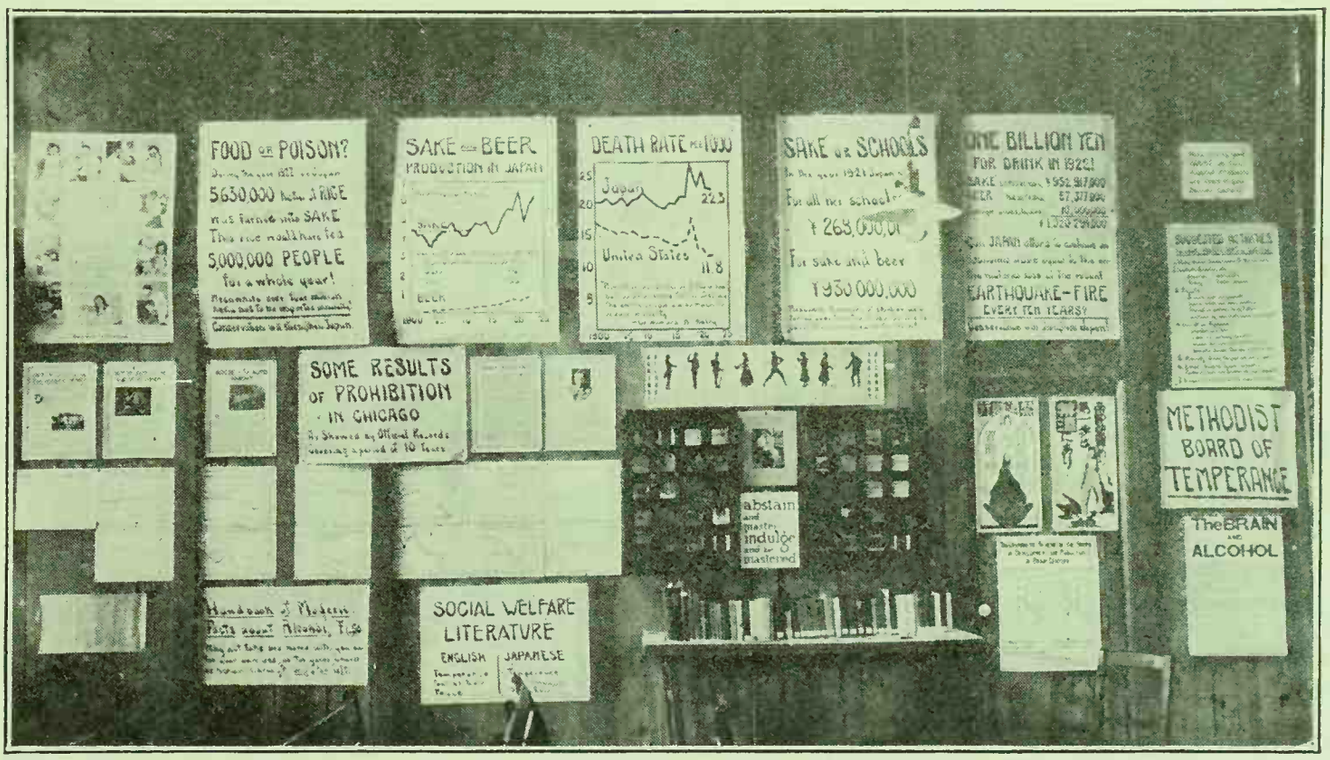
In addition to the methods of work generally adopted by temperance organizations the National League has held meetings in the homes of prominent men interested in the temperance training of their children. One such meeting was held by Mr. Ando in the home of Prince Tokugawa, president of the House of Peers.

The wide use of the stereoptieon, with interesting slides depieting forcign countries, and others showing the evil effects of aleohol on the human body and the joyous effects of temperance, has been successfully employed.

Encouraging social results of the varied activities of the League have been reported. At the entrance to the village of Morito, in Gumma Prefecture sign-boards were placed whieh read: "No intoxicants shall ever enter this village." At the railway station of Shinagawa, in the southern part of Tokyo, the station-master, an earnest Christian temperance worker, indueed the officials, one by one, to give up drink, until the whole staff —clerks, ticket-sellers, gate-men, laborers, and porters—signed the pledge and joined the station temperance society. When the jinrikishamen were informed that only total abstainers would be permitted to enter the station area to earry passengers, they organized their own temperance society, and reported that without saké they were more happy and contented. Sober jinrikishamen in Japan are as much a necessity as sober chauffeurs in America.

Encouraging Results

In connection with railway men, it may be noted that, largely on aceount of the influence of Mr. Hampei Nagao, formerly Chief of the Kyushu (Southwest) District of the Imperial Government Railways, and of Mr. Empei Tozuka, of the Managerial Department of that district, the temperance movement became so strong that one half of the employees joined railway temperance societies. A serious railway accident in the north of Japan in 1916, eaused by an assistant station-master under the influence of saké, did much to awaken railway men to the claims of total abstinence. Prof. Iso Abe says that 200 railway engineers of northern Japan have become total abstainers.



PART OF METHODIST BOARD OF TEMPERANCE EXHIBIT IN THE AUDITORIUM, KARUIZAWA, JAPAN, DURING W. C. T. U. AND OTHER CONVENTIONS IN 1924

The growth of the League from 1904 to 1917 may be seen from the accompanying tabulated statement of membership.

YEAR	NO. OF AFFILIATED SOCIETIES	MEMBERSHIP
1904	65	3,760
1905	79	7,022
1908	111	8,500
1915	108	12,000
1916	198	12,000①
1917	103	12,000

①Including Korea, Formosa, etc.

At the annual convention of the Japan Temperance League, held in Yokohama in 1918, a protest was made by the delegates from the Osaka Temperance Society and a few other local organizations against an alleged pro-Christian attitude

of the League, which, they claimed, tended to keep non-Christians from joining the movement. The protest, however, was not effective with the predominating majority of the Christian element; and, as a consequence, the Osaka society seceded from the League. Toward the end of the same year Mr. Shozo Aoki, who retired from business in order to give his life to temperance work, organized, with the cooperation of Lieut. Juro Takahashi of the Metropolitan Police of Kyoto, Mr. Matsutaro Usami, general secretary of the Kyoto Y. M. C. A., and Mr. Eisuke Nakamura, ex-Member of Parliament, the Kyoto Temperance Society.

On Sept. 24, 1919, representatives of the temperance societies in Kyoto, Osaka, and Kobe met in the Public Hall, Osaka, to discuss a plan for forming a new national league which would be entirely non-sectarian. Another meeting held in the same place a little later resulted in a decision to consummate the plan.

Just at this time the late Dr. D. M. Gandier, of California, to whom reference has been made above, visited Japan. He conducted a series of temperance meetings in Osaka and other western cities, his work materially assisting the formation of the proposed new league, the inaugural meetings of which were held in Kyoto, Osaka, and Kobe in November of the same year (1919). Mr. Hampei Nagao was chosen chairman of the board of directors of the new organization.

Two National Leagues

During the month of February, 1920, a big demonstration was staged in Tokyo jointly by the workers of both national leagues. On the evening of February 9, a dinner was given to the press representatives, at which their aid in creating publicity was solicited. Next morning the workers of the east and the west, 300 strong, marched to the Susaki Aviation Field and gave a send-off to the airplane hired for the occasion which made two flights over Tokyo, broadcasting 100,000 handbills from the air. The workers then entered 25 cars, decorated with flags and mottoes, and paraded before the houses of the Diet and the principal newspaper offices, stopping in different parks for open-air speeches.

A mass meeting was held in the afternoon of the 11th in the big auditorium of the Tokyo Y. M. C. A., presided over by Mr. Taro Ando. The hall, seating 1,200 persons, was packed; and another meeting was held for the overflow in Honjo Central Tabernacle, with Mr. Sho Nemoto in the chair.

The harmonious action of the workers in the eastern and western groups in this campaign removed to a large extent the friction existing between the members of the two leagues. As a natural consequence, talk of merger was started between the leaders of the two organizations, which was made easier by the removal of the headquarters of the new league to Tokyo, and by the fact that some leaders, including Mr. Kazutaka Ito, were already actively interested in both organizations. The result was an amalgamation (Nov. 6, 1920) of the two under the new name, "National Temperance League of Japan" *(Nihon Kokumin Kinshu Domei)*, with Mr. Hampei Nagao as chairman of the Board of Directors. Messrs. Shozo Aoki and Kazutaka Ito were made executive directors.

National Temperance League of Japan

The new organization progressed rapidly, and it now (1925) includes 240 local temperance organizations, with an aggregate membership of about 25,000. Further information concerning the League will be found under the heading NIHON KOKUMIN KINSHU DOMEI.

The Woman's Reform Society *(Fujin Kyofukwai)*, the Japanese Woman's Christian Temperance Union, has become a strong force for righteousness in the nation.

In 1886 Mrs. Mary C. Leavitt, representing the World's W. C. T. U., visited four cities in Japan —Tokyo, Kobe, Okayama, and Nagasaki. Toward the close of the same year the first Union was formed in Tokyo. With a membership of 20 its first meeting was held on Dec. 6. About 100 persons were present, including Mr. Iwamoto, editor of the *Woman's Magazine*, and the Rev. Mr. Ogimi. At this meeting 40 new members were enrolled, and Madame Kaji Yajima was elected to the presidency, which office she continued to hold until her retirement in 1921, in her ninetieth year. In the spring of 1887 affiliation with the World's W. C. T. U. was effected through the kind offices of Messrs. Nemoto and Nakagawa, who were then in America. On the anniversary of the Emperor's birthday, Nov. 3, 1887, an important meeting was held, at which among the addresses delivered was one on "Saké no Gai" (Evils of Alcohol) by Mr. Sen Tsuda. This was afterward published in pamphlet form. In June, 1888, at a meeting held in the interests of the W. C. T. U., and addressed by men speakers, about 3,000 persons attended. In 1888 a visit from Pundita Ramabai and her companion, Dr. Ryder, greatly strengthened the Union. In 1890 Miss Jessie Ackermann, as stated above, visited Japan on behalf of the World's W. C. T. U., and through her assistance the membership of the Japanese Union was much increased. In 1892 Mary Allen West toured nearly the whole of Japan, traveling 3,580 miles and speaking 97 times in two months. Her work greatly strengthened the organization; but she gave her life in the effort, and died at Kanazawa on the west coast. In 1893 the National W. C. T. U. was organized by uniting the local Unions of Tokyo and Kobe and two women's societies of Okayama. Madame Yajima was chosen president, and headquarters were established in Tokyo. In 1893, also, the first Japanese delegate to a World's W. C. T. U. Convention, Mrs. Sakurai, went to Chicago, U. S. A., where she had frequent conferences with Frances E. Willard. That year the work of the Japan W. C. T. U. became better organized, and several new departments of work were created. In 1894 the National W. C. T. U. joined with a few missionary ladies in rescue work for fallen women. The undertaking resulted in the establishment of the Rescue Home *(Jiai Kwan)*. In the same year the Yokohama W. C. T. U. was formed, the first new auxiliary. In 1894, also, a visit was received from Dr. Kate Bushnell and Mrs. E. B. Andrews, who lectured in Nagasaki, Kobe, and Tokyo. Miss Clara Parrish (Mrs. Wright) came in 1896 on behalf of the World's W. C. T. U., and for two years most ably assisted the parent union, besides organizing the Young Women's branch. In 1897 again a Japanese delegate attended the World's Convention of the W. C. T. U., and the banner for greatest increase of membership was awarded Japan.

Woman's Christian Temperance Union

Miss Kara G. Smart, World's W. C. T. U. missionary, arrived in 1902 and remained for over three years. She lectured widely and did much toward an efficient organization. With the help of her Japanese assistant, Mrs. Tsune Gauntlett, she translated the constitution, directions for departmental work, and rules of order. When the Tenth Annual Convention of the W. C. T. U. met in Kobe, in 1903, the membership was reported to be 2,000.

In February of this year (1903) a united movement on the part of the National Temperance League, the National W. C. T. U., and the Foreign Auxiliary W. C. T. U. was inaugurated for a campaign at the Sixth National Exposition, to be held in Osaka from March 1 to July 31. At the request of the committee appointed by the three societies, the organization and superintendence of the work were undertaken by Miss Smart and the Rev. K. Miyama, temperance evangelist. They erected a coffee-house which served, also, as a lecture-hall, and here during five weeks Mr. H. Tatsuta conducted successful meetings. The Osaka women, Japanese and foreign, also rendered invaluable aid. About 125 meetings were held and 250 addresses delivered, resulting in the securing of 326 signatures to the pledge of total abstinence. Several of these pledge-signers came from parts of the Empire where no temperance work of any kind had ever been done. Thousands of temperance leaflets were distributed free, and a considerable number of temperance periodicals and other literature were sold or subscribed for.

Campaign of 1903

In 1906 Madame Yajima, at the age of 74, attended the World's Convention of the W. C. T. U. in Boston, U. S. A. A White Ribbon social at Marquis Okuma's mansion netted 1,400 yen toward a fund to provide permanent headquarters.

The year 1908 brought two workers—Miss Flora B. Strout, who arrived in May, and Miss Ruth Frances Davis, who came in December. The former for a year or more did notable work among university and other students and also addressed large audiences of officials and business men. Miss Davis's work was largely directed toward developing the Young Women's Branch and the Children's Loyal Temperance Legion. The following year Miss Azuma Moriya became the Japanese Superintendent of Children's Work.

From 1908 to 1912 progress was rapid: Japanese workers were developed; literature was produced; and organization became more efficient.

Miss Davis's return to America in 1913 marks the close of the period of foreign leadership. No representative of the World's W. C. T. U. has since been a resident of Japan. The Japan W. C. T. U. had become self-regulating and self-propagating; and thereafter aid from abroad came in the form of a grant of money, amounting at this date (1924) to about $1,200 annually. Self-support is the goal toward which the Japan Union is striving. As early as 1895 some foreign women resident in Japan formed a Foreign Auxiliary of the National W. C. T. U., the purpose being (1) to assist the Japanese Unions, both local and National, in all their departments of work; (2) to do pioneer work in fields not yet entered by the National Union; and (3) to produce literature. Its membership is about 300, and its annual meeting is held each summer in Karuizawa. One of its members, Mrs. Eliza Spencer Large, serving as representative of the World's W. C. T. U. from 1899 to 1901, gave herself unsparingly to the work of all the local Unions in Japan. The Auxiliary has initiated different undertakings, such as the Rescue Home and Social Settlement, and carried them on until the Japanese women were able to take them over. Its new Settlement House in Honjo, costing 60,000 yen, was completely destroyed by the fire in 1923, a week before the date set for its dedication. The Government showed its appreciation of this work by a generous gift of 50,000 yen toward rebuilding and current expenses.

Foreign Auxiliary W. C. T. U.

JAPAN

Progress in the Japanese W. C. T. U. during the past ten years has been marked. The districting of Japan for better organization was begun in 1913 and is still advancing. At the Taisho Coronation Exhibition of 1914 the temperance exhibit of the W. C. T. U. was awarded the second prize, a silver medal.

In 1915 Madame Yajima, as the oldest president of the National W. C. T. U., was honored by having her birthday (April 24) set apart as "Japan Day" by the World's W. C. T. U. The same year she visited all the local unions in Japan. She also received the honor, unusual in the case of a woman, of being decorated by the emperor. (She was again decorated in 1924.) In 1916 Mrs. Ochimi Kubushiro became general secretary, and Mrs. Tsune Gauntlett head of the Young Women's Branch. The same year a commodious new headquarters building was erected by the aid of Madame Yajima and of generous gifts of American friends, gathered by Mrs. Edith Smith Davis. In 1920 Madame Yajima, accompanied by Mrs. Gauntlett and two other delegates, attended the World's W. C. T. U. Convention held in London, England, and after her return she toured Japan. In 1921, feeling the burden of the presidency too heavy for her advanced years, she was made honorary president, which position she held till her death, in her ninety-fourth year. Her successor, Mrs. Chiyo Kozaki, continues (1925) to render valuable service in the presidency. She has twice visited America.

Headquarters Building Erected

In 1922 six representatives attended the World's W. C. T. U. Convention in Philadelphia, U. S. A., and some of them visited Europe. One of these was Miss Uta Hayashi, vice-president of the National W. C. T. U. and long an earnest purity worker. A second was the general secretary, Mrs. Ochimi Kubushiro, one of Japan's foremost woman public speakers. The latter and Miss Hayashi attended, also, the International Convention of the World League Against Alcoholism, held at Toronto, Canada, in November, 1922.

In 1923 the National W. C. T. U. became legally incorporated, and now fifteen trustees direct its work and hold its property. The number of local Unions is 151, with 6,500 members. As early as 1889 the publication of a magazine was begun, which in 1898 took its present name *Fujin Shimpo* ("Woman's Herald").

Mrs. Alice Lewis Pearson, of the Japanese W. C. T. U., in sketching its history and work, classifies the operations of the organization under five headings:

(1) Relief. Extended to girls working in coppermines and to sufferers from war, exploitation, typhoons, and earthquakes.

(2) Institutions. Including homes for women in

Osaka, Kobe, and Tokyo, a social-service settlement in Tokyo, and a Rescue Home in Tokyo.

(3) Suffrage. More than 35 years of experience in reform work has convinced the Japanese women that their protests would be much more effective if they could be backed by the power of votes. At the National W. C. T. U. Convention, in 1924, a movement was started to enlist 1,000 promoters of the Japan Women's Suffrage Association.

(4) Peace. The most notable achievement in this work was the carrying by Madame Yajima, at the age of 90, to the Conference for the Limitation of Armaments, held at Washington, D. C., U. S. A., of a message of good-will from 10,000 Japanese women (1921).

(5) Purity. The women of the Japanese W. C. T. U. have from the beginning courageously carried on the fight against the *geisha* (dancing-girl) system and the system of licensed prostitution. That this is a sound, essential method of meeting the drink evil of Japan, is shown by the following statement of Mr. T. Makino, of the Social Service Bureau of the Department of Home Affairs: "In Japan, perhaps more than in other lands, the drink evil is connected with fallen womanhood. There are 260,000 women (prostitutes, geisha, and waitresses of shady reputation) engaged in the business of enticing men to drink."

(6) From the foundation of the W. C. T. U. antinarcotic teaching has been stressed, especially in the Young Women's Branch and in the children's Loyal Temperance Legion. In 1909 a monthly, the *Shonen Shimpo* ("Children's Herald"), began its existence, and it has ever since been used effectively. The W. C. T. U. joined with other temperance forces in working for the passage of Mr. Sho Nemoto's Minors' Prohibition Bill (see above).

First Alcohol Conference

In October, 1922, the first conference in Japan for the serious study of the alcohol question in its many aspects was planned and held by Miss Azuma Moriya, leader of the Loyal Temperance Legion. For six days more than 200 earnest men and women, gathered from places throughout the Empire, heard addresses from the highest authorities on the economic, scientific, and moral aspects of the question, followed by profitable discussion. It is interesting to note that the Conference expense budget, of about $1,800, was furnished mostly by insurance companies and the Department of Home Affairs of the Imperial Government. The Governor of Hokkaido sent an official to gather information for use in his recently opened "Department of Temperance," the first of its kind in Japan.

Experience having shown that the main road to Prohibition must pass through the schools, in 1923 a five-year campaign was begun to reach, with posters and through the *Children's Herald*, all of the 27,500 primary and secondary schools in the country. The posters, which are illustrated in colors, relate to such subjects as: "Effects of Alcohol on the Human Body"; "Deaths from Alcohol: One Every 8 Minutes"; "Saké the Greatest Cause of Human Misery"; "Saké and Efficiency"; "Saké Destroys Technical Dexterity"; "Saké and Unfortunate Children: The Heredity to Be Feared"; "The Birthrights of Every Child: (1) To be well-born; (2) to be well-raised; (3) to be well-educate; Saké Prohibits All of These." These posters, specimens of which are shown on p. 1381, are also reproduced as post-cards.

The earthquake and fires of September, 1923, destroyed the National Headquarters Building, with most of the records and the personal effects of the resident secretaries, as well as supplies of literature, and subscription lists of the two periodicals. But the fires had not died out before a great campaign was started by the W. C. T. U. protesting against the rebuilding of the licensed prostitution quarters in Tokyo—the Yoshiwara—which burned with several hundreds of its inmates. Petitions were circulated and 140,000 signatures obtained. A special convention was called by the W. C. T. U. to lend publicity and force to these protests. Visits were made on scores of officials, from the Prime Minister down; Parliament, also, was visited, and Members were interviewed. Unfortunately, the protests were not heeded. To meet the extraordinary expense of the earthquake relief and these other activities, the out-of-Tokyo Unions raised a special fund of $7,500.

Beginning with 1925, it was decided that September 1st should be known as "National Prohibition Day," the various temperance organizations engaging in special propaganda.

The W. C. T. U. is now (1925) cooperating with the National Temperance League of Japan in the attempt to secure the raising of the age limit in the Minors' Prohibition Law from 21 to 25 years, so as to include practically all students and those in military service.

Intercollegiate Antialcohol League

Meeting in the National Y. M. C. A. Building, Tokyo, on June 16, 1923, fifteen official delegates from local groups in nine leading universities and other educational institutions in Tokyo organized the Japan Intercollegiate Antialcohol League *(Nihon Gakusei Haisho Remmei)*. Delegates were present from Tokyo Imperial University, Waseda University, Hosei University, Shukyo University, First High School, Foreign Language School, Higher Normal School, Aoyama Gakuin, and Meiji Gakuin. Other Japanese student groups are known to be interested in the movement. At present the largest local student temperance society is the one at Aoyama Gakuin, the Methodist College in Tokyo, with over 300 members—nearly one half of the total number of students in the Collegiate Department.

The object of the League is to bring about a closer cooperation between similar organizations in different schools, and to foster others, for the purpose, as stated in the constitution, "of promoting the thorough study of the alcohol problem in its broader aspects and working for its social solution." While the League will cooperate sympathetically with the other antialcohol organizations of Japan, such as the National Temperance League and the Woman's Christian Temperance Union, it was strongly felt by the delegates that the work in its particular field—the universities and colleges—could best be carried on by an independent student movement emphasizing the scientific-investigation approach to the problem and employing methods especially adapted to student life.

Dr. Masataro Sawayanagi, president of the Imperial Educational Association, was chosen president. Though the work of the League was hindered somewhat by the fire following the earthquake in 1923, it has continued to progress. In August, 1923, the League was represented at the meeting of the World Student Federation Against Alcohol, held in Copenhagen, on the occasion of the Seventeenth International Congress against Alcoholism, by Mr. Shozo Aoki and his son, Mr. S. Aoki, of Keio University. It affiliated with the Federation.

The League held its first summer camp and training institute at Karuizawa, a noted mountain resort, July 17-23, 1925. About 40 students

attended. It arranged during 1925 a poster contest in which prizes were given for the best posters on alcohol's waste of (1) Financial Resources; (2) Food Supply; (3) Human Life.

The League now has local branches in more than 30 institutions throughout the Empire, including all the leading universities. Dr. Masataro Sawayanagi is president; Mr. Kanji Koshio is secretary; and there is an undergraduate committee.

Methodist Social Welfare Committee

The Japan Methodist Social Welfare Committee *(Nihon Methodist Kyokwai Shakwai Jigyo Iinkwai)* was created by the General Conference of the Methodist Church of Japan at Tokyo in January, 1924, to lead the Church in an active program of social welfare work. This program included a vigorous antialcohol campagn and constituted an important addition to the Prohibition forces in Japan. In June, 1924, the Committee began the issue of *Rinjinai* ("Friendly Neighbor"), which is issued as a monthly supplement to *Kyokai Jiho*, the Methodist weekly. The Rev. R. Miyazawa of the Azabu Church, Tokyo, is secretary and Mr. Mark R. Shaw, associate secretary. Mr. Shaw, with Mrs. Shaw, came to Japan under the auspices of the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, to work especially among students. His years of experience as field secretary of the Intercollegiate Prohibition Association in the United States of America well fitted him for his new task, undertaken at an opportune time. He is a distinct acquisition to the temperance forces in Japan.

The Aoki Reform Foundation *(Aoki Kyōsai Dan)* was founded in 1923 by Mr. Shozo Aoki, partly in response to a suggestion made the previous year by Dr. David Starr Jordan, during his last visit to Japan, that the antialcoholic movement would be greatly helped by a foundation for further research into the biological effects of alcohol. Mr. Aoki set aside property valued at 100,000 yen, the income from which is to be used for (1) scientific research on the effects of saké in Japan and the popularization of temperance education, and (2) greater emphasis upon the essentially international aspects of the temperance movement. Mr. Aoki, with his son S. Aoki, made an extended tour in America and Europe for the purpose of studying at first hand the causes, methods, and results of the Prohibition movement.

The pioneer temperance pamphlets in Japan were "Hi no Maru" (Rising Sun) and "Saké no Gai" (Evils of Alcohol), an address by Mr. Sen Tsuda. "Health for Little Folks," an American scientific temperance text-book (see above), was translated by Mr. Ando and published serially in the *Kuni no Hikari*. It was issued in book-form in 1903.

Temperance Newspapers, etc.

One of the earliest temperance papers was the *Gokoku no Tate* ("Shield of Faith"), issued by the Sapporo Temperance Society. The Yokohama society's organ was *Yokohama Kinshu Zasshi* ("Yokohama Temperance Magazine"). Later the title was changed to *Nihon Kinshu Zasshi* ("Japanese Temperance Magazine"), to correspond with the name of the new society.

Tokyo Temperance Report was a four-page monthly (three pages Japanese, one English), first issued by the Tokyo Temperance Society the year after its formation. In 1894 it was enlarged to sixteen pages and its title changed to *Temperance Tidings*. The following year the title was again changed to *Kuni no Hikari* ("Light of our Land").

Japan was represented at the International Conference Against Alcoholism held at Geneva, Switzerland, Sept. 1-4, 1925, by Mr. Tamen Maeda, one of the directors of the League of Nations from Japan.

Present Outlook

The consensus of opinion seems to be that the general temperance outlook in Japan is decidedly favorable. It is known that in anticipation of the growth of the world Prohibition movement, and on account of the high taxes, a few saké brewers have, during recent years, given up the business. As a brewer's plant can be easily converted into a factory for the production of soy—a nonalcoholic compound of parched wheat, beans, and salt, essential in the preparation of all Japanese meals—the change of business becomes less disastrous to saké brewers. Especial attention will be given by the Japanese Prohibition leaders to the possibilities of helping saké brewers and dealers in the transformation of their business into the manufacture of grain foods. Prominent Japanese writers have pointed out that the nation can not afford to turn such a large portion of its rice as hitherto into saké.

At the Sixth Annual Convention of the League Mr. Ito said:

> The desire and necessity of Prohibition is being voiced throughout the country, even by those classes and in those fields where it might least be expected. In fact the lead is being taken by those never known as temperance workers, leaving many of the older "temperance leaders" and organizations really in the rear.

Mr. Mark R. Shaw says:

> Japan does not want to go dry any more than America did—unless she has to! But the fact is she HAS to—that is, if she is to save her own economic and social life. Some of her people appreciate this fact now. Others are going to before very long. Just at present the Empire does not feel especially grateful towards its rescuers. Some day it will. Perhaps before another generation has passed.

See, also, KAIBARA, EKIKEN; MATSUDAIRA, SADANOBU; SAKÉ.

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JAPANESE TEMPERANCE LEAGUE. See JAPAN.

JARAMILLO, MANUEL JOSÉ. Guatemalan physician and temperance advocate; born in Concepción, Antioquia, Colombia, Feb. 18, 1866; died Dec. 5, 1924. His father was Spanish, and his mother English. He received his education in the schools of his native city, at the Normal School of Medellin, and in the University of Bogotá (M.D. 1892). For two years after his graduation, during which time he visited Europe and the United States, he devoted himself to a study of yellow fever. On his return from abroad he established himself in the city of Guatemala, where he practised as a physician and surgeon for the rest of his life. A considerable portion of his time was employed in studying the Indian races and the various dia-

lects of the Maya family, and he was the author of "Comparative Phonology of the Maya Family."

Jaramillo's researches among the Central American indigenes brought him into close contact with the liquor problem as it affected them, and he became deeply interested in the nascent Latin-American antialcohol movement. In July, 1919, he was elected president of the Antialcoholic League of Quezaltenango (LIGA ANTIALCOHÓLICA DE QUEZALTENANGO) a society founded by himself and his colleague, Don Benjamin Mazariegos, who succeeded him in 1920. For some time he bore the financial burden of the society practically alone, and initiated some of its most important policies and activities. In 1922, in appreciation of his valuable services, the League presented him with a gold medal.

MANUEL JOSÉ JARAMILLO

Much of Dr. Jaramillo's time was given to conferences and the writing of temperance articles for the press. He was of the opinion that moralists and the press, in treating of the alcohol problem among the Indian races of Latin America, should direct their efforts toward interesting the different governments of the world, "because they are the only ones able to combat alcoholism among the Indian races with appropriate laws." While expressing the belief that public opinion would be ripe for the passage of a national dry law in the near future, his treatment of the question for the time favored a policy of gradual restriction of the liquor traffic, rather than absolute Prohibition.

JAVA. An island of the Dutch East Indies, situated between 105° 12′ 40″ and 114° 35′ 38″ E. longitude and 5° 52′ 34″ and 8° 46′ 46″ S. latitude. On the east the Bali Strait, 1½ miles at its narrowest width, separates it from Bali Island; and on the west the Sunda Strait, 14 to about 50 miles broad, separates it from Sumatra. It has a total length of 622 miles and an extreme breadth of 121 miles. The area of Java proper is 48,504 sq. mi.; that of Madura and of the smaller islands included for administrative purposes with Java is 2,241 sq. mi.; making a total area of 50,745 sq. mi. At the census taken in November, 1920, the population was 34,984,171. The natives consist of the Javanese proper, the Madurese, and the Sundanese.

About 1520 some Portuguese had commercial relations with the natives, but they were expelled at the close of the century by the Dutch. From 1811 to 1818 the English occupied Java, after which it again came into possession of the Dutch, who since 1850 have maintained their authority both in Java proper and in Madura.

The climate is not unhealthy; but the excessive heat of the midday must be avoided, as well as the night air from the swampy marshes. The mean temperature of the island is 78° F.

Coffee, sugar-cane, rice, and maize are extensively cultivated; and the orange, mango, guava, shaddock, and other fruits are grown. The cocoanut, breadfruit, banana, plantain, sago palm, caraba, and tea-plant flourish; and a number of spices—pepper, nutmegs, and cloves—are among other important products. Tin and oil are also produced.

In 1923, according to the "Statesman's Year-Book," the principal exports were (in tons); Sugar, 1,827,518; coffee, 38,596; tea, 48,114; cinchona, 7,058; tobacco, 53,249; rubber, 143,660; copra, 320,362; and tin, 15,224.

Java, as part of Dutch East India *(Nederlandsch Oost Indie)*, is under the control of the Governor-general, who passes laws and regulations for the administration of the colony, so far as this power is not reserved to the Legislature of the mother country. For administrative purposes Java (including Madura) is divided into seventeen "residencies," which are governed by a Resident, under whom are Assistant Residents and *Contrôleurs*. The chief town is Batavia (pop. 116,000), which is, also, the capital of Dutch East India.

With regard to the drinking habits of the Javanese, considerable differences of opinion exist among writers. Morewood, writing in 1838, said:

> Ardent spirits are manufactured in larger quantities in Java than in any other island in the Indian Ocean; this may be accounted for by the great industry of the Dutch, and the celebrity which the arrack of Batavia so early acquired under their auspices.

The United States Consul at Batavia in 1903 stated that "the three intoxicants used by the natives of Java were: *Beram*, made from red rice, sugar, and yeast; *toewak keras*, made from the juice of the palm and sugar; and *arak*, made from sugar-cane." He added:

> It is an unusual occurrence to see a native intoxicated, as their religion prohibits the use of intoxicants; and a sincere Mohammedan or Buddhist seldom drinks anything stronger than water or milk from the coconut.

The Governor-general, under date of July 9, 1919, was good enough to supply for the STANDARD ENCYCLOPEDIA the following information:

> The alcoholic drinks in Java can be differentiated into two kinds, namely:
>
> That which is obtained by distillation, and that whose alcohol is produced through fermentation of common plant saps.
>
> The alcohol which is obtained by distillation is produced in so-called breweries and alcohol factories which are under the regulations governing imports and exports. This refers to the distilled product from Java and Madura.
>
> The foundation, the so-called batter *(beslag)* from which the distilled product is obtained, is made up of

thinned sugar-syrup, fermented by the use of yeast (sage) and cooked rice.

After this batter is fermented it is poured into the vat and heated. The alcohol vapor obtained by the heating is condensed and the resulting moisture collected is the distilled product. If the heating is done in separate vats the product is 65 per cent strong (arak), but if it is done in connected vats it is 95 per cent strong (alcohol). Arak is made in primitive breweries conducted by Chinese; but the pure spirit is a by-product of the sugar industry. When the tax on the distilled product has been paid by the owner he has full rights and without any official interference can furnish the desired drink by the use of sugar, herbs, and similar material. The most-used drink before the outbreak of the War was the so-called *arak-obat,* but since then, on account of the lack of opportunity of getting strong drink from Europe, cognac, whisky, and gin are made in breweries and alcohol factories on which tax is paid.

In the years 1916 and 1917 40,018,000 and 19,204,000 liters respectively were made (on an average 50 per cent strong). In those years 527,000 and 627,000 liters respectively were consumed in Java. For the year 1918 no report can be officially given because the correct figures are not obtainable.

We can make no report concerning the drinks which the islanders ferment from plant saps because there is no official oversight of them.

The Rev. H. C. Bower, a former Methodist Episcopal missionary in Java, said, under date of April 13, 1918:

Java being inhabited by the Malay race, all of whom are Mohammedans, and as the Mohammedan is forbidden by his Koran to drink, there is practically no liquor consumption by the natives.

There is though a great deal of liquor being used by the Chinese and other immigrant peoples. . . I have noticed during the past four or five years a great increase in the use of liquor, especially among the young Chinese men who have some Western education.

Liquor of all kinds is sold without any restrictions, not only in the regular drinking places, but in all of the grocery stores. There has been practically no attempt at reform. The Dutch people are indifferent as to this matter and so the Government has taken no steps toward lessening the sale of liquor. The religious forces as yet are small and cannot do very much in this matter. Our missionaries have these things in mind and whenever possible we call this matter to the attention of the government officials, but they themselves are all very fond of their beer and champagne and we can hardly expect them to do anything in this matter. . .

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JAY, WILLIAM. English Congregational clergyman and temperance advocate; born at Tisbury, Wiltshire, May 6, 1769; died Dec. 27, 1853. His early education was limited, and he had begun work at his father's trade, that of stone-mason, when, in his seventeenth year, he yielded to the religious impulse, of which he had been conscious from childhood, that his true calling was the gospel ministry. Entering the Rev. Cornelius Winter's school at Marlborough in 1785, he devoted himself intensely to study, and his gifts as a preacher developed rapidly and found prompt recognition. He was greatly in demand and preached constantly during his student days. According to the "Encyclopaedia Britannica," "before he was twenty-one he had preached nearly a thousand times, and in 1788 he had for a while occupied Rowland Hill's pulpit in London." After his ordination he accepted the small charge of Christian Malford, near Chippenham, in order that he might devote more time to study. Three years later he was called to Argyle Independent Chapel, Bath, where the great work of his life was done. He held that important pastorate for more than 60 years (1791-1853).

Ranking among the foremost English preachers of his day, his espousal of total abstinence in a period when a majority of even the best of men were still doubtful concerning it meant much to the cause. Jay took part in the councils of the British Temperance Association, and contributed in various ways to the support of other similar organizations. The following extracts are from a letter which he wrote to the Ministerial Conference, held in Manchester in April, 1848. Unable to be present, he sent a five-pound note toward the expenses of the Conference and indorsed the movement in the following terms:

I am within a month of seventy-eight. Fifty-seven of these have I been pastor of this place . . . and my labours continue acceptable, and I hope useful. One reason why I mention this is, because I owe much to the cause which you are pleading. I was a teetotaler before your institution commenced, and have perseveringly adhered to the practice, with few and slight exceptions, and these of a medicinal recommendation, always submitted to with only a half conviction, but resigned with a full one.

A few years earlier he had written to the secretary of the Bath Temperance Association, describing the positive personal benefits resulting from abstinence.

JEFFERSON, THOMAS. American statesman and third President of the United States; born at Shadwell, Virginia, April 12, 1743; died July 4,

THOMAS JEFFERSON

1826. He was educated at William and Mary College, Williamsburg, in his native State. Ardent in his pursuit of knowledge from childhood, his extraordinary application at college and afterward, placed him abreast of the most learned men of the country, particularly in languages and literature. He entered the legal profession and early attained distinction. He was building up a lucrative practise when, at the call of his fellow citizens, he turned aside to enter the Virginia House of Burgesses and take part—a great and leading part, it proved to be—in shaping the destinies of his State

and Nation. In the political controversies of the day with the mother country the pamphlets and speeches of Thomas Jefferson were widely circulated, and to him was committed the important task of drafting that great charter of freedom known as "The Declaration of American Independence." Successively a member of Congress, governor of Virginia, foreign ambassador, Secretary of State, Vice-President, and President of the United States, his personal history was for many years interwoven with that of the infant Republic.

Jefferson saw much of the evil of drink, and was at one period inclined to favor the brewing industry in the hope that it might serve to restrain the growing tendency to indulgence in distilled spirits. In a letter to Charles Yancey, in 1815, he said: "I wish to see this beverage [beer] become common instead of the whisky which kills one third of our citizens and ruins their families."

In this, however, he but reflected the prevailing temperance sentiment of his day. The word then was "moderation," and whoever advocated abstinence, even from distilled spirits, was looked upon as an extremist, and, indeed, a real enemy to true temperance reform. Years afterward, as recorded in the Report of the American Temperance Society for 1833, Jefferson spoke, with the added emphasis of his longer experience, as follows:

> The habit of using ardent spirits by men in public office has occasioned more injury to the public service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of the country during my administration. And were I to commence my administration again, with the knowledge which from experience I have acquired, the first question which I would ask with regard to every candidate for public office should be, "Is he addicted to the use of ardent spirits?"

Jefferson lived before the idea of Prohibition had been promulgated, but he was among those who held that the liquor traffic should be restricted by law. The *Voice* (New York) in its issue of Oct. 14, 1897, said of him:

> His way and the way of all the advanced temperance advocates of that day was to tax the traffic so high that its sale would be greatly hampered and the masses be saved from its "poisonous contamination." In a letter to Gen. Samuel Smith, written by Jefferson in 1823, after speaking of the tax on whisky, and saying that if it were to be viewed simply as a fiscal measure he would be glad to see it fall, he goes on to show that other than mere fiscal considerations must enter it. He says: "But the prostration of body and mind which the cheapness of this liquor is spreading through the mass of our citizens now calls the attention of the legislator on a very different principle. One of his important duties is as guardian of those who from causes susceptible of precise definition can not take care of themselves. Such are infants, maniacs, gamblers, drunkards. The last, as much as the maniac, requires restrictive measures to save him from the fatal infatuation under which he is destroying his health, his morals, his family, and his usefulness to society. One powerful obstacle to his ruinous self-indulgence would be a price beyond his competence. As a sanitary measure, therefore, it becomes one of duty to the public guardians."

JEFFREYS, ARCHIBALD HENRY. British clergyman and temperance pioneer; born about 1788; died in London Sept. 10, 1849. Little is known of his early life and education. He became a clergyman in the Church of England and went to India, where he became archdeacon of Bombay.

Jeffreys was an earnest temperance advocate at an early period, and the first to introduce total abstinence into India. He became a total abstainer in 1834; and from that time until his death he was, by example, voice, and pen, one of the best friends of the temperance cause. He was one of the founders of the Bombay Temperance Society, and delivered an address at its organization, Nov. 13, 1834. His testimony regarding the terrible consequences of the drinking habits of Europeans when adopted by the natives, is a standing reproach to civilization and Christianity. He said:

> A large proportion of native Christians were spread over Madras, and in consequence of the numerous cases of intemperance among them the name of *Christian* was synonymous with that of *drunkard;* and when the Hindoos called a man a Christian, they for the most part meant that he was a drunkard.
>
> Among the converts of the Church Missionary Society, and of the American Board of Missions, many had fallen through strong drinks; for when once the natives broke *caste* and became Christians they were no longer restrained from the use of strong drinks, and they became far worse than if they had never embraced Christianity. For one really converted Christian as the fruit of missionary labour—for one person "born of the spirit" and made "a new creature in Christ Jesus" —for one such person the drinking practices of the English had made *one thousand drunkards*. . . . If the English were driven out of India to-morrow, the chief trace of their ever having been there would be the number of drunkards they left behind.

In 1834 Jeffreys visited Australia and electrified his audiences in the various cities by declaring that the surest and best way to avoid the evils of intemperance was to abstain from all intoxicating drinks, and to sign a pledge.

During the many years he was in India Jeffreys was instrumental in forming regimental temperance societies and reclaiming many soldiers of the British Army. In 1837 he was appointed to take general supervision of the temperance societies which had been formed among the regiments stationed in Bombay, Bengal, and Madras. On Nov. 29, of that year he reported that many of the soldiers' societies included abstainers from all strong drink, besides those who were pledged against distilled spirits only. He stated that the cases of defection among the latter, which were numerous, arose mainly from the use of wine and porter. The drink evil among British soldiers in India was very pronounced at that time. It was alluded to in a letter from Jeffreys, read at the World's Temperance Convention in 1846.

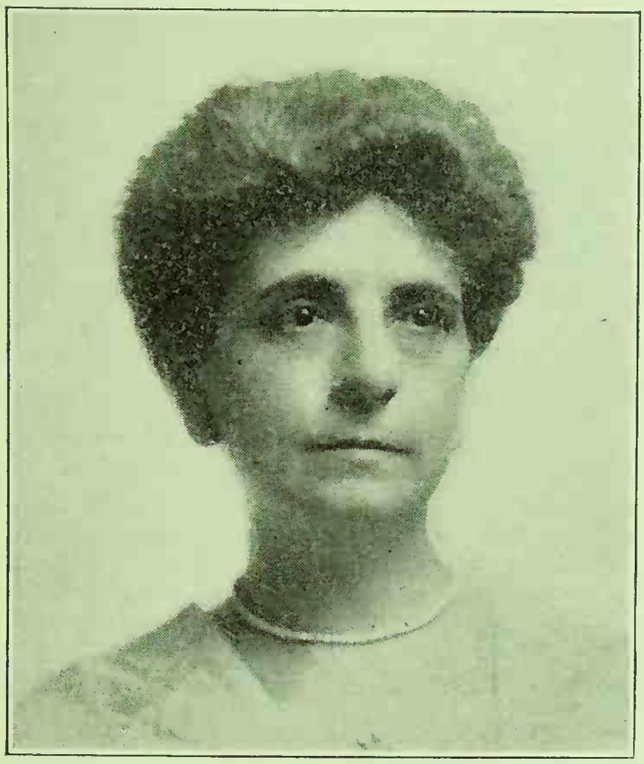
Conditions were greatly improved in later years through Jeffreys' agency. Jeffreys made a second tour of Australia in 1840, speaking on total abstinence as compared with the antispirit principle, and his visit greatly encouraged the abstainers of that colony.

Jeffreys was the author of a temperance tract, entitled "Alcoholic Wines," which was published in England in 1845. His death was caused by cholera, contracted while on a visit to England.

JEFFREYS, JULIUS. See MEDICAL DECLARATIONS AGAINST ALCOHOL.

JEFFRIES, MARY THOMAS. American temperance advocate; born at Clinton, Alabama, Dec. 22, 1863; educated in the public schools of Birmingham, Ala. In 1884 Miss Thomas married Walter Henry Jeffries, of Canton, Miss., and removed to Birmingham, Ala., where her husband was connected with the Birmingham *Age Herald*. Mrs. Jeffries joined the Woman's Christian Temperance Union in 1887, and since that time has been an active worker in Alabama, serving in many official positions in the local and State organizations. She was State corresponding secretary, 1894-1903; and president, 1903-06, resigning in the latter year after the State Prohibition campaign. She then served for five years as vice-president, after which

she was again made president (1917), which position she still holds (1926). She was, also, for eight years editor of the *Alabama White Ribbon*. During the time she was not in office in the State Union she served as president of the Birmingham central organization, and took the lead in all the Prohibition campaigns in that city.



MRS. MARY THOMAS JEFFRIES

JELAL-ED-DIN MOHAMMED (commonly known as **Akbar**). The most famous of the Mogul emperors of India, surnamed "the Great"; born at Amarkote, Sind, India, Oct. 14, 1542; died at Agra Oct. 13, 1605. By war and policy he extended his power over the greater part of India, which he ruled wisely. He sought to end the conflict between Afghan and Mogul and to establish a State religion reconciling the Hindus, Mohammedans, and Parsees; tried to prohibit the celibacy of widows and the custom of suttee; forbade early marriages; surveyed his lands; established a system of police and uniform weights and measures; and constructed roads.

Akbar permitted the use of wine; and the following legend is current regarding his reason for such permission:

> While Akbar was conducting one of his campaigns for the purpose of consolidating his dominions he was greatly in need of competent marksmen. By the offer of large salaries and booty his emissaries induced a number of British sailors to engage under him. To test the ability of one of these men, Akbar ordered that a target be made of a large carpet and commanded the man to fire at it. He did so, but missed the mark, and attributed his poor aim to the fact that he had been deprived of wine for so long that he could do no better. But he promised that if given one drink he would hit a smaller target even though it should be placed at a greater distance. The Emperor consenting, wine was provided; and the shot, fired almost without aim, pierced the target through the center. The feat was immediately acclaimed, and Akbar thenceforward permitted the use of wine in his dominions, decreeing that to deprive Europeans of wine was to rob them of their comfort, for to them wine was as necessary as water to fish.

Thereafter the privilege of planting and cultivating the vine was granted to foreigners under his rule. Akbar, however, severely punished all abuse of intoxicating liquor.

JENKINS, EDWIN. British railway employee in India and temperance advocate; born at Welland, Worcestershire, England, Feb. 20, 1866; educated in several schools in that country. In early manhood he entered the British army and continued in that service until 1896, when he went to Dinapur, Bengal, India, there entering the railway service. He married Amelia Ann Matilda Wilkinson, of Coconada, India, on Sept. 11, 1895.

While still in the British army Jenkins joined the Independent Order of Good Templars (1887), and after settling in India continued his membership there. In the Indian Grand Lodge he has held the offices of Grand Sentinel, 1903-07, and Grand Secretary from 1907 to the present time (1926).

JENSEN, JENS MOGENS. Danish mechanic and temperance leader; born at Fredericia, Denmark, Feb. 22, 1844. A blacksmith by trade, he developed the drink habit and became a common drunkard. In 1881 he took the total-abstinence pledge and observed it sacredly until 1892. During that period he was an active and successful worker for the temperance cause, at first in a private way, and from 1884 on the lecture-platform. In the next eight years he delivered about 1,000 lectures, urging total abstinence in every community that he visited. He was the first missionary sent out by the Danish Total Abstinence Society, and he founded more branches than any other agent of that organization.

In 1892, however, Jensen again succumbed to his old habit of drunkenness: he became a saloonkeeper, and ended his life by suicide.

JENSEN, LARS OLAF. Norwegian educator, editor, and temperance advocate; born at Krageroe, Norway, Dec. 9, 1861; educated at the University of Christiania (M.A. in classics and modern languages). Devoting himself to teaching, he was appointed head master of the Municipal Higher School of Bergen, where for many years he has exercised great influence in educational circles and in the promotion of temperance and various other reforms.

Jensen joined the Good Templars in 1878, and filled various offices in the local and district lodges and in the Grand Lodge. He was then successively elected International Councilor and International Vice-Templar in the International Supreme Lodge. From 1900 to the present time (1926) he has been International Chief Templar. His mastery of modern languages led to his appointment as translator (into Norwegian) of the rituals, constitutions, rules, etc., of the Order, and he was also appointed editor of various periodicals published in the interest of temperance. A most valuable contribution to the cause was his widely circulated exposition of the principles of the I. O. G. T.

Jensen was one of the Norwegian delegates to the International Congresses on Alcoholism held at Christiania (1890), The Hague (1893), Basel (1895), Bremen (1903), Budapest (1905), Stockholm (1907), and London (1909), contributing papers at some of them and participating in the discussions. He, also, rendered valuable assistance to Miss Charlotte A. Gray in introducing the Woman's Christian Temperance Union into Norway. As a representative of total-abstinence sentiment he was elected a member of the town council of

Bergen and an alderman. Some of his most useful work has been done as president of the Norwegian Students' Abstinence Society, and as lecturer in scientific temperance instruction courses.

JEROBOAM. A large bowl or goblet, usually of metal, and holding eight quarts. It is so called in allusion to Jeroboam, King of Israel, who was a "mighty man of valor" (I Kings ii. 28). According to H. S. Cummings, "The corporation of Ludlow formerly possessed a jeroboam which it used as a grace-cup, or loving-cup, at the bailiff's feasts."

JEROME, Saint (EUSEBIUS SOPHRONIUS HIERONYMUS). One of the most learned fathers of the early Latin Church; born at Stridon, on the border of Pannonia and Dalmatia, about 345; died in 420. He was educated in Rome under Aelius Donatus, and studied theology at Trier (Trèves) and in Aquileia. In 374 he adopted the life of a hermit in the desert of Chalcis. The years 382-385 he spent in Rome, where he was charged by Pope Damasus to reply in his name to inquiries from bishops concerning Holy Scripture and morality. After the death of Damasus he was pursued with calumny by his clerical opponents, and, although his innocence was proved, he left Rome in disgust.

There are few descriptions of persons and things during the darkest period of the Greco-Roman civilization so valuable as those to be found in the letters of Jerome.

Certain extracts from his writings appear to indicate that Jerome was opposed for his views concerning temperance. The following passage, for example, occurs in his "Commentary on the Epistle to the Galatians," 5-19:

> I am not sorry for having said that young women should shun wine as they would poison. . . In saying this we condemn the work of wine rather than one of God's creatures. We do not permit a virgin in the heat of youth to take a little wine for fear that she may take more and perish.

According to Jerome, inebriety consists not in the condition of a person intoxicated, but in any drink which can intoxicate. Any one, therefore, who drinks strong drink drinks inebriety, and becomes inebriated. Jerome repeatedly states that the Hebrew word for inebriety means any drink which can intoxicate. He says: "The Hebrews call *sikera* whatever can inebriate" ("De Nom. Hebr.," in Migne, "Patrol. Lat.," vol. xviii). In his "Commentary on Isaiah" Jerome writes: "Aquila and Symmachus have translated *sikera* into 'inebriety,' while the Septuagint version retained the Hebrew word *sikera*, which means any drink which can inebriate and derange the state of the mind." After quoting the twenty-second verse of the fifth chapter of Isaiah, he adds that *sikera* is inebriety: "Woe to you that are mighty to drink wine, and stout men to mix *sikera*, that is inebriety." In his "Commentary on the Twenty-fourth Chapter of Isaiah," he writes:

> Then [on the day of the Resurrection] every drink which deranges the mind, and prevents men from being vigilant or, as the Hebrew text says, *sikera*, that is, inebriety, will be changed into bitterness, though it deceitfully presents itself for the moment as honey to those who use it; but on the last day it will be found more bitter than gall.

Where the Bible, therefore, condemns inebriety, according to Jerome, it absolutely condemns the use of strong drink.

Jerome considers the banquet to be one of the greatest dangers in private and social life, and he condemns its accompaniments—the music, the wine, and the suggestive dancing. He writes to a mother and a daughter (Letter 117 §§ 6-9):

> At table also, whether you like it or not, you will be forced to eat flesh, and that of different kinds. To make you drink wine, they will praise it as a creature of God. . . . Amid inducements to sensuality so marked as these, even iron wills are apt to be overcome with desire . . . In the banquet-hall chastity is hard to keep.

Even more decisive is Jerome's condemnation of drunkenness (Letter 69, §§ 6-9), which may be used as a summary of his attitude on the matter of intemperance in the use of liquor. It reads:

> The priests who minister in God's temple are forbidden to drink wine and strong drink (*Lev.* x. 9), to keep their wits from being stupefied with drunkenness, and to enable their understanding to do its duty in God's service . . . Wine-drinking means self-indulgence. . . He that lives in pleasure is dead while he lives; but he that drinks himself drunk is not only dead, but buried.

Jerome's writings were very numerous, and more than 100 of his letters have been preserved. His "Vulgate" was the Bible of Western Christendom until the Reformation.

JERSEY. The largest island in the Channel Islands group; a British possession off the north coast of France. It has an area of 45 square miles and a population (1921) of 49,494. The capital is St. Helier (population 28,000).

The soil is very fertile, and large quantities of early vegetables are raised for the London market. Potatoes and fruits are exported in great quantities. The island has given its name to a famous breed of cattle and to the State of New Jersey in America.

Jersey is under the superintendence of a lieutenant-governor, nominated by the Crown, and legislation is vested in a body known as "The States," and consisting of the bailiff or judge of the royal court, appointed by the Crown, the rectors of the twelve parishes, twelve constables elected every three years, and seventeen deputies elected every three years. British acts of Parliament become law in Jersey after registration; but the island possesses the power of passing (a) acts of a permanent nature subject to approval of His Majesty in council and (b) ordinances (locally termed *règlements*), which, unless vetoed by the lieutenant-governor, are valid for three years only.

An order in council of 1901, confirming an act of the States, provides the present regulations as to the sale of intoxicating liquors. The following are the main provisions, which amend a law of 1883:

> Article 1. Wine, beer, cider, and all liquors containing alcohol are included under the provisions of the ordinance.
>
> The first section provides for licenses for consumption on the premises.
>
> Art. 2. No spirituous liquors shall be exposed for sale, to be drunk on the premises, without a license. The license is personal, and applies only to a single location. For infringements of the article a fine of £10 [approximately $50] may be inflicted, which may be increased to £25 for a second offense, with the alternative of imprisonment. . .
>
> Art. 3. There are two classes of licenses:
>
> (1) A special license, permitting the sale of spirituous liquors to be consumed on the premises or elsewhere, at all times, to persons residing in the premises, and to all others from 8 A. M. to 10 P. M. during the summer, and from 8 A. M. to 9 P. M. in the winter, except on Sundays, Christmas Day, and Good Friday, on which days non-residents can purchase between the hours of 1 P. M. to 9 P. M., or 10 P. M., only, according to season. The cost of this license is £20.
>
> (2) An ordinary license, which prohibits all sale to non-residents on the three days above-mentioned, but is in all other respects the same as a special license. The cost of this license is £10. . .

Art. 4. Sale during improper hours is punishable by a fine of £1 for each offense, and any person found on the premises during forbidden hours is liable to a fine of one shilling and six pence. . .

Art. 5. The chief magistrate may permit an innkeeper to keep his place of business open beyond the ordinary hours on special occasions. . .

Art. 7 provides that no one shall expose for sale spirituous liquors to be consumed off the premises, in quantities of four pôts or less (1 pôt=½ gallon), without a license, which shall apply to one place of business only.

Art. 8. An off license shall permit the sale of spirituous liquors to be consumed off the premises in quantities not exceeding four pôts, and not less than a pint and a half, and in sealed vessels only, on all days between the hours of 7 A. M. and 10 P. M. A fine of one pound is to be inflicted for contravention of this provision.

Other provisions are as follows: The name of the licensee and the nature of the license must be painted above the door (Art. 17). Drunken persons must not be served, and quarreling must be prevented. No soldiers or their wives may enter a saloon contrary to the orders of the lieutenant-governor. Intemperance must not be permitted, nor a crowd allowed to collect at the door, under penalty of a fine of ten shillings. No liquor may be sold to children under the age of eighteen. (Art. 18). For keeping a brothel the penalty is loss of license in perpetuity (Art. 19).

In regard to the wholesale trade an annual tax of £10 must be paid. This ensures permission to sell in quantities from a pint and a half upward in one or more establishments (Art. 21). The police of each parish shall visit the licensed houses to assure the carrying out of the provisions of this law (Art. 22). Any person found drunk in the streets or in any public place shall be subject to a fine not exceeding ten shillings for the first offense, and not exceeding two pounds for any subsequent offense, with the alternative of imprisonment for a period not exceeding one month. Any person found drunk while in charge of a steam-engine, carriage, horse, or cattle, or while in possession of loaded firearms, shall be liable to a fine not exceeding six pounds, or imprisonment for not more than one month (Art. 24). (This provision is now incorporated in the *Règlement* "Police des Chemins.")

Art. 25 provides for the issue of licenses to clubs.

The British Women's Temperance Association has a branch in Jersey and has been doing excellent work there for several years.

JERSEY COCKTAIL. A mixture of cider, sugar, bitters, and lemon.

JERSEY LIGHTNING. A popular name for apple brandy.

JERUSALEM (Hebrew, *Yerushalayim*; Latin, *Hierosolyma*). Ancient capital of Israel, later of the Kingdom of Judah; now the capital and chief city of Palestine.

The city is situated in southern Palestine upon the southern spur of a plateau at an average altitude of about 2,500 feet above sea-level. On the east is the Valley of the Kidron, which separates the plateau from the Mount of Olives; on the west and south is the Wadi al-Rababi, which joins the Valley of the Kidron near the lower Pool of Siloam; on the north, separated from the city by shallow valleys, rise the slopes of Mount Scopus. In ancient times the plateau was intersected by two valleys: one—Josephus terms it the "Tyropoeon" (the cheesemakers')—was deep and ran from a point northwest of the Damascus Gate to the southeast, then southwest to join the two main valleys of Kidron and al-Rababi at Siloam. A shorter depression started near the present Jaffa Gate, running easterly. A ravine ran across the northern section of the present Haram enclosure to the Kidron Valley. All these are now filled up with the accumulated debris of centuries.

Modern Jerusalem is divided into the Jewish, Armenian, Mohammedan, Christian, and New quarters and the Haram. Of the eight gates by which the city is entered the more important are the Abdul Hamid Gate, a little to the north of the Jaffa Gate, and the Damascus Gate in the northwest.

Some points of especial historic interest are: Mount Moriah (in the Haram enclosure) crowned by the Dome of the Rock (Mosque of Omar), built over the site of the Temple of Solomon; Mount Zion (southern part of the Haram enclosure) with its Mosque of Aksa. Part of the outside of the Temple Wall of the Haram is the "Wailing-Place." The hill on the southwest, outside the present city wall, is Ophel, ancient site of the Royal City of David, sloping down to the Pool of Siloam, still existing. Southwest is the Coenaculum, the traditional site of the Last Supper.

Jerusalem had a population in October, 1922, of 62,578.

Historical Summary

Some of the Tel el Amarna letters, dating about 1400 B. C., are written by the ruler of Jerusalem and have the spelling *Urusalim* ("City of Peace"). The early fortified part of the city was called "Zion" (I Sam. v. 7). Too strong to be captured from the Jebusites by the tribe of Judah, it was finally taken by David (1048 B. C.) when he became king of all Israel. David made it his capital and moved the Ark into it. King Solomon built the First Temple and dedicated it in 1004 B. C., and he also built his palace there. In 970 B. C. Jerusalem was surrendered to Shisak, King of Egypt. It was captured by the Philistines in 887 B. C. and its temple was restored by Joash, King of Judah, in 870 B. C. King Uzziah rebuilt the walls in 780 B. C., and King Josiah restored the Temple in 624 B. C. Nebuchadrezzar captured and destroyed the city in 586 B. C.; but the Second Temple was dedicated in 516 B. C. by Zerubbabel, and the walls of the city were rebuilt in 445 B. C. by Nehemiah. Jerusalem was captured by Ptolemy in 320 and by Antiochus in 198 B. C. The latter desecrated the Temple, causing the Maccabeans to revolt and recapture the city. It was taken by the Parthians and by Herod in 37 and 40 B. C., respectively, and Herod rebuilt the Temple in 17 B. C. Titus destroyed the city A. D. 70, but Emperor Hadrian rebuilt it in 136 as "Aelia Capitolina." In 614 it fell before Chosroes, the Persian, but was retaken by Heraclius in 628. Khalif Omar caused its surrender in 637, and the Crusaders captured it in 1099, only to lose it to Saladin in 1187. The Third Crusade saw Jerusalem capital of the Christian kingdom (1191). The Tatars took the city in 1244, but its walls were rebuilt by Sultan Ayub in 1247. The Saracens captured it in 1291. In 1517 it was taken by the Turks, who held sway until the World War (1914-18).

On Dec. 9, 1917, a representative of General Allenby, commander-in-chief of the British forces in Palestine, received the surrender of Jerusalem from its mayor, the General himself entering the following day. Thus the city, without bloodshed, was again in the hands of Christians. With the whole of Palestine administered by Great Britain, under a mandate from the League of Nations, the civil administration of Jerusalem was established in 1920.

As the capital of Palestine, Jerusalem is important as the center of the Zionist movement (see PALESTINE). The Zionist Commission has its headquarters there; and in July, 1918, it laid the foundations of the Hebrew University on Mount Scopus.

The drinking of wines and spirituous liquors in Jerusalem is probably neither more nor less excessive than elsewhere in the Near East, where there has always been less indulgence of this kind than in the less torrid regions of Europe and America. That there is drinking of intoxicating beverages at all within the precincts of a city holy to Christians as well as to Jews, and next only to Mecca and Medina as a spiritual magnet to Moslems, may appear incongruous to many. To others, mindful of the Psalmist and the Song of Solomon and of Christ's miracle of turning water into wine, the sight of the vineyards, located since time immemorial upon the hills of Samaria and Galilee, serves only as an interesting reminder of the changeless ways of an ancient people.

Throughout the length and breadth of Palestine, from ancient Dan to more ancient Beersheba, and in every wayside inn along the roads converging upon Jerusalem, there are native wines and native arak for the refreshment of the traveler. Wines are preferred by the Jews; arak is the favorite beverage of the Christians and the Moslem Arabs. In Jerusalem itself, concentrated within the Old City and fringing the outer wall, are the so-called "coffee-houses," which are the resort of the many Oriental peoples who populate the Holy City—Arabs, Jews, Armenians, Berberines, Syrians, and Greeks. There the Moslem Arab goes to sip coffee, and the Christian Arab and the Jew to drink coffee, arak, or wine, frequently for hours at a time throughout the day.

Drinking Customs

Although alcoholic beverages are forbidden the Moslems by Mohammed, public opinion among them is more than usually tolerant in Jerusalem. As the crowding of people together in towns and cities tends inevitably to lower standards of morality, so it has been with the Moslem Arabs congregated in Jerusalem, who, in private, if not in public, are prone to forget the commands of the Prophet, which are strictly observed, in so far as concerns drinking, by the less cultured felaheen in the villages and by the Bedouins of the hills. In justice, however, it must be admitted that there is much less drinking among Moslems in Jerusalem than among Jews and Christians.

However long the Jew or Christian Arab may tarry in the coffee-house, it is seldom that one is to be seen intoxicated within the city of Jerusalem. The same can not be said of the nominal European Christian, frequenting the refreshment-rooms of the hotels and the single European café, which is situated just outside the city walls. At the hotels and at this café, the former frequented by tourists and the more prosperous native and European elements, and the latter by the British forces in Palestine, there is much drinking to excess. At these establishments there is to be had Scotch whisky and gin to suit the taste of the British who, of Europeans, are to be found in largest proportion in Palestine; vermuth and French wines and liqueurs to meet the demands of the French and Italians; and imported German beer for the Germans and Scandinavians. For all of these beverages there is a demand by the tourists of various nationalities who flock to Jerusalem each year to view the Holy City and its sacred places.

Apart from the approximately 100 coffee-houses, restaurants, and hotels which are licensed to dispense wines and spirituous liquors on the premises, there is hardly a grocery store in Jerusalem which does not carry in stock a varied assortment of liquors. To-day, as two thousand years ago, no marriage feast of the Jews would be complete without a plentiful distribution of wines to the guests; and the hospices of the French, the Austrians, and the Germans, maintained by religious orders of the several countries for pilgrims to Jerusalem, would deem it a breach of hospitality not to offer wine to their guests.

It is to be remarked, however, that such wine as is drunk in Jerusalem—and wine is by far the most popular beverage—is consumed in great moderation for the most part, as is also the native arak, which is taken generally as an appetizer before meals. Whatever immoderation is displayed in drinking in the Holy City is very largely on the part of foreign residents. Only as concerns these is there to be perceived an increase of intemperance within the walls of Jerusalem, according to native inhabitants and well-informed observers.

Precise statistics on the consumption of alcoholic beverages in Jerusalem are not available, but it has been conservatively estimated by U. S. Consul Oscar S. Heizer that 221,464 kilograms, or 234,029 quarts, of alcoholic liquors were consumed in the city in 1923. This represented a per capita consumption of 3.7 quarts. If the male adult population only be considered, the per capita consumption may be estimated at 18.5 quarts.

Regulations in respect of the sale of alcoholic beverages in Jerusalem and Palestine were promulgated by the British High Commissioner on Aug. 1, 1922, in what is known as "Ordinance No. 14 of 1922, Intoxicating Liquors and Public Entertainments Ordinance, 1922." This ordinance authorized the issuance of licenses, extending for a period of a year, by the Municipal Council of Jerusalem, for the manufacture as well as the sale of liquor. The ordinance applied not only to Jerusalem, but also to all other municipalities in Palestine.

Liquor Licenses

So far as can be ascertained, the exemption of the Mosque areas in Jerusalem from the presence of licensed public places for the sale of alcoholic beverages does not extend to Christian or Jewish places of worship. While, therefore, no alcoholic beverages may be sold within the vicinity of the Mosque of Omar, the traditional site of King Solomon's Temple and the most revered holy place of Moslems after Mecca and Medina, there is nothing in the Ordinance to prevent the dispensing of liquor in the area of the Church of the Holy Sepulchre or in the vicinity of the numerous Jewish synagogs.

It is further provided by the Ordinance that as a condition for the grant of a license for the consumption of alcoholic beverages on the premises, in respect of which no application has been previously granted, the application shall be publicly posted at the Municipal Offices for a period of 28 days. At any time during such period any two householders resident in the neighborhood of the premises proposed to be licensed may make objection to the intending grant by serving upon the licensing authority, the commandant of police, and the applicant, a notice of objection to the license, stating reasons. It is also provided that

The licensing authority of any district, with the ap-

proval of the inspector-general of police and prisons, may make regulations as to the hours during which licensed premises may be open for the sale of intoxicating liquors. In fixing such hours regard shall be had to the needs of the Jewish community on the eves of Sabbath or festivals.

The Ordinance cites various violations as punishable by a fine of £5 (approximately $22) upon a first offense and of £10, or imprisonment for one month, upon a second offense.

Ordinary licenses to sell or manufacture intoxicating liquor at wholesale are imposed in the sum of £5. For licenses to sell intoxicating liquor by retail the charges are as follows:

Hotels in which the inclusive charge for accomodation is 80 piasters ($3.40) and upward	£50
Hotels in which the inclusive charge for accomodation is 50 piasters ($2.20) upward, but less than 80 piasters	25
Restaurants and cafés	10

A "Temperance Society of Jerusalem" was organized before the World War. It attempted to conduct a propaganda in behalf of temperance by the delivery of scheduled addresses and by the organization of a club, but its efforts were not very successful. The Jerusalem Ladies Club, composed for the most part of the wives of resident British officials, made plans for conducting a campaign against intemperance in connection with its other social service activities. There was for some time a lodge of the Independent Order of Good Templars in Jerusalem, known as "Mt. Zion Lodge No. 1."

BIBLIOGRAPHY.—*Jewish Encyclopedia*, s. v., New York, 1904; manuscript data courteously supplied by United States Consul Oscar S. Heizer.

JESUS CHRIST. Founder of the Christian religion; born at Bethlehem, Palestine, about five years before the Christian era; died by crucifixion A. D. 28 or 29. The events of his life, death, and resurrection are given in the four Gospels of the New Testament.

The turning of water into wine by Jesus at the marriage at Cana in Galilee has long been the subject of debate between temperance reformers, who hold that the wine was unfermented, and their opponents. A full discussion of this incident and of the other references to wine in the Gospels will be found in the section WINE IN THE BIBLE, under WINE.

JEWETT, CHARLES. American physician, lecturer, and temperance leader; born at Lisbon, Conn., Sept. 5, 1807; died at Norwichtown, Conn., April 3, 1879. His early education was hampered by the necessity of doing a considerable amount of farm work; but he made the most of his limited opportunities, and, after a course in Plainfield Academy, acquired sufficient Latin to enable him to enter upon the study of medicine, which he prosecuted under Dr. Baldwin, a local practitioner. After qualifying as a physician he, in 1830, opened an office at East Greenwich, Rhode Island, where he soon secured a large practise, despite the fact that he carried his temperance principles, early acquired, into his professional treatment of the sick. Speaking of this early period of his career, more than forty years later, he said: "With a little medicine I mixed a little temperance; and, despite all my skill and caution in compounding the latter, I found it more difficult to render it agreeable to certain parties than even my pills and my powders." At the same time his open and public advocacy of temperance principles drew the attention of the better elements of the population to the young doctor as a temperance leader; and he was invited to address various gatherings of people who were interested in that subject. His course was, indeed, an innovation in medical practise; and one recorded result was that "while the best people reasoned, expostulated and prayed, the worst swore, raved, and threatened." So general was the use of intoxicating liquors in that day that a clergyman is on record as saying: "I can not give any comfort or do any good by visiting the sick and the dying, for a large portion of men die drunk." Intoxicants were accounted a sort of panacea for all human ills. "So much brandy was given to the dying," is the testimony of another writer, "that the feeble brain reeled under its influence, and they had no realizing sense of their condition."

In 1830 Dr. Jewett married Lucy Adams Tracy, a descendant both of Miles Standish and of Governor Bradford of Massachusetts. She shared his views on the temperance question and heartily worked with him to bring about a reform in social life, as well as in medical practise. Becoming a member of the Rhode Island Temperance Society, Jewett gave his service freely to that body, as well as to temperance work outside of Rhode Island. He was very effective in pledge-signing campaigns. In 1840 Jewett was asked by the Massachusetts Temperance Union to become its accredited agent. This involved the giving up of his medical practise, and he hesitated, but only for a little while, since in the new department of work he would have larger opportunities on the lecture-platform to puncture the fallacy that alcohol is in any way essential to human health and comfort. Jewett entered upon his new life-work with enthusiasm. His lecturing-tours carried him into all the eastern States, and into some States of the Middle West. After fourteen years of this strenuous work he found himself with impaired health, and was compelled to retire from public life. He purchased a farm at Batavia, Ill., but, finding the climate unsuitable, went with his two older sons to Faribault, Minn., where the group preempted Government lands and developed them into productive farms. Here he measurably regained his health, was elected to the State Legislature, and resumed his work in the lecture-field. Dr. Theodore L. Cuyler, commenting on Jewett's great work for the temperance cause, said:

> Dr. Charles Jewett was one of the best specimens that Connecticut ever sent forth from the land of the Beechers, the Bushnells, the Buckinghams, and the Bacons. His keen, flashing eye kindled an audience, and his keen, incisive wit smote like a Damascus blade. . . . No advocate of temperance has ever compressed more sound common sense into his speeches and writings than Charles Jewett. He was the reservoir from which many a popular lecturer filled his basket.

For some years Jewett edited the *Temperance Journal*, the organ of the Massachusetts Temperance Alliance. Several notable pamphlets, also, came from his pen; among them: "Forty Years' Fight with the Drink Demon" and "Why we are Where we are." In 1849 he issued a volume entitled "Speeches, Poems, and Miscellaneous Writings on Subjects Connected with Temperance and the Liquor Traffic."

One of Jewett's sons is **F. F. Jewett**, for many years professor of chemistry at Oberlin College, Ohio, and now retired and living in Honolulu. Professor Jewett showed his inheritance of tem-

perance zeal by cooperating, as secretary of the Oberlin Temperanee Alliance, with Dr. Howard H. Russell, in conneetion with the founding and fostering during its early years of the Anti-Saloon League movement, and as secretary in the organizing of the local and State meetings in connection with the founding of the League.

Mrs. F. F. Jewett (*née* Gulick) has written a number of widely used school text-books in which great emphasis is laid on phases of scientific temperanee instruction.

JEWS. A people of Semitic origin, known also as "Hebrews" and "Israelites." For a long time they were considered to be a pure, unmixed race, but investigation has scientifieally demonstrated the existence of more than one type. The ancient history of the Jews is given in the Old Testament.

Dr. H. S. Linfield, of the Bureau of Jewish Soeial Research, New York city, estimates that there are at the present time 15,550,000 Jews in the entire world. According to his figures, published in the "World Almanae" for 1925, their distribution is as follows: North America, 3,742,000; South Ameriea, 108,000; Europe, 10,512,000; Asia, 604,000; Africa, 565,000; Oceania, 24,000. Dr. Linfield estimates that the Jews in the United States number 3,600,000, of whom 1,643,000 live in the city of New York, being 29 per eent of the total population; in Canada, 126,000; in Argentina, 100,000; in Poland, 3,500,000; in European Russia, 3,263,000; in Palestine, 84,000; in Syria, Mesopotamia, and Arabia, 151,000; in Asia, Asia Minor, Central Asia, and Siberia, 370,000, ineluding 29,000 in India, China, and Japan.

The same authority estimates that 295,000 Jews live in Great Britain and northern Ireland, 217,000 in British dominions, and 385,000 in Algeria, Morocco, Tunis, and Syria. Among the Jews in Africa there are in Abyssinia 50,000 Falashas ("Emigrants").

The present article is confined to a diseussion of the alcohol problem and the Jews.

Concerning the prevalence of inebriety among the Jews in Biblical times, J. M. Powis has this to say in his book "The Moral Life of the Hebrews," Chicago, 1923 (p. 22):

> Drunkenness seems to have been a common failing. How common it may be seen from the story of Hannah at Shiloh (I Sam. i. 9-16). When Eli saw her engaged in silent prayer and in great stress of soul, he at once leaped to the conclusion that she was drunk. And that, too, notwithstanding she was a woman and in the house of Yahweh. It is quite clear that drunkenness was a common spectacle at Shiloh; otherwise such an interpretation would never have been placed upon a good woman's devotions. Incidentally, both Eli and Hannah agree that it is a reprehensible practice.
>
> Religious feasts seem to have been occasions of heavy drinking. Absalom takes it for granted that at his feast of sheep-shearing Ammon will in due course be overcome with drink (II Sam. xiii. 28) and plans his murder accordingly. Another feast of sheep-shearing is better known, viz. that of Nabal the Calebite, who pastured his flocks in Carmel (I Sam. xxv). David, at the head of a band of outlaws, sent emissaries to Nabal asking for gifts in view of the fact that David's band had not molested Nabal's property during the previous year. Nabal surlily refused the request. Thereupon David prepared to avenge the insult, but was met on his way to Nabal's farm by Abigail, the beautiful and winning wife of Nabal. She and her liberal gifts appeased the wrath of the passionate outlaw, and Nabal escaped pending destruction. But all the time that this protection of his life and goods was being planned and carried out, Nabal was drinking himself dead drunk (I Sam. xxv. 36 *et seq.*). About ten days thereafter Nabal died, perhaps as a result of the dissipation. . . . In another case involving a woman, David plied her husband with drink without accomplishing his purpose (II Sam. ii. 13). Elah, King of Israel, "was drinking himself drunk," when he was murdered by Zimri (I Kings xvi. 9).

In post-Biblical times the Jews have always and universally been exceptionally abstemious; but, though drinking modcrately of alcoholic beverages, they are very rarely abstainers. Asceticism, from early historic times to the present day, has been and is quite contrary to the spirit of Judaism; rabbinical doctrine even declaring that every man would be held ultimately accountable to God for failing to use the pleasures He laid before him. Temporary abstinence, however, was commended as an exercise in self-control. Perhaps the only exceptions to this aversion to asceticism were the Nazarites and Essenes (see below).

The more populous sections of Palestine contained very numerous vineyards, the vine and the olive being widely eultivated. In Biblieal days wine was considered as a speeial gift from God, and hence figured largely in the ceremonies of the cults of Palestine. Consequently, while drunkenness was a condition deplored in ordinary life, inebriation was a venial offense in the eyes of the priests and elders on occasions of rejoicing such as the Feast of Purim, etc. Though the wine of those days was of strong alcoholic content, the effeet of its general usage had so little soeial eonsequenee that the Pentateueh, with its 613 laws, from which the Jewish religion drew its moral precepts, fails to forbid the general use of wine, except by the priests before officiating in their rites. In the case of the Nazarites, as their name (from the Hebrew *nazar*, "to abstain") implies, wine was inimical to their faith. A good exposition of the differences of belief as to wine is where the Talmud (see Numbers vi. 17) asks: "Why must the Nazarite bring a sin-offering at the end of his term?" And Eleazar ha-Kappar answers: "Because he sinned against his own person in abstaining from wine" ("Sifra"; "Nedarim," 10a). Maimonides, later, deeries ascetieism as to eating and drinking as opposed to the spirit of Judaism. Absolute avoidanee is signified to the Nazarite in the words: "Pass quickly around the vineyard, come not too near the grape" ("Baba Mezia," 92a); and the admonition beeame proverbial. Aseetic teaehing, however, finds expression in Amos (vi. 6), who classes the drinking of wine with music and unguents as an unneeessary luxury.

Naturally the nomadic tribes have all despised the softening habits of settled communities; hence the Rechabites were forbidden to drink wine, to build houses, to sow seed, and to plant vineyards, and were to dwell in tents (Jer. xxxv. 6-7). After the Babylonian eaptivity the Nazarites beeame still stricter, abstaining by vow from wine, from cutting the hair, and from defilement. Josephus says Princess Berenice abstained from wine for 30 days ("Jewish War," ii. 15). John the Baptist was a Nazarite, drinking diluted wild honey, which, according to Diodorus Siculus (xix. 94), was also a Nabataean drink.

The Talmudie treatise "Nazir" is devoted entirely to the Nazarite. His vow must extend to a period of 30 days at least; and penalties were severe. Although the vine's product from seed to skin was prohibited, if taken in quantity equal to that of an olive, yet "strong drink made from dates or such like is lawful for a Nazarite" (Maimonides, "Hilkot Nezirut," v. i.). Impurity, however, and

hair-cutting were higher offenses for Nazarites than wine-drinking, as the latter act was not penalized by renewal of the vow period as were the former offenses.

Undiluted wine was rarely drunk by the Jews, a Mishna proclaiming that a fit wine must be diluted with two thirds of water. "Sharon wine is of famous report, and with it they mix two parts water" ("Shabboth," lxxvii. 1). A Mishna in the treatise "Pesachim" (Passover) ordains that after eating the Paschal lamb, four cups of wine shall be poured out, blessed, and drunk by each of the company. Water was mixed with wine because the latter was too strong to be drunk pure ("Pesachim," vii. 13; x. 1).

The wine of ancient Palestine was especially pure and strong, and the qualities were enhanced by the custom of keeping it in skins. The treatise of Berachot says: "Their wine was very strong and not fit for drinking without being mixed with water"; the Gemara adds: "the cup of blessing is not to be blessed until it is mixed with water." The Jerusalem Talmud states: "It became a man nobly to entertain his wife and children [at the Passover] that at this feast they might be merry with wine." Wine taken with food was supposed not to intoxicate. "If thou abuse it thou shalt be poor; if thou rightly use it thou shalt be head" ("Yoma," lxxvi. 2). A cup of wine mixed with myrrh was given to condemned criminals to benumb their senses. This mereiful preparation was made by pious ladies of Jerusalem.

To replace the blood lost in the monthly bleeding enjoined by the Talmud, a large proportion of red wine was drunk. The Talmudic references to wine deal mainly with regulations to be observed as to its ritual purity. It aims to preserve Judaism from heathen contamination. These rules have fallen into abeyance except among the most orthodox. Rabbi Huna said that as soon as the wine trickles from the grape the touch of the heathen renders it unclean. But the rulings extended into the region of hair-splitting: thus the wine was rendered unclean in a heathen's wine reservoir only if the reservoir owner stood by it. A heathen being drowned in a wine reservoir did not render the wine unsalable; but it did if the heathen were taken out alive. Rabbi Hemina says, concerning a drunken man's responsibilities in contracts: "But when he has gone as far as Lot, he is free from everything."

Wine figures largely in the ceremonies of the Jewish religion. The Kiddush, or Sanctification ceremony, consists of two blessings, one of which is over the wine, expressed by the formula "Blessed art Thou O Lord our God, King of the Universe, Who hast created the fruit of the vine." A similar observance occurs before the first meal on the following morning, termed ironically "Great Kiddush" because of its relative ritualistic significance. Sabbath and festival days are reckoned from sunset to sunset. The Kiddush marks the inauguration; and the Habdal, on the following evening, marks the close. At the latter the wine-cup is raised and the blessing said. The wine at Habdalah is poured to overflowing, symbolic of the Divine blessing hoped for during the ensuing week. Some dip the finger in the wine and pass it over the eyes, in allusion to Psalm xix. 9: "The commandment of the Lord is pure, enlightening the eyes." As women are supposed to abjure wine mostly, only the males partake; but the women participate in Kiddush wine on account of the importance of the ceremony.

Wine is important at Passover. During Passover week every particle of leaven must be excluded from the home. This command applied to bread and a large number of other foods and drinks; but fermented grape-juice does not come under the ban. The Passover wine is, therefore, fermented; but a special sort is used, and great care is taken to have it ritually pure. The first two Passover evenings are called "Seder" nights, and the attendant ceremonies are exceedingly rich in symbolical elements. They include the drinking of four cups of wine. One serves as Kiddush; a second concludes the first part of the proceedings; the third is drunk after grace; and the fourth after the conclusion of hymns. Traditionally, the four cups symbolize joy for the four elements constituting the redemption from Egyptian bondage (liberation, deliverance from slavery, freedom from Egyptian dependence, and appointment as "people of the Lord").

ANCIENT HEBREW WINE-JARS
—*After Maspero*

A fifth cup, however, may be interpolated before the singing of Psalm cxxxvi. An extra cup is usually poured out ready for any newcomer. This is called "the cup of Elijah." Elijah, in Jewish folklore is similar to the Christian St. Nicholas.

Although drunkenness was never a prevalent Jewish vice, the people of Mechuzam, in the fourth century, were notorious for drunkenness: they were not regarded as pure Jews. In the "Targum Sheni" Vashti boasts: "My ancestor Belshazzar drank as much wine as a thousand persons, yet it never made him indecorous in his speech."

While the sanctified use of wine promoted a strong instinct to sociability, not leading to dissipation, table songs of dubious character, glorifying wine and love, were a feature of medieval Jewish life. These were sung in Hebrew and Yiddish, and were even interpolated into grace and set to Arabian tunes. The protests of the highly scandalized rabbis were ineffective. Many centuries later the same thing happened in Germany, but the wine-songs were of less dubious character. At Purim, and less markedly at the Rejoicing of the Law, when the reading of the last chapter of the Pentateuch in the synagog was concluded, drunkenness was licensed, and still is to a limited degree in Eastern lands. The Talmud, in a spirit of humor, says that at Purim it is the duty of a good Jew to drink until he is unable to distinguish between "blessed be Mordecai," and "cursed be Haman."

Under the Governmental regulations for the enforcement of the Eighteenth Amendment in the United States the use of fermented wine or spirituous liquors in the usual courses of religious observances is permitted. It has been very generally stated by the leading rabbis of American congregations that there is no command in the Jewish Scriptural literature that the beverages entering into their religious observances shall have alcoholic content (see COMMUNION WINE, p. 670). At the Central Conference of American Rabbis, the largest rabbinical organization of liberal Judaism, such use of fermented wines or spirituous liquors was declared unnecessary; and late in 1923 the trustees of the Har Sinai Temple, Trenton, N. J., passed resolutions urging that the Government revoke the privilege of the usage of wine for religious purposes. This action, it is claimed, was caused by the discovery that the privilege had led to abuse of the law as laid down in the Volstead Act.

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JIGGER. (1) A metal measure used by bartenders to measure out liquors for a single drink. Some jiggers are made double, one end of the receptacle being larger than the other. The smaller end is used for serving what are known as "pony," or small, drinks.

(2) An illicit still.

(3) A drink of whisky.

JIN-JIN-DI. A liquor made from a root of the same name by the natives of the region near St. Louis, Senegal, Africa (Robert Caillé, "Travels through Central Africa to Timbuetoo," 1824).

JO. The name given to the fermented sap of the oil palm by the Bassas tribe of Liberia.

JOALO or **JOALA.** The Basuto name for *utshwala.* See KAFIR BEER.

JOB, HENRY ALLEN. British Congregational clergyman, missionary, lecturer, and temperance worker; born at Parkes, New South Wales, Australia, Nov. 16, 1881; educated in the public schools of Goobang and Bendogundra, New South Wales, and at Harley College, London, England. At the age of 25 he was ordained as a clergyman at Poplar and Bromley Tabernacle, an interdenominational church in London. The same year he went as the first Protestant missionary to the Inca Indians of Peru, under the anspices of the Regions Beyond Missionary Union. Here he remained for five years and in his missionary work succeeded in ministering to the needs of the savages of the Upper Amazon. In 1908 he married Ethel A. Pulley, of Birmingham, England. In 1911 he returned to England and was ordained to the Congregational ministry in Birmingham, after which he went to New Zealand, under the auspices of the Colonial Missionary Society, where he was in charge of the mission at Kawhia for two and a half years. He then served as pastor of the Linwood Congregational Church, at Christchurch until 1919.

While a missionary and pastor in New Zealand Job took an active part in four temperance campaigns as honorary lecturer for the New Zealand Alliance. In the April campaign of 1919 he was honorary organizer over a large area, and from June to December of the same year was general organizer for the National Prohibition campaign in New Zealand. About this time he joined the New South Wales Alliance, and in the campaign of August-November, 1920, was loaned to Queensland to organize the north coast district. Up to October, 1921, he did considerable lecturing for the New South Wales Alliance. In that month, Job was sent to Tasmania by the Australian Prohibition Council to reorganize the temperance work of that island. Here he founded the Tasmanian Prohibition League and served as its State director from December, 1921, to April, 1923. Here, also, he held a special license from the Bishop to preach in Episcopal churches.

Because of his wide and successful experience in the temperance movements of New Zealand, Australia, and Tasmania, Job was called to England to take up still wider responsibilities. In July, 1923, he was appointed district superintendent of the Manchester District of the United Kingdom Alliance. Job is an excellent temperance organizer, an able speaker, and a firm believer in the power of the daily press in bringing about temperance reform.

JOBBERNS, JOSEPH BREWER. A British Episcopal clergyman and temperance advocate; born at Fermoy, County Cork, Ireland, Nov. 25, 1868; educated in the Aberdeen (Scotland) Grammar School and in the University of Aberdeen (M. A. 1890). After leaving the University he spent four years in teaching at Banff (1890-93), and then entered the ministry of the Episcopal Church of Scotland. He was ordered deacon in 1894, and ordained priest in 1895, serving as curate of St. Mary Magdalene's Church, Dundee (1894-96), as rector of Holy Rood Church, Carnoustie (1897-1922), and as rector of St. Mary Magdalene's, Dundee, from 1922 to the present time (1925). He also served for some years as canon of St. Paul's Cathedral, Dundee, retaining that position until 1905. He married Jane Kirkaldy Milne Birss, of Aberdeen, Sept. 1, 1898.

Throughout his ministerial career Jobberns has been interested in the temperance work of his various charges, and in 1905 he became organizing secretary for temperance work of the Episcopal Church of Scotland. He is now assistant secretary of the Social Service Board, which has charge of the temperance rescue work and other social service activities of that church.

JOBSON, GEORGIA MAY (SPENCE). American temperance reformer; born at Richmond, Virginia, Dec. 29, 1860; died there Dec. 24, 1924. Miss Spence was educated in the public schools of her native city. On Nov. 10, 1880, she married J. Tyler Jobson, also of Richmond.

Throughout her life Mrs. Jobson was actively identified with the temperance movement. She was the first leader of a Band of Hope, organized in Richmond, and early affiliated herself with a num-

ber of the larger temperance organizations of the country. When the first branch of the Woman's Christian Temperance Union was formed in the State of Virginia (October, 1881), Mrs. Jobson became one of its members. In March, 1887, she was elected president of the first Young Woman's Christian Temperance Union to be organized south of Washington, D. C., and in 1894 she was chosen State secretary of the Virginia Y. W. C. T. U. Later in that same year she was elected president of the Richmond District Y.W.C.T.U. Four years later she was appointed national secretary for the "White Shield" work (Social Purity) of the national organization. In December, 1910, she was elected first president of the Woman's Prohibition League of America, which position she held continuously until her death. The success which the Pro-

MRS. GEORGIA MAY JOBSON

hibition cause met in Virginia was in large measure due to the untiring efforts of this pioneer in the women's temperance movement.

At the Sixteenth National Convention of the Anti-Saloon League of America, held at Atlantic City, New Jersey, July 6-9, 1915, Mrs. Jobson delivered to the assembled delegates "A Message from the Southland," in which address she described the origin and growth of the temperance movement in Virginia from the foundation of the first temperance society in the State, in 1823, down to 1915.

JOFFROY, ALIX. French nerve specialist; born at Stainville (Meuse) Dec. 16, 1844; died in Paris Nov. 24, 1908. Joffroy conducted many experiments with animals, testing the toxicity of the various alcohols and other by-products of distillation (see DEFINITION, KINDS, AND PROPERTIES OF ALCOHOL under ALCOHOL; FURFUROL). He found that methyl alcohol and amyl alcohol, administered over longer or shorter periods of time in quantities equivalent to those of ethyl alcohol as usually found in alcoholic beverages, produced worse symptoms than ethyl alcohol; but he concluded they were present in such small quantities, compared with the amount of ethyl alcohol, as to be practically negligible as a cause of the drink evil. Yet the presence of these other alcohols, due to imperfect fermentation and rectification, made drinks more harmful than if they contained ethyl alcohol alone.

The work of Joffroy is recorded in several reports: "De la Médication par l'Alcool" (fellowship thesis), Paris, 1875; "L'Alcool et l'Alcoolisme," in *Gazette des Hôpitaux*, lxviii, 1895; "Mesure de la Toxicité des Alcools par les Injections Intraveineuses," in *Arehives de Neurologie*, xxx, 1895, and many others.

For many years he edited the *Arehives de Médecine Expérimentale* and *Le Journal d'Eucéphale*, which he had founded.

In 1901 Joffroy was elected a member of the Académie de Médecine.

JOHANNESSEN, JENS LAURITZ. Norwegian temperance worker; born in Bergen March 19, 1847; died there Aug. 10, 1921. He received only a common-school education, and entered upon a mercantile career at the age of sixteen. From 1871 to 1897 he was manager of Bergens Rogeri, a curing establishment.

On Sept. 27, 1874, he became a member of the Bergen branch of the Norwegian Temperance Society *(Norske Totalafholdsselskab)* of which he was elected secretary the following year. He was one of the founders of *Folkets Vel* ("The People's Welfare"), the first lodge of Good Templars established in Bergen (Aug. 6, 1877). For eighteen years he was District Templar in Bergen District Lodge, and on Aug. 6, 1902, he became Grand Chief Templar of Norway, filling this office for four years. During 21 years he was a member of the Norwegian Grand Lodge Executive.

Johannessen's self-sacrificing work in the cause of sobriety earned him the love and respect of temperance workers throughout Norway, and his career of useful public service as a councilor of the city of Bergen for twelve years gained him the esteem of his fellow citizens regardless of their opinions on the liquor question. In recognition of his distinguished services in a civic capacity, the King of Norway conferred on Johannessen the medal of good citizenship.

JOHANNESSEN, KRISTINE MARTINE. A Norwegian temperance worker and editor; born at Bergen, Norway, April 14, 1855; educated at a private day-school for girls in her native city. About 1885 she and her sister opened a draper's shop in Bergen, and remained in that business until about 1915. She had become a total abstainer in 1890, and was for two years a member of a local women's temperance organization. Upon the introduction of the Woman's Christian Temperance Union into Norway, she joined that body and soon (1892) was chosen a leader of a local branch of the Union. With the exception of ten years (1897-1907) when she was president of the Norwegian Woman's Total Abstinence Society *(Norske Kvinders Totalavholdsselskab)* she served as president of the Bergen branch of the W. C. T. U. until 1921. She was several times a member of the joint committee of total-abstinence workers in Bergen. For four years (1901-05) she was editor of the Norwegian columns of the *Nordisk Kristelig Avholds-*

blad, a temperance publication issued from Copenhagen, Denmark. In 1901 she was elected the first representative of the temperance party to serve in the Bergen Town Council, holding that office for three years. Miss Johannessen resides in Bergen.

JOHANNSDÓTTIR, OLÁFIA. An Icelandic teacher and temperance worker; born at Mosfelli, near Reykjavik, Iceland, Oct. 22, 1863; died June 21, 1924. She was educated in the Children's School, the Woman's School, and at Latin College, Reykjavik, and in 1892 she went to Denmark, to pursue a course of study at the College of Askov. For some years she was a teacher in the public school at Reykjavik. In 1893 she went to Norway as the representative of a British life-insurance company, and later introduced the business into Iceland and the Faroe Islands. She became active in temperance work in 1885, when she joined the Good Templars at Reykjavik.

During her residence in Norway she became interested in the Woman's Christian Temperance Union, and on her return to Iceland she succeeded in reorganizing the Women's Temperance Association, then existing in the island, on the same basis. In 1897 she became the Vice-Templar of Iceland in the I. O. G. T. She had the honor of being sent, as the representative of both the W. C. T. U. and the I. O. G. T. to Canada, where she served as organizer for each of those bodies. In 1895-1900 she traveled through the greater part of Iceland, holding public meetings and working still as a representative of the same temperance orders. At the World's W. C. T. U. Convention held in Geneva, in 1903, she was appointed world missionary. She founded the first White Ribbon Union in Iceland in 1898. She was a delegate from Iceland to the International Temperance Convention at London in 1900. In 1916 she published a book, entitled "The Miserables," dealing with the social evil, and showing the part played by strong drink in the production of these "Miserables." The book had a wide circulation.

JOHANNSEN, CLAUS. Danish legislator and temperance leader; born at Vaarst, near Alborg, in northern Jutland, Aug. 26, 1841; educated in the common schools. He became interested in politics in his early manhood, and was elected chairman of his township in 1870. From 1872 to 1874 he was the candidate of the Liberal party for the Folketing, or Lower House, in the Danish Parliament, and from 1874 to 1882 he was a Member of the Landsting, or Senate. He introduced a temperance measure for local veto, but was unable to induce his conservative fellow members to adopt it.

Nothing has attracted Johannsen's interest so much as the temperance movement. In 1880 he organized the Fjellerad Temperance Society, one of the first of such societies in Denmark. The following year he was elected chairman of the greatest temperance society in Denmark, Danmarks Afholdsforening, and for nearly forty years he was reelected to this position. Since 1901 he has been chairman of the Danish Temperance Federation. He was a member of the first and second Temperance Commissions appointed by the Government. On his retirement from Parliament his valuable services to his country were recognized in the form of an annual pension of 1,000 crowns ($270).

Johannsen is a man of fine physical presence, and he towers above most of his fellows in stature. The Swedish paper *Reformatorn* for Aug. 31, 1921, refers to him as "The Grand Old Man of the Danish Temperance Movement," and says:

> On his retirement from office he received the homage of the whole Danish people. From the most divergent directions came felicitations marked with gratitude for and acknowledgment of his work. His name has always been an attractive one and a pillar of strength in the Danish temperance movement.

He still retains his interest in temperance work.

CLAUS JOHANNSEN

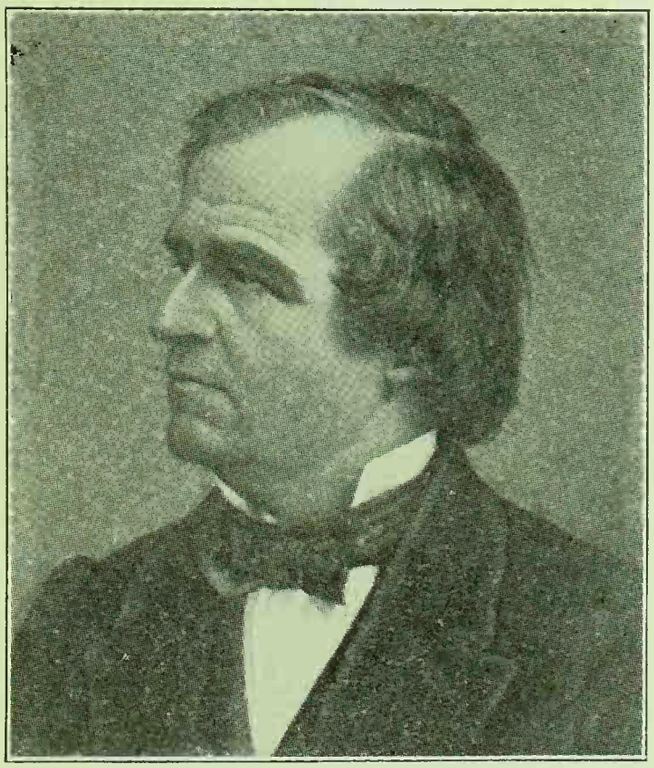
JOHANSEN, PEDER. Norwegian educator and temperance leader; born at Fredrikstad, Norway, Jan. 11, 1869; educated in the public schools, and becoming a teacher in a school for railway men. He joined the Good Templars more than twenty years ago, and has been a faithful and enthusiastic servant of the cause ever since. In the Subordinate Lodge he has been Chief Templar a number of times. When resident farther north in Norway than he is now he was District Secretary, and then District Chief Templar, for Trondhjem District. Four years after his admission to the Order he was elected Grand Secretary, filling that position from 1900 till 1906, when he was made Grand Counselor. He was the first editor of *Godtemplarbladet*, the official organ of his Grand Lodge. He has been several times elected representative to the International Supreme Lodge. In all of these various positions he has given proof of real ability both as a platform man and as a man of affairs. No small measure of his success has been due to his obliging disposition and never-failing good humor.

JOHN COLLINS. A mixture of Holland gin, lemon-juice, sugar, and soda-water.

JOHNSON, ANDREW. Seventeenth president of the United States; born at Raleigh, N. C., Dec. 29, 1808; died near Carter's Station, Tenn., July 31, 1875. The death of his father when Andrew was four years old left the family in poverty, and without a day's schooling the lad was apprenticed to a tailor at the age of ten. His fellow-workers taught

him the alphabet, and in his spare hours he learned to read from a book called "The American Speaker." In 1824 he went to work as a journeyman tailor at Laurens Court-House, S. C., returning to Raleigh in May, 1826, and removing to Greeneville, Tenn., the following September. There, in the same year, he married Eliza McArdle, a young woman of birth and education much superior to his own, who assisted him in completing his rudimentary education and was of great assistance to him in his later years.

He began his public career in 1828, when he was elected alderman of Greeneville; and from 1830 to 1834 he was mayor of that town. A Democrat of the Jackson type, he identified himself with the "common people" and became their spokesman and



ANDREW JOHNSON

champion. He endeavored in Tennessee (1834) to limit the influence of the slaveholders by basing representation in the State Legislature on the white population alone. He sat in the Tennessee House of Representatives in 1835-37 and 1839-41, and in the State Senate in 1841-43. He was a member of the National House of Representatives from 1843 to 1853, governor of Tennessee for two terms (1853-57), and United States Senator from 1857 to 1862. As governor he supported the movement for popular education, advocated a homestead policy for the Federal Government, and stood for various measures for the benefit of the working classes, earning the title of the "mechanic governor." In Congress he was prominent in debates, and he frequently clashed with Southern supporters of Buchanan's administration.

In 1862 President Lincoln appointed him military governor of Tennessee, and after two years of autocratic rule—exercised with singular discretion and moderation and attended by great personal danger—he succeeded in stabilizing a Union government in the State.

At the Republican Convention in 1864 it was generally felt that the "War Democrats" were entitled to suitable recognition for their sacrifices in behalf of the Union, and in accordance with this sentiment Johnson's name was given second place on the ticket headed by Lincoln and he was duly elected Vice-President. Upon Lincoln's assassination the burden of reconstructing the South was shifted suddenly and unexpectedly to Johnson's shoulders. Contrary to the belief of many who thought that he would favor harsh measures toward the ex-Confederates, he soon showed that he cherished no bitterness toward them and that he intended to follow the moderate policies of Lincoln in this respect.

Congress passed a number of important measures over President Johnson's veto, including the Freedman's Bureau Act and the Civil Rights Act, and it submitted to the States the Fourteenth Amendment to the Constitution. In 1867 it entirely overthrew the President's policy of restoration and proceeded with its own, the chief features of which were the enfranchisement of the negroes, the protection of their right to vote, and the disfranchisement of the ex-Confederate leaders. On March 2, 1867, Congress passed the Tenure of Office Act over the President's veto. This Act prohibited the President from dismissing from office without the consent of the Senate any officer appointed by and with the advice and consent of that body. Furthermore, the army appropriation bill of this session carried a "rider" which provided that the President's orders should only be given through the general-in-chief of the army, who was not to be removed without the previous consent of the Senate. The Chief Executive was thus practically stripped of all power. Stanton, his Secretary of War, and other members of the cabinet, and General Grant broke with him, and in defiance of the Tenure of Office Act Johnson attempted to remove Stanton from office. In February, 1868, Congress began proceedings for the impeachment of the President, the principal charge being his disregard of the Tenure of Office Act. His trial resulted in a vote of 35 for conviction and 19 for acquittal, thus lacking one vote of the two-thirds majority necessary for conviction. The remainder of his term as President was unmarked by any important incident, and he returned to private life in Tennessee in 1869. After several unsuccessful attempts he was elected to the United States Senate in 1875, but he died the same year.

The fact that some of Johnson's speeches were extremely denunciatory and undignified was attributed by his enemies to the excessive use of intoxicants. Such allegations were no doubt for the most part baseless, his shortcomings being a matter of undisciplined temperament rather than of bad habits. Unfortunately, however, there did occur one incident which lent color to a multitude of scurrilous rumors about him and which caused much mortification to both himself and his friends. Suffering from an attack of illness before his inauguration as Vice-President, he resorted to a stimulant to aid him in the ordeal, and in his weakened condition the effect was more decided than he had anticipated, with the result that both his bearing and his speech were visibly affected. Other than this there is no evidence to show that his habits were not as good—or perhaps better—than the majority of his contemporaries. His signing of the PRESIDENTS' DECLARATION against

the use of spirits is proof of his right thinking on this subject.

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JOHNSON, HERRICK. American Presbyterian clergyman, educator, and temperance advocate; born at Kaughnewaga, N. Y., Sept. 22, 1832; died Nov. 20, 1913. He was graduated from Hamilton College, Clinton, N. Y., in 1857 and from Auburn (N. Y.) Theological Seminary in 1860. Western Reserve University conferred upon him the honorary degree of D.D. in 1867; the University of Wooster, that of LL.D. in 1882, and the University of Omaha gave him the D.C.L. in 1890. Johnson married Catherine Spencer Hardenberg, of Auburn, N. Y., in 1860. Ordained to the ministry of the Presbyterian Church in the same year, he became copastor of the First Presbyterian Church in Troy, N. Y., being associated with Dr. Beman. Two years later he became pastor of the Third Presbyterian Church, Pittsburgh, Pa., serving that church until 1868, when he accepted the pastorate of the First Presbyterian Church, Philadelphia. In January, 1874, he resigned his charge to become professor of sacred rhetoric and pastoral theology in Auburn Theological Seminary, continuing in that position until 1880, when he went to Chicago to assume double duty as pastor of the Fourth Presbyterian Church, and as lecturer on sacred rhetoric in the McCormick Theological Seminary.

Johnson delivered his first temperance address when he was twenty years of age, and from that time until the end of his distinguished career many a pulpit bore witness to the power of his appeals on the temperance question. In the general assembly he was influential in shaping the deliverances of the Church in various times of crisis, and in nothing was he more careful than in his insistence that Presbyterians should stand committed in every presbytery and local congregation to the total suppression of the liquor traffic. He was the author of a number of books dealing chiefly with religious subjects, which had a wide reading.

JOHNSON, JAMES. British public official and temperance advocate; born in Cork, Ireland, in 1817; died in San Francisco in 1896. He migrated in early life to Canada, where he married Miss Amelia B. Wood, and settled in the province of New Brunswick. He held the position of accountant of construction for the European and North-American Railway—the first in the province. During the years 1867 to 1875 he was chief clerk in the office of the provincial auditor-general, and for some time he was deputy provincial secretary. From the year 1875 until he was superannuated he served as assistant commissioner of customs. At one time he was mayor of Moncton. After his retirement from public life he removed to San Francisco, Calif., where he resided until his death.

Johnson did good service in the temperance cause. Early in his life he prepared an able paper, setting forth the principles and purposes of the Sons of Temperance. This was indorsed and widely circulated by the Grand Division of New Brunswick and Nova Scotia, with good results to the progress of the Order and of the temperance cause, in whose interests he also lectured.

JOHNSON, MARTIN NELSON. An American Congressman and temperance advocate; born in Wisconsin in 1850; died in 1909. When a small child he removed with his parents to Iowa, and he was educated in the schools of that State and at the Iowa State University, graduating in 1873. During the next two years he taught in the California Military Academy at Oakland, after which he studied law and was admitted to the bar in Iowa in 1876. He later served a term in each branch of the Iowa Legislature. In 1882 he removed to Dakota, taking up a Government homestead on which he resided until his death. In Dakota he resumed the practise of law and was elected district attorney in 1886 and 1888. He was a member of the Constitutional Convention of North Dakota in 1889, which framed the constitution of the new State, and he served as the Republican member of Congress from his district from 1891 to 1899. He then retired from political life and engaged in farming.

Johnson was an active supporter of temperance reform, and advocated Prohibition in his own State. For that reason he was chosen by the INTERNATIONAL REFORM BUREAU to introduce the first anticanteen amendment in the 55th Congress, forbidding liquor-selling in the Army and Navy, and was active in securing its adoption by the House. The amendment subsequently became a law.

JOHNSON, MARY COFFIN. American temperance worker; born at Cincinnati, Ohio; educated at the Friends' School, Cincinnati, and at Earlham College, Richmond, Ind. At the age of seventeen Miss Coffin married Eli Johnson, of Virginia (d. 1891), and in 1873 she removed to Brooklyn, N. Y., where she has since resided. Early in life she became interested in the temperance reform, and she took an active part in the formation of the Brooklyn Woman's Christian Temperance Union, serving as president of the organization for nine years, and also of the National Union, of which she served as a member of the first executive committee and as secretary. Her activities in Brooklyn included holding prayer-meetings throughout the city, visiting the saloons and appealing to the saloon-keepers, distributing literature, etc. She also was a leader in the campaign waged by the Union which secured the closing of the 3,000 saloons in that city on Sunday, on the strength of an obsolete statute which had been revived by the temperance women. She addressed temperance meetings in Brooklyn, Ossining, Round Lake, N. Y., at Orchard Beach and Lake Sebago, Me., at Ocean Grove, N. J., and elsewhere, and in churches in many of the Eastern cities. She was also one of the founders of the *Union*, the first temperance paper published by the W. C. T. U. (now the *Union Signal*), and was its first publisher and for several years a member of the editorial committee.

In 1876 Mrs. Johnson went to England where she held drawing-room temperance meetings, addressing 150 such gatherings during the year; and in 1879 she again toured the country, also extending her work to North Ireland. She was the first American woman to go abroad in temperance work, and owing to her success she in 1879 resigned her office in the National W. C. T. U., to continue her endeavors in the foreign field.

Mrs. Johnson took an active part in the formation of W. C. T. U. organizations in various States. She was, also, a member of the first committee of the National Union to approach Congress on the subject of temperance, serving as recording secre-

tary, the other members being Mrs. Annie Wittenmyer and Miss Frances E. Willard. During her stay in Washington she visited Mrs. Rutherford B. Hayes, wife of President Hayes and an old friend of hers, and induced her to attend some meetings of the Union in that city and to take a permanent interest in the work of the organization. She made the acquaintance of Miss Willard when the latter visited New York city, before she had decided to take up the work of temperance reform; and under her guidance Miss Willard visited the poorer parts of the city, where she learned at first hand the need of temperance work. In her book "Glimpses of Fifty Years," Miss Willard said of Mrs. Johnson that she was one of "the first persons who befriended and advised me in the unknown field of Gospel Temperance."

MRS. MARY COFFIN JOHNSON

Beside her temperance work Mrs. Johnson has always been active in social and philanthropic work: she was one of the founders of the Woman's Press Club of New York city, of which she is now honorary vice-president, and one of the founders of the "Daughters of Ohio in New York" (1901). She is also a member of Sorosis, the oldest club in the country.

JOHNSON, NATHAN ROBERT. An American Methodist Episcopal minister and temperance worker; born at Barry, Pike County, Illinois, Aug. 5, 1869; educated in the common schools of Barry. On April 25, 1894, he married Eva E. Emerson of New Canton, Ill. During seventeen years he was pastor of various Illinois churches, namely, Barry (1905-06), Bluffs (1908-09), Island Grove (1910-15), Waverly (1916), Lincoln (1917-19), and Springfield (1920-22).

In September, 1920, Johnson was appointed assistant superintendent of the central district of the Illinois Anti-Saloon League, holding that position until February, 1921. In April of that year he was appointed district superintendent of the eastern district of the same organization, which position he still (1926) holds.

JOHNSON, SAMUEL. English lexicographer; born at Lichfield, Staffordshire, Sept. 18, 1709; died in London.Dec. 13, 1784. He inherited a taint of scrofula, and in his third year was taken to London to be "touched" by Queen Anne. The royal hand effected no cure, and as the boy grew up his naturally fine features were distorted by the disease. Deep scars seared his cheeks and his eyesight was affected. Despite this terrible handicap he acquired knowledge with amazing rapidity and at the Lichfield, Stourbridge, and other schools that he attended he was soon the best scholar. His father, Michael Johnson, being a bookseller, Samuel had access to a wealth of books, and when he left school he was a good Latinist. With the help of a neighbor, Samuel Johnson was sent for two years to Oxford, where his ungainly and unkempt appearance was the subject of much comment. Macauley, in the "Encyclopaedia Britannica," says of him at this time:

> He was poor even to raggedness; and his appearance excited a mirth and a pity which were equally intolerable to his haughty spirit. He was driven from the quadrangle of Christ Church by the sneering looks which the members of that aristocratical society cast at the holes in his shoes. Some charitable person placed a new pair at his door, but he spurned them away in a fury.

Johnson had to leave the University (1731) without taking his degree. Soon afterward his father died, and Samuel entered upon a struggle with poverty extending over 30 years. In 1735 he married Mrs. Elizabeth Porter (d. 1752), a widow 21 years older than himself, with a daughter only six years younger than Johnson. She brought him a dowry of £600. In 1737 he went to seek his fortune in London, where he from time to time wrote works for which he received mere pittances, but which in several cases were very profitable to their publishers. In 1755 he gave his "Dictionary" (two large volumes) to the public. His "Rasselas" (1759) was written in a single week to defray the expenses of his mother's funeral.

On May 16, 1763, at 8 Russell Street, Covent Garden (the bookshop of Tom Davies), Johnson first met James Boswell, whose biography of himself was to become a classic. About this time he received through Lord Bute a pension of £300 a year from the British Government, and for the first time since his youth was free from the yoke of poverty.

In 1765 Johnson made the acquaintance of Henry Thrale, a wealthy London brewer, into whose family he was received for sixteen years. Between 1779 and 1781 he produced his "Lives of the Poets" (10 vols.) which Macaulay characterizes "as entertaining as any novel." The "Lives" were popular from their first appearance.

Johnson was buried in Westminster Abbey.

In his habits Johnson differed with the periods of his life. When young he was given to social drinking, which was almost universal; later drinking wine only when alone, for fear of its betraying him in public; at other periods being a total abstainer. On his death-bed he firmly declared that he would "take anything but inebriating sustenance." Excepting a few witty remarks, flung off at random, Johnson's testimony, as set down by Boswell, was almost uniformly against the use of intoxicating liquors, even in moderation. This was

a remarkable stand for his age, especially as his friends were nearly all convivial, and Mr. Thrale, on whose hospitality, as stated above, he lived for many years, was one of the leading brewers of England. The ever-prevalent theory that it is possible to "drown sorrows in wine" was met by Johnson with the statement that "melancholy people were apt to fly to intemperance for relief, but that it sunk them deeper in misery."

On one occasion, when all present, save Johnson, were drinking wine, he discussed with Sir Joshua Reynolds whether wine improved conversation. Sir Joshua maintained that it did. Johnson said that before indulging in wine men of inferior understanding had the modesty not to talk, but "when they have drunk wine, every man feels himself happy, and loses that modesty, and grows impudent and voeiferous; but he is not improved: he is only not sensible of his defects." Sir Joshua contended that the Doctor was talking of the effects of drinking to excess, and that moderate indulgence really made people talk better. Johnson replied:

No, Sir. Wine gives not light, gay, ideal hilarity; but tumultuous, noisy, clamorous merriment. . . . I admit that spirits are raised by drinking, as by the common participation in any pleasure. Cock-fighting, or bear-baiting will raise the spirits of a company, as drinking does, though surely they will not improve conversation. I also admit that there are some sluggish men who are improved [in conversation] by drinking, as there are fruits which are not good till they are rotten. There are such men, but they are meddlers.—Boswell, "Life of Samuel Johnson," i. 248-249, Philadelphia, 1878. (The quotations that follow are from the same edition.)

At another time, when the same topic was under discussion, the Philosopher said:

Wine gives a man nothing. It neither gives him knowledge nor wit, it only animates a man and enables him to bring out what a dread of the company has repressed. It only puts in motion what has been locked up in frost. But this may be good or it may be bad.

"So sir," he was asked, "wine is the key which opens a box; but this box may be either full or empty?"

"No sir," answered Johnson, "conversation is the key; wine is the pickpocket which forces open the box and injures it."

Boswell urged that it was difficult to refuse a good and worthy man who asks one to taste his wine. The sage replied: "No good and worthy man will insist upon another man's drinking wine." Again, when a nobleman was named who was uneasy unless his guests drank freely, Johnson remarked:

If he must always have somebody to drink with him he should buy a slave, and then he would be sure to have it. They who submit to drink as another pleases make themselves his slaves (iv. 33-35).

The specious argument that drinking is beneficial because it "puts money in circulation" was refuted by Johnson thus:

Mandeville puts the case of a man who gets drunk at an alehouse, and says it is a public benefit because so much money is got by it to the public. But it must be considered that all the good gained by this, through the graduation of alehouse keeper, brewer, maltster and farmer, is ever balanced by the evil caused to the man and his family by his getting drunk. (iv. 192.)

The Literary Club, the society of distinguished men founded by Johnson, was about to order wine. Boswell playfully referred to Johnson as their dictator. The Sage responded: "Were I your dictator you should have no wine . . . wine is dangerous."

Following are some other observations by Johnson on drinking, taken from the biographies written by Boswell and Sir John Hawkins:

A lady once said to Johnson that she could not understand why men became drunk: she wondered how a man could find pleasure in making a beast of himself. Johnson replied: "He who makes a beast of himself gets rid of the pain of being a man."

A gentleman having, to some of the usual arguments for drinking, added this one: "You know, Sir, drinking drives away care, and makes us forget whatever is disagreeable. Would you not allow a man to drink for that reason?" Johnson replied, "Yes, Sir, if he sat next you."

Talking of drinking wine, he said, "I did not leave off wine because I could not bear it; I have drunk three bottles of port without being the worse for it. University College has witnessed this." According to Boswell, Johnson had great moderation in not drinking wine or any fermented liquor, because, as he acknowledged, he could not do it in moderation. Lady Macleod would hardly believe him, and said, "I am sure, Sir, you would not carry it too far." Johnson replied, "Nay, Madam, it carried me. I took the opportunity of a long illness to leave it off. It was then prescribed to me not to drink wine; and, having broken off the habit, I have never returned to it."

Sir John Hawkins wrote of Johnson:

The strongest liquors, and in very large quantities, produced no other effect on him than moderate exhilaration. Once, and but once, he is known to have had his dose; a circumstance which he himself discovered, on finding one of his sesquipedalian words hang fire. He then started up, and gravely observed, "I think it time we should go to bed." "After a ten-year forbearance of every fluid except tea and sherbet, I drank," said the Doctor, "one glass of wine to the health of Sir Joshua Reynolds, on the evening of the day on which he was knighted. I never swallowed another drop, until old Madeira was prescribed to me as a cordial."

"Many a day did he fast, many a year did he refrain from wine," wrote Boswell; "but when he did eat, it was voraciously, and when he did drink wine, it was copiously. He could practise abstinence, but not temperance."

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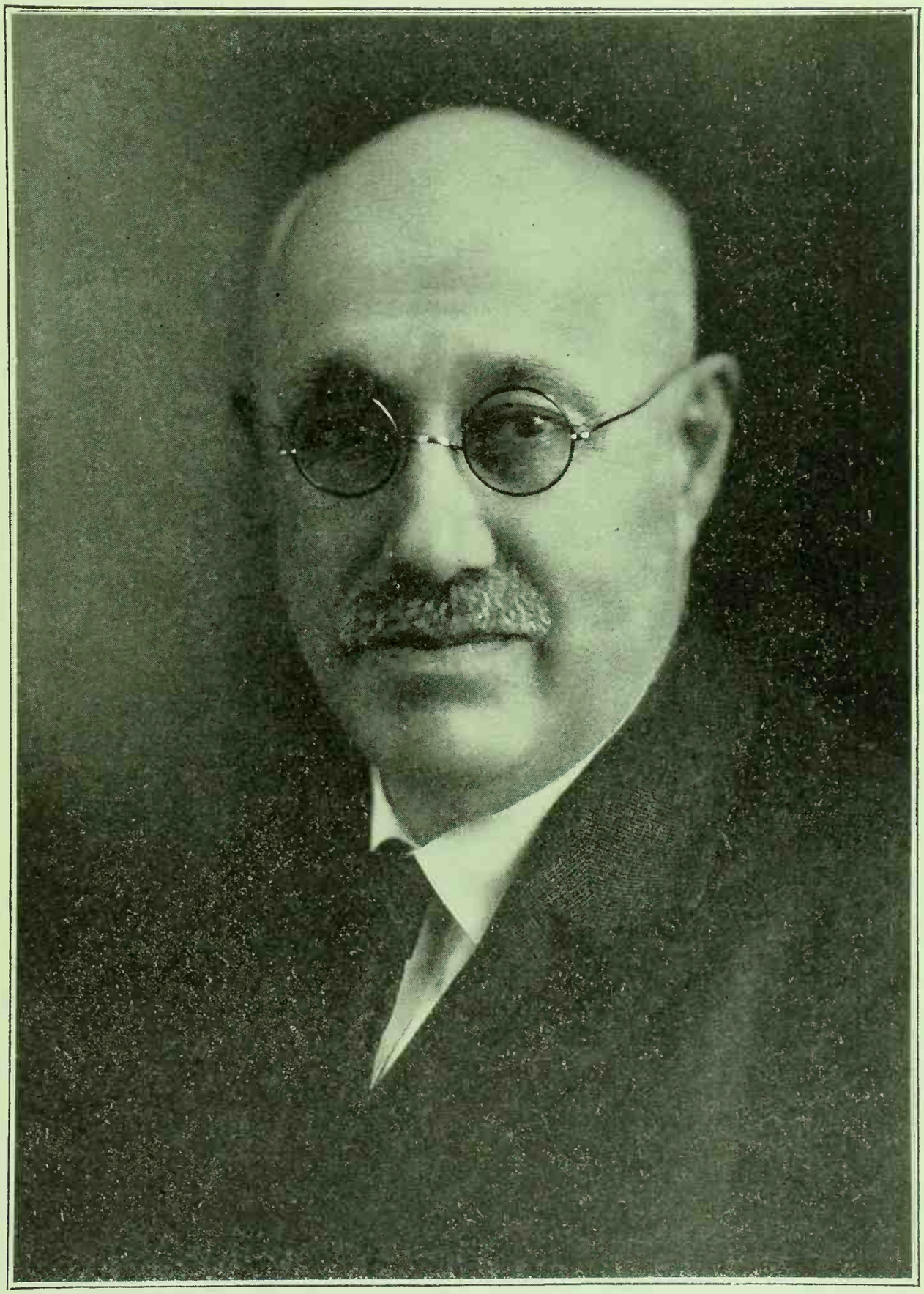
JOHNSON, WILLIAM EUGENE ("PUSSY-FOOT"). American Prohibitionist; born at Coventry, N. Y., March 25, 1862; educated in the public schools of Smithville, N. Y., at Western Reserve Normal School, Milan, Ohio, and at the University of Nebraska. He engaged in teaching in New York, later removing to Nebraska where he continued in that profession for a time and then attended the State University. Success as business manager of the *Hesperian Student*, the college paper, led him into journalism, and he served for two years on the staff of the *Lincoln* (Neb.) *Daily News* and subsequently for one year as manager of the Nebraska News Bureau. He married Lillie M. Trevitt, of Lincoln, Dec. 25, 1886.

Johnson was a member of a temperance family and had always been a total abstainer, so that he entered enthusiastically into active temperance work in the fight waged in 1890 to secure a Prohibition amendment to the Constitution in his adopted State. The Legislature of Nebraska had enacted a high-license law during the year, and the temperance forces united to overthrow it and secure Prohibition. In order to learn the truth about the political activities of the liquor interests Johnson posed as a liquor-dealer, and having letter-heads printed with "Johnson's Pale Ale," wrote to a number of liquor-dealers and other anti-Prohibitionists, asking their advice as to the best way to defeat Prohibition in Nebraska. The liquor men fell into the trap and wrote him long incriminating letters describing their plans to defeat the amendment. The liquor-dealers tried first to bribe and



WILLIAM E. ("PUSSYFOOT") JOHNSON

then to intimidate Johnson in order to prevent the publication of this correspondence, but they failed.

Activities in Nebraska

In this fierce struggle for Prohibition Omaha was in the control of the liquor interests. The wets had padded the census-rolls to enable an enormous number of fraudulent votes to be cast. Johnson exposed the fraud, and thus drew on himself the fury of the liquor men. At that time he was special correspondent of the New York *Voice*, the Lincoln *Daily Call*, and several other papers, in which he published full accounts of the attempted fraud. The wets were in control of the post-office administration, however, and succeeded in holding up the mailed copies of these papers,—36 sacks of the *Voice* and several tons of the *Call*—in the post-office until after the election. Learning of this, Johnson started a daily paper in Omaha, the *Daily Bumblebee*, and gave away 10,000 copies on the streets each evening. While distributing the papers the boys were attacked and beaten by liquor henchmen. Johnson followed one of the boys and, when the lad was attacked, threw himself on the assailant and gave him a good beating, for which he was mobbed and arrested. He was offered, but refused, his freedom, pleading guilty and admitting that he did whip the rough, and insisted on paying for his "fun." This campaign led to the famous Cheves-Crowell interview in Philadelphia (see CHEVES, ROSWELL SMITH; PENNSYLVANIA).

During 1891-95 Johnson lived in Kansas City, where he became well known as a newspaper man and carried on his fight against the liquor trade zealously. He acted as traveling correspondent for various newspapers and also served on the staff of the *Sun*, a local paper which had a stormy career owing to its attacks on all sorts of wrongdoing.

In 1891 his exposure of the "Court House Ring" at Dallas, Texas, led to the "Eugene Johnson" controversy in the Texas courts, the decision of which still marks the law of that State as to libel, and in which affair he was several times murderously assaulted and seven times thrown into jail. In 1892, on the Mexican border, he assisted in gathering information regarding the movements of Caterino Garza, and barely escaped assassination at the hands of Mexican bandits. In 1894 he exposed the Kansas City lottery combine; and his exposure, placed in the hands of every Congressman, forced the passage of the Hoar Antilottery Law.

In Kansas and Texas

In 1896 he removed to New York city where he joined the staff of the *Voice* (afterward the *New Voice*). In the following year he made an investigation of the working in New York of the Raines Law, which had been designed to reduce drinking. He appeared before the Raines Law Committee and convinced its members that the law actually increased drinking. In 1898 he inaugurated the movement for the abolition of the army canteen, visiting many army camps in the South to gather material for the campaign. He conducted for the *Voice* the so-called College Crusade, revealing drink conditions in the principal colleges. He, also, wrote a pamphlet exposing the political and financial shortcomings of Senator Quay, of Pennsylvania, which reached a circulation of 500,000. In 1899 under the auspices of the *Voice* he visited South Carolina and investigated the working of the dispensary system. In his report thereupon he showed that there had been a large increase in the consumption of liquor under the system and that an illicit trade in spirits was being carried on in the State. These exposures shocked the Prohibitionists and aroused them to renew the fight which finally abolished the dispensary. These exposures had far-reaching effects. The State of South Carolina had brought suit against the Federal Government demanding the return of special liquor taxes paid by the State on the ground that the dispensary was a police regulation and that the Government had no right to tax a police regulation. Johnson was almost the sole witness for the Government, and, on his evidence, it won.

In New York and South Carolina

WILLIAM E. JOHNSON AS HE APPEARED IN THE INDIAN SERVICE

Johnson traveled in Europe during 1899-1900 as representative of the *New Voice*, studying the liquor situation in England and the GOTHENBURG SYSTEM in Sweden. His pamphlets on the Gothenburg system had a wide circulation and resulted in halting in Massachusetts and California the movement seeking to secure the adoption of that plan in those States. In the same capacity he later visited China, Japan, and the Philippines. His exposures of the liquor scandals in connection with the American army of occupation, the corrupt canteen monopoly, and the official brothels created a wide sensation. The War Department at first denied the charges and then admitted them. President Roosevelt directed that

Investigates Gothenburg System

the grosser part of the matters complained of be abolished.

In 1902 Johnson became managing editor of the *New Voice,* but later resigned during a controversy over the policy of the paper in receiving advertisements against the trade-unions to be used as reading matter, of which he disapproved. In the same year he uncovered the scandal of the sale of liquor without license in the restaurants of the House and the Senate at Washington, which led to the prohibition of the sale of liquor on Capitol property. During the year he collaborated with JOHN G. WOOLLEY in writing the book "Temperance Progress in the Century" (London, Toronto, Philadelphia, 1903). Practically all of the work, however, devolved upon Johnson. At that time he took up his residence in Laurel, Md., and was a Prohibition party candidate for the State Legislature in 1903 and for Congress from the Fifth District in 1904. In 1905 he served as publicity manager for the Committee of Manufacturers in the campaign that led to the Act of Congress removing the tax on alcohol when denatured for manufacturing purposes.

In 1906 Congress appropriated $25,000 for the suppression of the liquor traffic in the Indian country, and in August of that year by direction of President Roosevelt Johnson was appointed special officer in the Indian service to enforce the law. Oklahoma, including Indian Territory, was at that time famous for its lawlessness and as a refuge for criminals from all parts of the country. The sale of liquor was prohibited in the Indian country but an active bootlegging trade was nevertheless carried on and continual warfare existed between the officials and the desperate characters conducting the traffic. Johnson having the power to appoint his own assistants gathered a company of experienced fighters and started in to "clean up" the country. They swooped down on the illegal establishments, breaking the liquor bottles, and arresting the dealers with such swiftness that the liquor-sellers were panic-stricken. On one occasion in Tulsa, Okla., he seized two warehouses, dumping 25,000 bottles of liquor into the Arkansas River. He entered places owned by notorious gunmen, sometimes with one deputy, often alone, and first broke the bottles, then carried out the furniture, gambling devices, etc., and set fire to the pile. He stationed agents at the railway- and express-stations to confiscate whisky shipments, analyzed the drinks sold as "soft," and fought the drink evil in all its aspects. The liquor-dealers threatened him and then entreated him to stop his activities, and sought injunctions to prevent him from breaking their bottles. He, however, dodged or defied them and went on with his work. Numerous attempts were made to kill him. On one occasion, learning that the owner of a certain pool-room had threatened to shoot him on sight, he disguised himself and visited the resort, asking for a drink. While it was being prepared he disarmed and arrested the dealer and then took him to jail.

Appointed to the Indian Service

The Commissioner of Indian Affairs was so surprized and pleased with the results achieved by Johnson that in 1907 he officially reported:

> His courage and devotion to duty deserve the highest praise. I know of no more efficient officer in the Indian service; and indeed I may safely give him the credit of turning what used to be a rather dreary farce into an actual accomplishment in the enforcing of the Acts of Congress forbidding the liquor traffic in the Indian territory . . .

The liquor politicians protested against Johnson's activities and tried to interfere, but President Roosevelt refused to listen, saying to them, "Let Johnson alone; more power to his elbow." As a result of the success achieved in Oklahoma, in 1908 he was appointed Chief Special Officer to suppress the liquor traffic in all the Indian country. Resurrecting the Chippewa Indian Treaty of 1855, which provided for the continuance of the existing laws as to the introduction of liquor into the Indian country, and which had never been enforced, Johnson began systematically closing up saloons in the territory covered by the Treaty, comprising a large part of the northern half of the State of Minnesota. When the dealers refused to close he seized and summarily destroyed many thousands of dollars worth of liquor. Forty-five deputy sheriffs of Mahnomen County were specially sworn in to arrest him while engaged in destroying the liquors in that city. With a revolver in each hand, Johnson compelled the sheriffs to wait until the destruction was complete, when he submitted to arrest. He was released on a writ of habeas corpus issued by Federal District Judge Morris, who ruled that Johnson was legally entitled to destroy the property. On appeal, this decision was overruled by the Federal Circuit Court of Appeals, which Court in turn was overruled on appeal by the United States Supreme Court, which finally sustained Johnson's act. The outcome was the closing of more than 400 saloons.

During Johnson's work in the Indian service he secured the arrest of 5,473 men and the conviction of 4,400 of them; eight of his assistants were murdered; and many more were shot or stabbed, but recovered. For six months he conducted his operations with a reward of $3,000 on his head, offered by a gang of cattle thieves. For that reason during this period (1906-07) he conducted his raids mostly at night, usually alone and by surprize methods. Because of these tactics he was commonly likened to a cat prowling about at night and pouncing on its victims, from which arose the sobriquet "Pussyfoot." Many plots were formed against him, and bootleggers at various times offered rewards for his death, but it made no impression on him, increasing rather than diminishing his activities. He was accustomed to go straight for any man whom he learned had threatened him. He was sued at various times for sums aggregating $157,000 for so-called malicious destruction of property but defeated all such cases. He was allowed to handle cases in his own way, the Government officials recognizing his absolute honesty. Although court calendars were usually crowded, he managed by ingenious methods to secure the prompt conviction of culprits. He played no favorites, and although he was offered many large bribes, his record is absolutely blameless.

Earns the Sobriquet "Pussyfoot"

In his work among the Indians Johnson made many influential enemies, and great pressure was continually brought to bear to secure his removal; but as long as President Roosevelt was in office this could not be accomplished. After the election of another President, however, all sorts of diffi-

culties were placed in Johnson's way. This convinced him of the futility of attempting to carry on his work further, and he resigned (Sept. 30, 1911).

In 1911 he published "The Federal Government and the Liquor Traffic," a second edition of which was printed in 1917.

After leaving the Indian Service Johnson conducted a successful fight to prevent the robbery of 30,000 acres from the Pueblo Indians, which had been engineered by a group of politicians and officials. Johnson's efforts resulted in the discipline and dismissal of many of the officials, one of whom committed suicide.

In 1912 Johnson entered organized temperance work, serving for six months in a publicity campaign for the Committee of Temperance of the Presbyterian Church of America, later joining the Anti-Saloon League and becoming managing editor of the publications of the American Issue Publishing Company, for which reason he removed to Westerville, Ohio, the headquarters of the League. During the year he began the publication of the *New Republic*, of which he also served as editor. The same year he acted as publicity manager for the League in the State-wide Prohibition contest in West Virginia which resulted in a dry victory by a great majority. In this campaign he carried out a *coup* by which he obtained confessions from many newspaper men in that State involving them in complicity with the liquor interests.

Enters Organized Temperance Work

In 1913 Johnson spent much of his time in Europe and made an exhaustive study of Russia. He gave the results of his observations in his book "The Liquor Problem in Russia" (Westerville, 1915). He was a delegate to the Fourteenth International Congress Against Alcoholism, held at Milan, Italy, that year, and it was due mainly to his efforts that the Fifteenth Congress was held in America.

In 1914 he conducted for the Anti-Saloon League publicity operations for Prohibition in Oregon, Washington, Colorado, and California; in 1916 those in Montana and South Dakota; and in 1917 he managed the campaign in Kentucky that resulted in the election of a dry Legislature which submitted a State-wide Prohibition amendment, ratified the National Prohibition Amendment, and enacted a drastic law forbidding the shipment of liquor into local-option counties.

Early in 1918 Johnson became managing editor and later associate editor of the STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM (see Preface), but in the following summer relinquished active work upon it in order to go to Scotland at the invitation of the Scottish Permissive Bill and Temperance Association to help in a local-option campaign. While in Scotland he toured the country and delivered many addresses. The liquor interests became worried over his presence in the islands, and the newspapers started a campaign against him in which they misrepresented his statements and purposes to such an extent that it turned the English people against him. He left England for a time, later returning to London, where he had opened at 69 Fleet Street an office for the American Issue Publishing Company, which was later turned over to the World League Against Alcoholism.

WILLIAM E. JOHNSON WELCOMED AT NOVA SAD, JUGOSLAVIA (1924)

A debate, arranged by the Overseas Club in Essex Hall, London, between Johnson and Mr. Mitchell Banks, a prominent London barrister (Novem-

ber, 1919) was broken up by a mob. In the course of the riot, which had been initiated by students of Kings College and the University of London, Johnson lost an eye. English people were shocked at the result of this prank of the students, and a fund was collected by the London *Evening News* for Johnson, but he refused it and gave the money to a hospital for blind soldiers in that city. This accident turned the sympathy of the public in Johnson's favor, and when he was able to leave the hospital a banquet and meeting were held in his honor which were attended by more than 500 persons. These were followed by a demonstration in which 2,500 people took part.

Loses an Eye in England

Johnson was invited to visit India in 1921, and during that year traveled 7,000 miles in the country, making nearly 200 addresses which were heard by enormous crowds of people. His experiences on this trip have been recorded by his interpreter, T. P. Sinha, in his book, "Pussyfoot Johnson and his Campaign in Hindustan." In the following year he visited New Zealand and Australia, to help in temperance campaigns. In 1923 he visited Africa, traveling from Cairo to Cape Town, 6,350 miles, in 66 days, and delivering over 100 addresses. In 1924 he returned to Europe addressing meetings in Bulgaria, Jugoslavia, Hungary, Austria, Czechoslovakia, Turkey, and Switzerland. In Turkey he was the guest of the Green Crescent, a temperance organization, and spent two weeks in Constantinople, at which time all of the Turkish papers took up his cause and devoted their front pages to his affairs. He was entertained on several occasions by the Ojak (Young Turks' Club) and by other organizations in the capital. His trip through Bulgaria was a triumph, thousands of students welcoming him at the railway-stations, the schools having been closed for the occasion; and similar honors were shown him in Vienna, Budapest, Prague, and other cities. In Belgrade he was welcomed by the Government officials.

Visits India and Africa

Johnson returned to America in the winter of 1924 and spent the next six months traveling through the Middle West lecturing on his European experiences. In June, 1925, he again went abroad in the interest of the World League Against Alcoholism, visiting Constantinople, Sweden, and Finland, for the purpose of explaining the workings of American Prohibition to the people of those countries. In September, 1925, he attended the International Congress Against Alcoholism, held at Geneva.

Besides the books mentioned above, about 30 brochures on various phases of the alcohol problem have been written by Johnson. He is a director of the Scientific Temperance Federation, of Boston, Mass., a member of the British Society for the Study of Inebriety, and of the Devalaya Association (India), a life member of the Viswa Bharati (India), associate member of the Hilal-a-Akdar (Turkey), and numerous other bodies. He is a thirty-second-degree mason, a Presbyterian, a Knight of Pythias, a Rechabite, and a Good Templar.

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JOHNSTON, Sir HENRY HAMILTON (generally known as **Sir Harry Johnston**). British explorer and administrator; born at Kennington Park, London, June 12, 1858; educated at Stockwell Grammar School and Kings College, London, later becoming a student at the Royal Academy of Arts (1876-80). In 1896 he married the Hon. Winifred Mary Irby, O.B.E., daughter of Lord Boston.

In 1879 Johnston went to North Africa, where he commenced that varied career of travel, exploration, scientific research, and administration, the bare recital of which reads like romance and serves to bring the "Dark continent" to one's door. In 1883 he visited Henry M. Stanley on the Congo, and derived from him much valuable information to guide his further travels. Through Stanley and others the importance of Johnston's work came to

SIR HARRY JOHNSTON

be known in England, and the next year he was appointed by the British Association, in concert with the Royal Society, to the leadership of a scientific expedition to Mt. Kilimanjaro. He was later appointed British consul in Kamerun and in the Niger delta, and did much to lay the foundation of the British administration there. He became commissioner and consul-general in British Central Africa in 1891. Later he was employed by the British Government on various important missions in different sections of Africa, and also to the governments of Spain and Portugal. In recognition of his services he was created K.C.B. by the British Government in 1896 and G.C.M.G. in 1901, besides receiving a variety of honors from geographical, scientific, and other societies. Cambridge University conferred upon him the honorary degree of Doctor of Science in 1902.

Among the numerous works written by Sir Harry on Africa are: "British Central Africa," 1897; "A History of the Colonisation of Africa by Alien Races," 1899; "The Uganda Protectorate,"

1902; "Liberia," 2 vols., 1907; "George Grenfell and the Congo," 1908; "Pioneers in West Africa, Canada, India, Australasia, Tropical America, and South Africa" (6 vols.), 1911-13; "The Truth About the War," 1916; "The Black Man's Part in the War," 1917; and "The Gay-Dombeys," 1919. The latter book is a novel, dealing with the drink question. In 1923, he wrote "The Story of My Life."

The havoc of strong drink among the native races of Africa may almost be said to be the dominant motive of most of the writings in which Sir Harry has so vividly set forth the life of the various races now inhabiting that great continent. Having been described as a "teetotal fanatic," he replied to the charge, according to the *Daily News* (London), as follows:

> I suppose in course of time I have become a fanatic in regard to the drinking of distilled spirits or of brandied wines, because I am intensely interested in the British Islands and the British Empire, and wish to see both prosperous, happy, healthy, and efficient beyond all other countries; because in Central Africa I have found alcohol far harder to fight than the Arabs; because in West Africa I found alcohol the main cause of quarrels between the natives and the white man, among the natives themselves, the chief stimulant of horrors like cannibalism and "were-leopardry," secret poisonings, and the foulest intricacies of fetish worship, the principal cause of laziness among the blacks or deadly ill-health among the whites; because in South Africa I know only too well that the quarrels between British and Boers were almost entirely conflicts between Scottish or Irish whisky and Cape brandy, and that distilled alcohol was the one over-mastering incitement to the native to rape, rob, revolt and ravage; because I saw in India, and in the employment of the Sikh and Mohammedan in East Africa, what serious damage the spread of alcoholic habits was causing among Oriental population—the white man's example being the ally of the distiller; because I have seen the same in Egypt and in Algeria; because I know that just as the Jameson raid was provoked, conceived, born and miscarried in alcohol, so were the Ceylon riots and many a Kuli disturbance in Malaysia (according to the complaints of planters' associations).

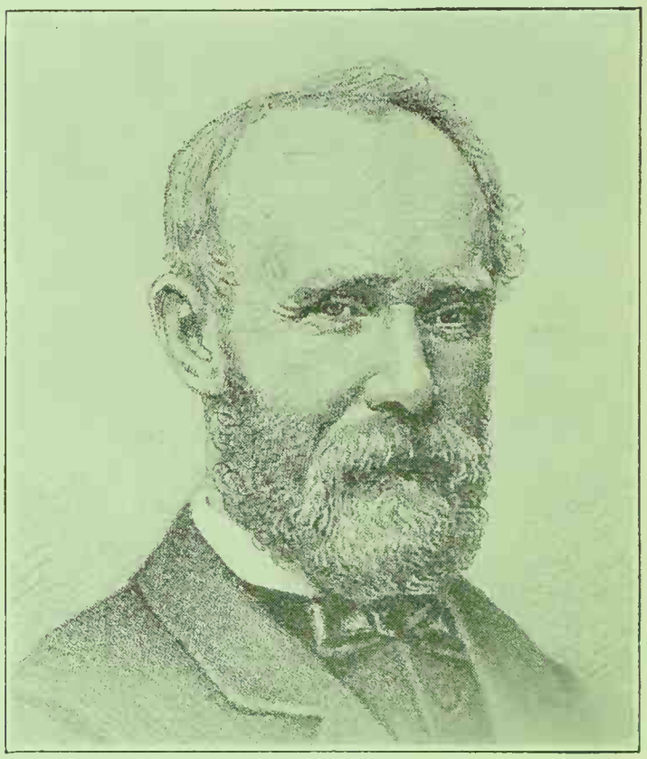
Writing in 1919, Sir Harry said:

> I have written on Africa (chiefly) since 1883, and have continuously and strenuously called attention to the mischief wrought amongst white men and natives by distilled alcohol. . . . I even lectured on the subject in 1914 at the Western Reserve University, Cleveland, O., and elsewhere in the U. S. A., and at Washington (with, I think, Roosevelt in the chair or in the audience. . . . He was my host at the White House), in 1908. Again in the same year at Tuskegee.

JOHNSTON, ROSS. Scotch teacher, registrar, and temperance advocate; born near Gretna Green, Dumfries, Scotland, Aug. 3, 1827; died at Whitby, Ontario, Canada, June 3, 1911. The Johnston family emigrated to Canada in 1843, where they settled near Richmond, Elgin County, Ontario. Here Ross Johnston started teaching when he was but sixteen years of age. Later he removed to Whitby, the capital of Ontario County, Ont., and taught school at Port Whitby, Ont. After being employed for a time in storekeeping, he became deputy registrar of deeds for the county of Ontario. Losing that position, he canvassed the county for a newspaper, the *Chronicle*, and in 1897 again secured the position of deputy registrar, holding the office until his death in 1911. He was twice married: (1) to Miss Phoebe Jane Kelly (d. 1859) in 1856; and (2) to Miss Esther Ann Hawley in 1867.

Johnston was an earnest church and temperance worker throughout his entire life. For many years he served as superintendent of the Congregational Sunday-school at Whitby. He signed the temperance pledge in 1845, and for the remainder of his life was an ardent champion of the cause. The Young People's Temperance Union of Whitby, which met with considerable local success, was organized by him. Johnston was a member of the Sons of Temperance and of the Royal Templars of Temperance, and was for more than 50 years secretary of the Whitby branch of the Bible Society.

JOHNSTON, WILLIAM. Scottish Temperance League official; born at Biggar, Lanarkshire, Scotland, Aug. 21, 1824; died July 14, 1905. He was educated in the parish school and under a private tutor. He became an abstainer in 1849, and shortly afterward was made president of a total-abstinence society in his native town. In 1854 he was appointed lecturer and agent for the Berwickshire Temperance Union. He visited the 50 lecture-stations of the organization four times a year,



WILLIAM JOHNSTON

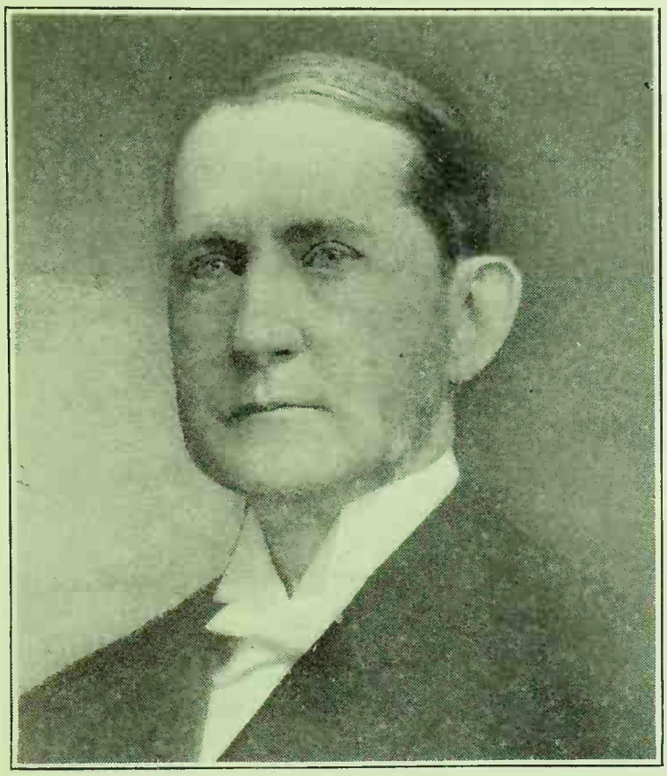
besides doing much organizing work and house-to-house visitation. In 1856 he entered the service of the Scottish Temperance League as lecturer and traveling agent. For the next seven years he had all Scotland for his field, lecturing many evenings through the week and occupying pulpits on Sunday. In 1863 he was elected secretary of the Scottish Temperance League, a post which he continued to fill with great acceptability and ever-growing usefulness for 39 years. He was at the same time treasurer and manager of the Publication Department. The latter department is one of the largest of the temperance publishing concerns in the United Kingdom. Growing infirmities of age compelled Johnston's retirement from active work in 1902.

JOINT. A term originally employed to designate a place, kept by Chinese, where opium may be smoked. In Kansas it is used of a place where intoxicating liquor is illegally sold. More generally the term is applied to any low resort.

Compare BLIND PIG AND BLIND TIGER.

JONAVA. An early New England term for gin.

JONES, CHARLES OCTAVIUS. American Methodist Episcopal minister and temperance advocate; born at Fayetteville, N. C., Dec. 13, 1849; educated in private and public schools, and was an honor graduate of Emory College (now Emory Uni-



REV. CHARLES OCTAVIUS JONES

versity), Atlanta, Ga. (B.A.; M.A.). He received the honorary degree of D.D. from Emory and Henry College, Emory, Va. He married Ella Dee Tong, of Ironton, Mo., Oct. 17, 1872. Ordained to the ministry of the Methodist Episcopal Church, South, in 1873 he held pastorates in St. Louis, Kansas City, Dallas, Louisville, Chattanooga, Bristol, and Atlanta. He was presiding elder of Abingdon and Knoxville districts. He is a writer of books, hymns, and periodical literature; a member of General Conferences of 1914 and 1918; chairman of the Board of Education of the North Carolina Conference (for eight years); member of the General Conference Board of Education; and a trustee of the *Wesleyan Christian Advocate*.

Jones has always been interested in temperance and Prohibition activities, and he served as chairman of the headquarters committee of the Anti-Saloon League of Georgia from 1912 to 1918. Since the latter year he has been State superintendent of that organization. He is a lecturer on social topics, and preacher at school and college commencements.

JONES, CHARLES READING. American editor and Prohibition advocate; born on a farm, eighteen miles from Philadelphia, Pa., Nov. 9, 1862; educated in the public schools of Philadelphia. He married Bertha I. Hoar, of that city, in 1882. He became associated with the saddlery and hardware firm of Charles Jones & Sons in 1880. In the same year he founded and became president of the Associated Prohibition Press, and the *American Advance*. For some time he was editor and publisher of the *Horseman's Guide* and the *Harness Journal*, and the *People*. He was also associate editor of the "American Prohibition Yearbook," 1910-11.

In 1892-97 he served as county chairman of the Prohibition party in Philadelphia, and from the latter year to 1905 as State Chairman. In January, 1905, he was made national chairman of the party, and served until 1912. He was one of the founders, and a member of the executive committee, of the International Prohibition Confederation. He has attended all the national Prohibition conventions since 1892. Interested in every movement that makes for progress and human uplift, he is now treasurer of the National Lincoln Chautauqua.

CHARLES READING JONES

JONES, DABNEY PHILIPPS. An American Methodist Episcopal clergyman, teacher, and temperance lecturer; born in Rowan County, North Carolina, Sept. 13, 1791; died near Palmetto, Georgia, March 7, 1867. He received a fair academic education, and early in life entered the Methodist ministry, serving that denomination in South Carolina and Georgia until his marriage, following which he taught for some years in the public schools of Madison and Oglethorpe counties, Ga. About 1829 he settled in Coweta County, then almost a wilderness, where he opened up a farm near Palmetto.

Jones delivered his first temperance lecture on July 4, 1832, and continued to speak for the cause until 1847, when he became the accredited representative of the Georgia temperance forces. He was appointed State lecturer for the affiliated Washingtonian societies, and filled that position for several years, traveling throughout the State at his own expense. During this period of his life he was universally known as "Uncle Dabney." He organized several divisions of the Sons of Temperance. At a temperance convention held in July,

1848, at Atlanta, Ga., he reported that he had traveled annually more than 5,000 miles, visiting and lecturing before 85 temperance organizations and securing more than 3,000 pledges.

JONES, ERASTUS FILLMORE. American city missionary, evangelist, and Prohibition advocate; born at Chillicothe, Ohio, May 7, 1851; educated in the public schools of Ohio and Missouri, and at Spalding's Commercial College, Kansas City, Mo. He was licensed as a local preacher in the Methodist Episcopal Church in 1895, and engaged in city mission work in Kansas City, in connection with the Helping Hand Institute, and later served for some years as an evangelist in Kansas. In 1907 he entered the employ of the Missouri Anti-Saloon League, becoming State secretary. He was afterward appointed superintendent of the St.

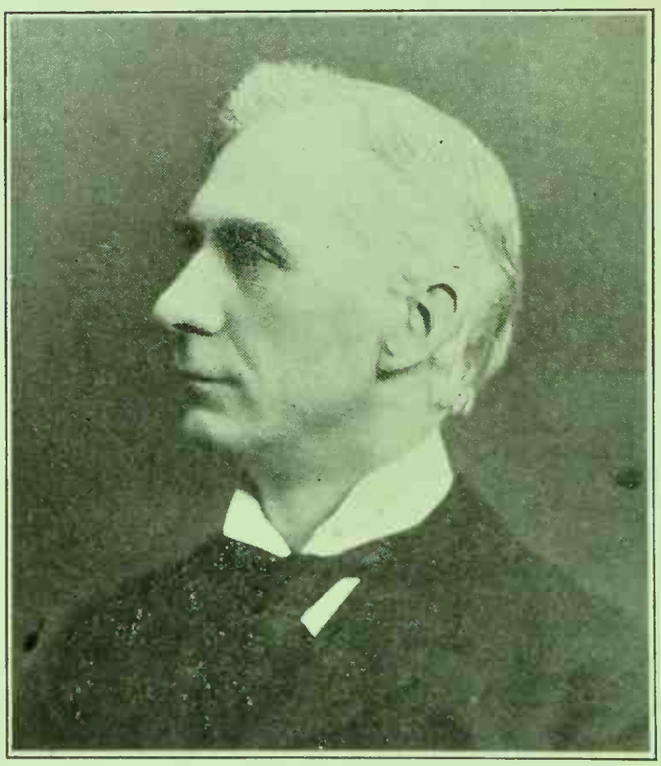
REV. ERASTUS FILLMORE JONES

Louis district, his jurisdiction covering 26 counties besides the city itself. In May, 1913, he was made legislative superintendent of the Missouri Anti-Saloon League. During his term of service in that State he organized nearly 100 local-option campaigns, 87 of them resulting in dry victories. In April, 1917, he was appointed State superintendent of the Nevada Anti-Saloon League, which office he still continues to fill (1926). Up to 1917 there had been little of effective organization against the saloon in that State, and Nevada had an unenviable reputation the country over for race-track, card-table, and pool-room gambling, as well as for easy divorce. The "divorce colony" at Reno seldom numbered less than 1,000. The moral and Christian sentiment of the State had, however, learned the necessity for organization and responded promptly to the appeal of the new superintendent. In November, 1918, the saloons were voted out under the referendum law, after the Legislature had refused the petition of the legal number of qualified electors for a Prohibitory statute. Nevada ratified the Eighteenth Amendment to the

Constitution of the United States in January, 1919.

JONES, JAMES. Welsh Calvinistic Methodist clergyman and temperance advocate; born at Aberdaron, Carnarvonshire, North Wales, May 29, 1858; educated in the schools of Aberdaron and Clynnog (Carnarvonshire), at Bala Theological College (Merionethshire), and at Oxford University. In 1892 he was ordained to the ministry of the Calvinistic Methodist denomination (Presbyterian Church of Wales), following which he served in the pastorates at Llanbrynmair, Montgomeryshire (1891-99) and Croesywaen, Waenfawr, Carnarvonshire (1899-1925). He married Ellen Jones, of Clynnog, Aug. 20, 1895.

Jones has been an active temperance advocate throughout his entire life. While he was yet a young man, before entering the ministry, he became affiliated with the Good Templar Order in Wales, in which organization he was active for many years. From 1891 to 1899 he was temperance secretary of the Montgomeryshire Presbytery, and from 1900 to 1908 he acted in the same capacity for the Arvon Presbytery. Jones also served for eighteen years (1907-1925) as secretary of the Temperance Committee of the North Wales Calvinistic Methodist Association, and for seven years (1912-19) as Temperance Secretary for the Presbyterian Church of the whole of Wales. In 1924 he was again made secretary of the temperance society of the last-named body, which position he holds at the present time. During the past quarter-century he has served on many temperance committees, and has represented the General



LEIF JONES

Assembly of the Presbyterian Church of Wales at many national temperance gatherings. For the past five years he has been closely connected with the Religion and Morals Crusade in Wales.

JONES, LEIF (CHILD STRATTEN). English

statesman and temperance leader; born in London Jan. 16, 1862; educated at Scotch College, Melbourne, and Trinity College, Oxford (B.A. 1885; M.A. 1889). He contested Westminster as Liberal and Labor candidate in 1892; Central Leeds in 1895; and South Manchester in 1900. From 1905 to 1910 he was Member for North Westmorland, and from 1910 to 1918 he sat for the Rushcliffe Division of Nottinghamshire. He was made a Privy Councilor in 1916, taking a full share of the heavy responsibility imposed on the Government by the World War.

Since 1892 Jones has been a member of the United Kingdom Alliance, and was elected president of that body in 1906, on the death of Sir Wilfrid Lawson. In the House of Commons, he has led the temperance forces of that body in every measure aiming to restrict, where it could not uproot, the liquor traffic. He has taken an active part in temperance work generally for many years, and is to the fore at all the great meetings of the Alliance. He is one of the presidents of the World League Against Alcoholism.

JONES, OSCAR LEONIDAS. American Baptist minister and temperance advocate; born at Greenville, South Carolina, Oct. 20, 1874; educated at St. Albans High School and Furman University, Greenville (A.B. 1906), and Colgate Theological

REV. OSCAR LEONIDAS JONES

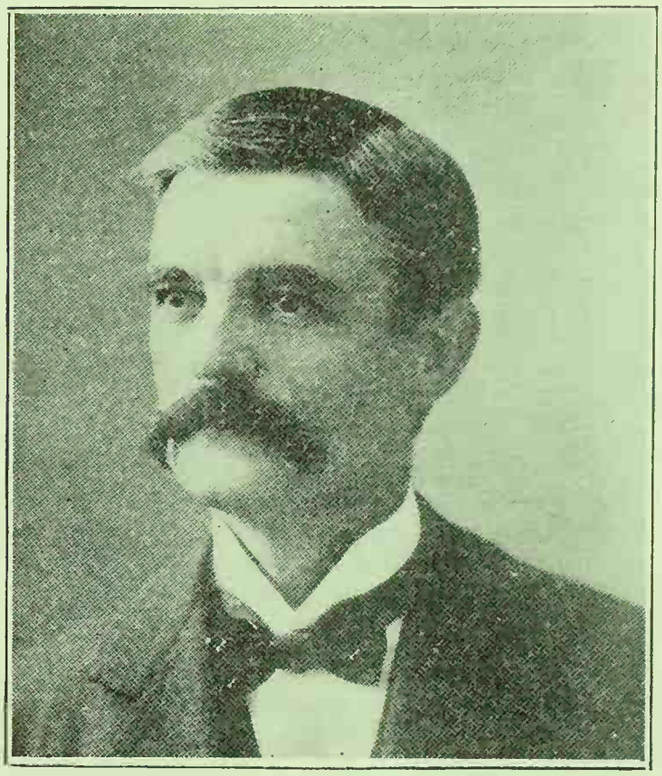
Seminary. Following his ordination to the ministry of the Baptist denomination, he held the following pastorates, all in Georgia: Norman Park (1907-10), Blakely (1910-15), and Atlanta (1915-18). During the World War he spent eighteen months in war work. He married Alma Unice McNeil, of Parrott, Ga., in 1918, and since that year has been connected with the General Board of Baptist Missions, at Columbia, S. C.

Jones has been active in temperance work for a quarter of a century. He assisted in the local-option campaign in South Carolina during the years

1905-08, which campaign resulted in "drying up" the State. Since 1923 he has been superintendent of the Louisiana Anti-Saloon League.

In 1924 the People's National University (Atlanta, Ga.) conferred upon him the honorary degree of D.D.

JONES, RICHARD. American lawyer, legislator, and Prohibition advocate; born of Welsh parentage at Brisbin, Pa., Aug. 14, 1887; educated in the public schools and under private tutors. Admitted to the Minnesota bar, he began practise in



REV. SAM JONES

Duluth, where, while still a comparative youth, he was elected to the State Senate. His outstanding temperance principles, instead of being a bar to his advancement, as some half-informed political aspirants would have persuaded him, proved to be among the qualities that contributed to his success. In this, as in other things, he represented advanced public sentiment. When the city of Duluth, long weary of its saloons, determined in 1916 to fling down the gage of battle to the liquor men, they made their young State Senator manager of the campaign, and under his leadership fought the battle to a successful finish. A trade-unionist himself, he formed the Trade Union Dry League, and by his speeches and personal work induced hundreds of working men to change sides on the saloon question. The people of that city claim that "Duluth is the largest city in the country to go dry of its own good will rather than through State-wide Prohibition."

JONES, SAMUEL PORTER (SAM JONES). American Methodist evangelist and temperance advocate; born in Chambers County, Alabama, Oct. 16, 1847; died in 1906. His relatives on both sides of the family had been Methodists for several generations, four of his uncles having been Methodist ministers. His mother died in 1856 when Samuel was but nine years of age, and in 1859 he and his

father removed to Cartersville, Georgia. At the outbreak of the Civil War his father joined the Confederate Army, and left Samuel to shift for himself. As a result of the lack of restraining influences, he drifted into bad company and vicious habits. After the War he had some private and high-school training, and then took up the study of law. His feeble health prevented him from taking a collegiate course, but he persisted in his law studies until he was admitted to the Georgia bar in 1869. A month later he was married, and he commenced his professional life with every prospect of success. Nervous dyspepsia, however, broke down his health in a short time, and he began to drink heavily. Because of this habit his professional as well as his private life was soon ruined, and his dissipation continued until the death of his father in 1872. At this time he became converted and decided to enter the ministry. Within a week of his father's death he had preached his first sermon, and, after some study, he entered the North Georgia Conference of the Methodist Episcopal Church, South. His success as an evangelist was very marked from the start, many thousands of conversions being due to his ministrations. For eight years he held various charges in the North Georgia Conference. A great deal of his time was devoted to evangelistic work, meetings being held in the larger cities throughout the United States. In 1881 he was appointed agent of the Decatur (Ga.) Orphan's Home, which post he held for twelve years. The last eight years of his life were spent in evangelistic and lecture-platform work, holding revival meetings during the winter months and in the summer delivering lectures from various Chautauqua platforms.

Jones was an ardent Prohibitionist, and he advocated the principles of the Prohibition party throughout his evangelistic career both on the platform and with his pen. In his temperance addresses he brought to bear all the earnestness and originality which had made him so successful as an evangelist.

Several collections of Jones's sermons were published, including: "Sam Jones's Sermons" (Nashville, 1885); "The Music Hall Series" (Cincinnati, 1886); "Quit Your Meanness" (1886); revised edition entitled "Sam Jones's Own Book" (1887); and "Thunderbolts."

Dr. H. A. Scomp, in his "King Alcohol in the Realm of King Cotton," says of Jones (p. 782):

> Sam Jones' bitterest invectives and fiercest denunciations have been poured, without stint, upon the liquor traffic. Liquor and liquor men have been scathed and tortured by the scorching lightning from his pitiless tongue, and their hatred of him is as bitter as are his unstinted invectives. In Atlanta, Milledgeville, Rome, and many other towns where the prohibition battle raged, Sam Jones' mighty blows have fallen with tremendous power. In other states his work has hardly been less effective, and he probably would not regard a sermon as finished, until liquordom had received a drubbing.

JONES, WESLEY LIVSEY. American lawyer, Senator, and Prohibition advocate; born at Bethany, Ill., Oct. 9, 1863; educated in the public schools and at Southern Illinois College, Enfield, Ill. (A.B. 1886). He married Minda Nelson, of Enfield, Ill., in 1886, was admitted to the bar in the same year, and moved to the Territory of Washington just before its admission as a State. He located at North Yakima, where he lived until 1917 when he removed to Seattle. Jones began the practise of law at Yakima in 1890, entered politics as a Republican in the Blaine campaign of 1884, and has taken a prominent part in every general election since. He was elected to Congress in 1898 as Representative at large and served until 1909, when he was elected to the United States Senate. It was a notable tribute to his efficiency and popularity that he was reelected in 1914 without being present in the State during the primary or election campaigns.

Jones's record in Congress, especially in the Senate, is closely interwoven with the series of battles to secure Prohibition in the District of Columbia and in the nation at large. Through all the strategical movements that issued in the final victory Senator Jones was an alert and trusted leader on the Republican side of the Senate. His part in legislation relating to food conservation during the World War is thus stated in the Anti-Saloon League Year Book for 1918:

WESLEY LIVSEY JONES

AMENDMENT

Intended to be proposed by Mr. Jones of Washington to the bill (H. R. 11945) to enable the Secretary of Agriculture to carry out, during the fiscal year ending June thirtieth, nineteen hundred and nineteen, the purposes of the act entitled "An Act to provide further for the national security and defense by stimulating agriculture and facilitating the distribution of agricultural products," viz.: On page 5, line 5, after "$6,100,000," strike out the remainder of the paragraph and insert the following:

"From and after thirty days from the date of the approval of this act no foods, fruits, food materials, or feeds shall, during the continuance of the present war, be used in the production of malt or vinous liquors for beverage purposes, and anyone who wilfully violates the provision or any rule or regulation made to carry the same into effect shall be punished by a fine not exceeding $5,000 or by imprisonment for not more than two years, or both."

At this juncture the President of the United States let it be known that he was opposed to any further legislation of this character in connection with appropriation bills, indicating that if Congress desired to pass a war-time prohibitory measure the matter should be considered in the form of a separate bill.

The Jones-Randall Anti-Liquor Advertising Law passed in 1917, was one of the most effective measures ever devised to cripple the traffic, by denying it the use of the mails and the public prints for propaganda purposes.

Senator Jones is now (1926) chairman of the Senatorial Committee on Commerce.

JÓNSSON, MAGNÚS. Icelandic pastor and temperance advocate; born at Kristnes, Iceland, March 31, 1828; died March 19, 1901. He was educated at the Grammar School and the Ecclesiastical Seminary, Reykjavik, and held pastorates from 1860 till the year of his death. The first temperance movement in Iceland had been initiated in 1843, and sustained its activities for about seven years. A second movement, begun in 1873, in the course of three years had nearly reached the vanishing-point, when Jónsson, a faithful adherent of the cause, came to the rescue. He founded a temperance society, with twelve members, in the eastern part of the island. He wrote about temperance in the local newspaper and denounced drunkenness in no unsparing terms. He wrote, also, a tolerably comprehensive book—a kind of encyclopedia—on temperance ("Bindindisfraedi handa Islendingum," Akureyri, 1884). Unfortunately Jónsson's words fell for a time on deaf ears; but the advent in Iceland of the Independent Order of Good Templars (1884) saved the situation, and fair weather was thereafter experienced by the temperance craft.

The name of Magnús Jónsson will ever be gratefully remembered by the friends of temperance in Iceland.

In 1858 Jónsson married Miss Vilborg of Hóll.

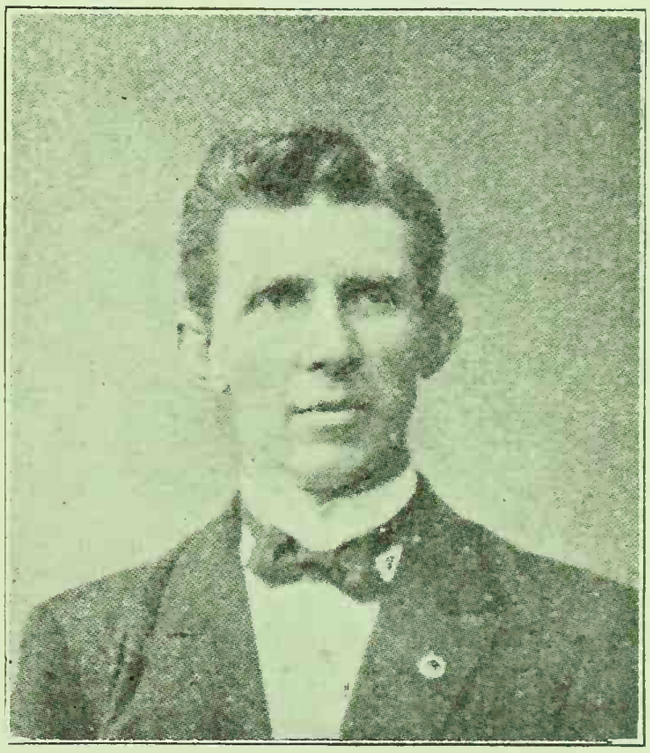
JOQUEAH. A wine made from the sap of the oil palm by the Veys tribe in Liberia.

JORUM or **JORAM.** Colloquial term for a drinking-bowl. The word occurs in both Burns and Dickens.

JÓSEFSSON, BORGTHOR. Icelandic municipal official and temperance leader; born at Reykjavik, Iceland, April 22, 1860; educated in the local institutions of his native town. His interest in the temperance cause was awakened by the establishment of the Good Templar Order in Reykjavik. As a member of that body he developed marked efficiency and was elected to various offices in the Subordinate Lodge until 1893, when he was elected Grand Lodge Secretary of the Good Templars in Iceland, and was successively reelected until 1909. It is the testimony of his associates that much of the progress of the cause in Iceland is due to Jósefsson's tireless efforts. During the Prohibition campaign in 1908 he frequently sat up all night to prepare the program for his helpers the next day. His share in the temperance victory in Iceland is no small one.

JOSEPH, JOHN FRANKLIN. American lawyer and Prohibition advocate; born near Sioux City, in Woodbury County, Iowa, Jan. 22, 1874; educated in the public schools of Woodbury County, at the Sioux City High School, at Morningside College, Sioux City, Ia., and at the State University of Iowa, Iowa City. His early life was spent on a farm near Lawton, Iowa, where he also received his elementary education. He was admitted to the Iowa bar on Jan. 17, 1899, at Des Moines, Iowa, before the Supreme Court, and has since been admitted to practise in the State of South Dakota and in the Federal Courts. With the exception of six months spent in Bridgewater, South Dakota, in 1899, he has practised law in Sioux City, Ia., ever since his admission to the bar. On Sept. 19, 1906, he married Miss Stella Prouty, of Bellingham, Washington.

Joseph has been legal adviser for the Woodbury County Anti-Saloon League since 1900, and has also been attorney for numerous other temperance organizations in various parts of Iowa and Nebraska in liquor contests. By successive campaigns and numerous prosecutions Joseph aided in securing the repeal of the ineffective Mulct Law in 1915, leaving in force the old Prohibition statute of 1884. This statute was amended and made really effective in the face of bitter opposition by the saloon interests both within and without the State of Iowa. Joseph has assisted the Iowa Anti-Saloon League in its vigorous prosecution of bootleggers, which



BORGTHOR JÓSEFSSON

action has compelled a measure of respect for the law in that State which had been utterly unknown until recent years.

JOSEPH-GAUDET, FRANCES ANNIE. See GAUDET, FRANCES ANNIE.

JOY, BENJAMIN. American merchant, State legislator, and temperance reformer; born June 23, 1800; died Feb. 18, 1869. During the greater portion of his life he resided at Ludlowville, New York. Having accidentally heard of the early temperance society established by BILLY J. CLARK, he, on Dec. 31, 1827, founded a total-abstinence society in his home town. For almost 45 years Joy was a relentless foe of the drink evil, becoming one of the most earnest of that sturdy group of Central New York pioneers who started the American temperance reform movement. In 1853 he was elected to the New York Legislature, where he was instrumental in framing and securing the enactment of the Prohibitory law which was vetoed by Governor

Seymour. He actively participated in the National Temperance Convention, held at Saratoga, New York, in 1865, and ranked with Edward C. Delavan and Gerrit Smith as a leader of the temperance reform movement at that period. He was a stanch friend of the Rev. Theodore L. Cuyler, who in writing of him ("One Hundred Years of Temperance," p. 142, New York, 1886) calls him "Captain." He says:

> Among the early advocates of our reform none deserves honorable mention more than Captain Benjamin Joy, of Ludlowville, N. Y. He was of the stuff that heroes are made of; and in the little band of Abolitionists and Teetotalers, "Uncle Ben" was regarded as the foremost "fanatic." All along the Cayuga Lake shore he used to call the people together in churches and schoolhouses, and deliver to them his earnest, homely appeals. Sometimes a whiskey bottle was hurled at his head by a "lewd fellow of the baser sort"; sometimes the harness was cut off from his horse, and attempts made to smoke out his audience by the emissaries of some neighboring bar-room. He rather enjoyed these evidences that his blows on the tough hide of King Alcohol were telling; and the fires of persecution warmed him up to his noble work.

Joy had an independent income, and contributed his time and energies to the cause solely as "a labor of love." His closing years were spent at Penn Yan, N. Y., and his last evening on earth found him in a Good Templar meeting. Three weeks before his death he delivered his annual address to the people of Tompkins County, New York, in which he said:

> By every throb of affection, by every memory of the kindness of the people of Tompkins to myself, I long and pray for their deliverance and the deliverance of their children from the scourge and curse of strong drink. And now, after a world of experience and observation, chastened by many trials far along in the autumn of life, with the headlands of another world plainly visible, I solemnly declare that the importance of the subject of temperance grows in my esteem with advancing years, and I thoroughly justify every endeavor, every labor, every "forced march" and exposure, every sacrifice I have ever made for the cause, and have only to regret that I could not have done more.

JUDKINS, WILLIAM HENRY. Australian Wesleyan Methodist clergyman and temperance leader; born at Mt. Franklin, near Daylesford, Victoria, Australia, Feb. 26, 1869; died Sept. 3, 1912. His father was a teacher, and under his supervision the boy was educated for the teaching profession. He served for a time as a teacher in the Stawell District, afterward becoming assistant teacher in the Creswick Grammar School. In 1895 he entered the ministry of the Wesleyan Methodist Church, and was appointed junior pastor of Sandon and Feilding circuit in Wellington Province, New Zealand. He developed remarkable popularity as a preacher; but his health broke down, and he was compelled to retire. Rallying, after a period of rest, he resumed pulpit and platform work, and was promptly engaged by the New Zealand Alliance. He became secretary of the reorganized Alliance and, reacting to the challenge of this new responsibility, began to reveal those qualities of leadership which, together with his growing popularity on the platform, placed him among the foremost of Australia's masters of men. His health, however, was never robust, and his faithful wife, a daughter of Mr. S. Carty, of Wellington, contributed in no small measure to his effectiveness by nursing him through successive attacks of the malady which hung like a pall over his whole public life and carried him off in mid-career. Accepting a position with a publishing firm in Sydney, he made good in business; and his acknowledged ability as a writer led the famous London editor W. T. Stead to secure his services as editor of the Australasian *Review of Reviews*.

Judkins was able to take an active part in the Alliance Forward Movement in 1903. Usually in company with the secretary, he addressed meetings in the metropolis and conferences and demonstrations in country centers. The result was seen in the general election which secured the reform Parliament of 1904, when the antigambling and licensing-reform measures were passed. The liquor forces found themselves compelled to reckon with this eloquent persuader of men, whose meetings were uniformly crowded with voters. Disturbances became so frequent at the meetings, that Judkins' friends formed a bodyguard of 25 stalwart men to preserve the peace wherever he spoke. A member of the Rechabite Order, he filled successively a number of its highest offices; and when, in 1909, the Australian Institute of Social Service and Reform Bureau was established, he was appointed its superintendent. His last campaign for temperance was undertaken in Victoria in May, 1911.

JUG. (1) A vessel used in carrying liquor.
(2) A pint of beer or ale.
(3) A slang term for a jail.

JUG-BITTEN. A slang term for a condition of drunkenness.

JUGOSLAVIA or **YUGOSLAVIA.** See SERBS, CROATS, AND SLOVENES, KINGDOM OF THE.

JUKES. Pseudonym employed for the members of a family whose careers were investigated in 1874 by R. L. Dugdale, and showed extraordinarily abnormal conditions of pauperism, disease, and crime. Dugdale traced the history of the family back to Max, a backwoodsman of Dutch parentage. He was a very hard drinker and ultimately became blind. Two of his sons married two sisters, one of whom received the sobriquet "Margaret, mother of criminals." Dugdale, writing of her, says:

> In tracing the genealogies of 540 persons who descended in seven generations from this degraded woman, and 169 who were related by marriage or cohabitation, 280 were adult paupers, and 140 were criminals and offenders of the worst sort, guilty of seven murders, theft, highway robbery and nearly every other offense known in the calendar of crime.

He estimates the cost to the public in a period of 75 years of supporting this family of drunkards, criminals, and paupers at $1,308,000.

The history of the Jukes family furnishes a notable object-lesson on the influence of alcoholism on heredity.

JULEP. (1) A sweet drink of a subacid flavor and mucilaginous consistency, often used as a vehicle for the administration of a medicine.

(2) A drink usually compounded of whisky or brandy, sugar, and cracked ice, flavored with fresh green mint or, sometimes, a piece of orange.

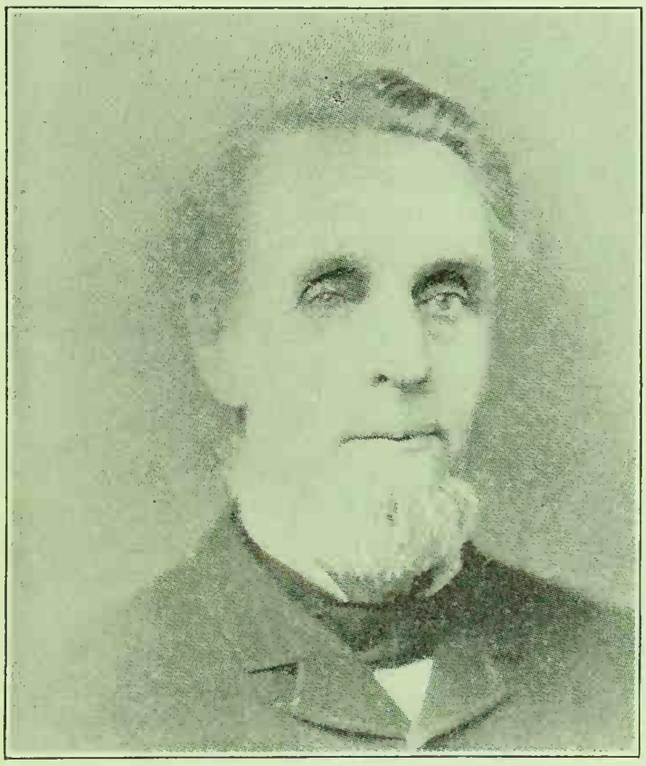
JUNIOR TEMPLARS. See CADETS OF TEMPERANCE.

JUNIPER. An evergreen, pinaceous shrub belonging to the genus *Juniperus*, of which there are about 30 species widely distributed over the globe. The common juniper *(Juniperus communis)* of Europe and North America is a spreading shrub which produces dark-blue aromatic berries used in the manufacture of GIN. The volatile oil distilled

from the berries is also used as a diuretic and stimulant.

JUPE, CHARLES. English temperance reformer and Prohibitionist; born about 1806; died at Mere, Wiltshire, Aug. 30, 1883. He was interested in the temperance movement during its early days in England, and was a very liberal supporter of the United Kingdom Alliance, the Band of Hope Union, and other temperance organizations. As early as 1840 he assisted in the formation of a temperance society at Mere. He was much in demand as a speaker at temperance gatherings throughout the country, and his ability along that line was marked. In October, 1860, he presided over the annual meeting of the General Council of the United Kingdom Alliance; and when the United Temperance Council was formed at Leeds, in January, 1861, Jupe was chosen one of its members. He was a stanch friend of all branches of the temperance reform movement and was strongly in favor of Prohibition.

JUTKINS, ANDREW JOSIAH. An American Methodist Episcopal clergyman and Prohibition leader; born in Washington County, N. Y., Jan. 7,



REV. ANDREW JOSIAH JUTKINS

1829; died at Los Angeles, Calif., March 2, 1901. In his childhood his parents removed to Bethlehem, N. Y. Infirm health interfered much with his school studies, so that his education was obtained under difficulties and chiefly through private study. He was ordained to the ministry of the Methodist Episcopal Church in 1854, and served pastorates in New York at Schoharie, Albany, Schenectady, and Troy.

In 1867 Jutkins was transferred to the Rock River (Ill.) Conference where he served Grace Church, Chicago, and the church at Batavia, Ill., then becoming presiding elder of the Chicago District. Resuming pastoral work, he served various important churches until 1894, when he retired from the active work of the pastorate.

Enlisted in temperance work in his young manhood, his interest comprehended the great reform in all its relations, Reckoning with the social attractions of the saloon, he everywhere labored to establish coffee-houses with inviting features as counter-attractions. He was the manager of the Lake Bluff Convocation of Prohibition leaders in 1881, at which he was appointed one of a committee to organize a Home Protection party. During the following year he was chosen secretary of the national committee, and the name was changed to "Prohibition Home Protection party." Another change of title came in 1884, when the organization took the name "Prohibition party." Jutkins was corresponding secretary of the national committee.

JUVENILE ORDER OF THE SONS OF TEMPERANCE. See CADETS OF TEMPERANCE.

JUVENILE SISTERS OF TEMPERANCE. An organization of girls established in the United States in 1846, which had only a brief career.

JUVENILE SONS OF TEMPERANCE, DIVISION OF THE. See CADETS OF TEMPERANCE.

JUVENILE TEMPLARS. Temperance organizations for the young, instituted by the Independent Order of Good Templars. As early as 1867, at a Grand Lodge Session of the I. O. G. T., held at Detroit, Mich., it was resolved:

> That we deem it highly important and our imperative duty as Good Templars to organize the children under our immediate care and jurisdiction into Juvenile Temperance Societies in connection with our Subordinate Lodges.

There were a number of independent organizations called "Cold Water Temples," and in 1868 it was proposed at the Right Worthy Grand Lodge Session, held at Richmond, Ind., that these, with their rituals, should be endorsed as juvenile organizations of the I. O. G. T. The proposal was negatived, the R. W. Grand Lodge (which had supreme jurisdiction in the matter) evidently not being ready to force this particular plan upon all Grand Lodges, to the exclusion of their own existing forms and methods of Juvenile organization. In 1870, at the R. W. Grand Lodge Session in St. Louis, Mo., a committee reported that they considered the Cold Water Templars organization the best adapted to educate the children in the principles of temperance. It was agreed to adopt the ritual of the Cold Water Templars, and to prepare a constitution for the order. The same year the name "Cold Water Templars" was given to the Juvenile branch, and in 1871 the Chief Superintendent was made an officer of the R. W. Grand Lodge. In 1873 it was decided to prepare a new ritual for the Cold Water Templars, and to have a uniform pledge against intoxicating drinks, tobacco, and profanity. In 1874 the name of the lodges of juvenile organizations was altered to "Juvenile Temples," and Mrs. M. B. O'Donnell of New York was elected the first Chief Superintendent. In 1876 the General Superintendent of Juvenile Temples reported that there were 1,763 such Temples in England and Scotland, with a membership of 81,000, and from reports received from Australia and New Zealand it was concluded that the number of children pledged throughout the world would exceed 200,000. The organization of Juvenile Templars is now in active operation the world over, and the International Supreme Lodge also has a division of juvenile work.

K

KAAHUMANU. Queen regent of the Hawaiian Islands from 1824 to 1832. See HAWAII.

KAAWY. See CAOUIN OR KAAWY.

KADAMVARI. A liquor made by the inhabitants of ancient India. It was probably distilled, but no record has been found of its nature and source.

KAFIR BEER. A fermented liquor used extensively by the natives of South Africa, especially by those tribes akin to the Zulus, a classification which includes the inhabitants of Zululand, Natal, Portuguese East Africa, parts of the Cape Colony, and Rhodesia. It is used, also, in Bechuanaland and elsewhere. Several beverages are included in the general term "Kafir beer," and they vary both in the quantities of the ingredients used and in the percentage of alcohol in the respective drinks, when ready for consumption. The Kafir beers most widely used are made from grains, Kafir corn being the principal ingredient. Other grains are used, but not so generally as Kafir corn.

Leting. This is the principal Kafir beer, and is largely used by the Basutos. It is a refreshing acid drink with a small percentage of alcohol. It is prepared from *amabele*, or Kafir corn, a grain somewhat like millet, and is almost the same as sweet wort. The Matabele term for it is *ibila*. The method of preparation is as follows:

> Good, unbroken Kafir corn is malted, being soaked in spring water for two or three days until it becomes soft. It is then drained and put in a heap on a clean floor, or on mats, and well covered with skins, sacking, or blankets. When the sprouts are about a quarter of an inch long the grain is uncovered and spread out to cool. In this state it is called "ngaduse" or "nkoduso." It is then dried in the sun and ground to a fine meal. This meal is thrown into a pot, boiling water is poured on it, and the mixture is continuously stirred till it assumes the consistency of thin dough and is of a bright red color. It is then set aside until cold, when cold water is added, as well as a small quantity of *igwele* (a former brew of leting). The whole is then covered to allow fermentation to take place. When the proper stage of fermentation has been reached the compound is strained through a sieve or a long narrow bag *(motlotlo)*, and the leting is then ready for drinking. If no *igwele* is available, yeast is used to start fermentation, and occasionally soaked raisins are used for this purpose.

Leting has been used beneficially as a preventive of scurvy. The liquor grows sourer each day until it becomes too acid for use. The Basutos have a different name for the drink on each day of its age. They are fond of very sour beverages, even of vinegar.

Tchwala. This is another favorite Kafir beer. It is made from either of two grains: maize *(umbila)*, the staple cereal indigenous to South Africa, and Kafir corn *(amabele)*. In the latter case the liquor is known also as "leting" (see above). Tchwala is of a gruellike consistency, and, being an extract of the grains in a condensed form, contains a certain amount of nourishment. It is given to the natives employed in the Kimberley diamond-mines as a preventive of scurvy. Tchwala made from maize is more potent than leting, but not to be compared in alcoholic strength with light German beer. It is of a muddy brown color, contains a thick sediment, and is of a sour, unpleasant taste. Its method of preparation differs somewhat from that of leting.

Holden, in his "Past and Future of the Kaffir Nation," 1866, says (p. 279): "I have seen only one Kaffir drunk with their own native beer." Tchwala is, however, often fortified with CAPE SMOKE. It then "very speedily maddens the drinker beyond all possibility of self-control."

Other native names for the beer are *tchoula*, *twyala*, *ubutshwala*, and *utshwala*. The last-named Zulu term corresponds to the *joalo* or *joala* of the Basutos.

Idali. A variety of Kafir beer in use among the Basutos. In its preparation the only grain used is malted Kafir corn. No large native gatherings are held for its consumption: only those persons who have been invited come to the kraal to partake of the idali.

Ikwena. A variety of Kafir beer used chiefly by the Hlubis. It is more intoxicating than many of the other kinds, and consequently is drunk in very small quantities. It is made in the same way as tchwala (see above), but more Kafir corn and malt are used for fermenting purposes.

Joalo or **Joala.** The Basuto name for *utshwala* (see under TCHWALA, above). Mr. Joseph M. Orpen describes Joalo as "the Basuto's real, strong, intoxicating beer." He says:

> It is used purposely to get tipsy or drunk upon. For this purpose it is drunk in very large quantities, till the stomach is quite distended. It is said to keep on fermenting in the stomach, and that this hastens the intoxication. This is produced in all stages, up to the violent and stupefying stage. It causes violent headache, bloodshot eyes, indigestion, and often several days' illness, when not mixed with spirits. Natives often add brandy to it, and this, of course, renders it worse than either beer or brandy in its effects.

Umshumyan. An intoxicating drink of Natal natives, consisting of fermented treacle. Frequently umshumyan and tchwala are mixed, the resulting compound being of deadly potency. The introduction of this liquor into Natal dates from the establishment of the sugar-mills there. It is used only by the "civilized" natives, who have learned the vices of the whites, and require a stronger potation than that afforded by tchwala (see above). The making and drinking of umshumyan are forbidden by law.

The Zulus store their grain against the winter, when they thresh it and put it into air-tight pits as a protection against weevil. These pits have narrow necks and appear like great subterranean bottles.

Kafir beer is brewed whenever grain is obtainable. It is drunk by the natives generally, and especially on certain occasions when the gatherings *(imigidi)* usually take the form of a beer-drink. These occasions include ordinary dances, christening celebrations, meetings to discuss any question

KAFIR BEER

(umtayi), the circumcision ceremony *(abakweta)*, the harvest hour, the marriage ceremony *(mjadu)*, funeral feasts, and in fact any occurrence which may be taken advantage of to bring together a number of natives.

At the beer-drinks the natives of the whole countryside assemble at the particular kraal, which is a collection of huts usually numbering from five to twenty. On these occasions men and women drink their fill and, if the liquor be of the more potent kind, they generally finish the days' proceedings with a free fight. (Compare "The beer-drink," under ANGOLA.)

The beer-cup is either a large earthen pot or a closely woven basket capable of holding from two to four quarts. Often it is a large calabash or gourd. The drinking vessel is passed around the festive circle.

Sometimes Kafir beer is prepared for grass-snakes, the Zulus believing that their dead relations crawl around the kraal in the form of snakes. It is considered unlucky to kill these reptiles.

There are two religious ceremonies in connection with which Kafir beer appears to have been used, namely, peace offerings to the river god (Incanti or Hili), and sacrifices for appeasing departed spirits. In the sacrifices for appeasing the wrath of Hili some of the beer is sprinkled about the place where the monster is supposed to reside.

Sometimes when there is a sick person, the cause of whose illness is not known, a witch doctor is consulted. He attributes the cause of the sickness to the malignity of the departed spirits of the sick person's family *(Imishologu Yalonzi)*, who are dissatisfied because certain rites and ceremonies have been neglected. The witch doctor then orders Kafir beer to be brewed. Before the neighbors partake of it the doctor takes a small quantity and sprinkles it before the gate of the cattle kraal. This is a libation to the *Imishologu*. The ceremony over, the doctor orders the remainder of the beer to be consumed, and declares that the departed spirits are satisfied.

For some years there has been in operation in the town of Durban, Natal, what is popularly known as the "Durban Kafir-beer System." Under this system, which arose out of the deplorable conditions in the matter of native drinking which existed in Durban some seventeen years ago, the municipality takes charge of the manufacture and sale of Kafir beer and applies the profits, theoretically at least, to enterprises for the benefit of the colored people. The system is akin to the GOTHENBURG SYSTEM. The city of Durban has introduced this system, and it is carried out there with more faithfulness to the original purpose than in any other place in South Africa.

OFF TO THE BEER-DRINK

"The Durban beer-hall is a prodigious affair, selling a food as well as the beer of weak alcoholic strength." The latter is tested and kept below 2 per cent.

The accompanying table, compiled from the official Year Book No. 4 and other reliable sources, shows the revenue and expenditures in connection with the Durban Beer Fund from 1913 to 1922 inclusive.

The *Tribune* (Cape Town) for September, 1922, is responsible for the statement that

> for the year ending July 31, 1921, the ordinary expenditure of the Beer Fund exceeded the revenue by £1,201 5s. 2d., and the net liability of the fund amounted to £50,961 5s. 1d., of which amount £46,016 16s. 9d. was represented by overdrafts obtained from the Standard Bank.

In its session of 1923 the Parliament of the

Union of South Africa passed the Natives (Urban Areas) Act to provide, among other things, "for the restriction and regulation of the possession and use of Kaffir beer and other intoxicating liquor by natives in certain areas."

YEAR	CAPITAL EXPENDITURE	NATIVE ADMINISTRATION①		
		REVENUE	EXPENDITURE	BALANCE
1913 ...	£ 6,068	£ 25,905	£ 12,301	£13,604
1914 ...	25,336	19,384	13,200	6,184
1915 ...	19,064	32,139	15,479	6,660
1916 ...	3,676	25,586	17,216	8,370
1917 ...	1,468	31,122	22,292	8,830
1918 ...	21,910	34,124	26,910	7,214
1919 ...	5,996	36,098	31,652	4,446
1920 ...	12,555	38,495	38,119	376
1921 ...	37,731	41,776	42,977	1,201
1922 ...	3,398	56,148	42,331	13,817
Totals	£137,202	£330,777	£262,477	£70,702

①This fund, the revenue from which is obtained from the sale of native beer, lodging-house fees, etc., is held in trust by the Borough Council to be utilized for the benefit of the natives, including the administration and maintenance of a location, the provision of hospital accommodation, schools, etc.

Section 19 specifically prohibits the introduction into and the possession in any native village, location, etc., of intoxicating liquor, excepting for certified medicinal or sacramental purposes; and no person may brew, manufacture, introduce, sell, supply, or be in possession of even Kafir beer in any urban area, excepting under the special provisions of Sections 20 and 21.

Section 20 provides that, where provision exists either for a municipal monopoly or for private domestic brewing of Kafir beer, this provision shall not be interfered with.

Section 21 provides that, where domestic brewing is not permitted or where such permission has been withdrawn, the urban local authority may,

after consultation with the native advisory board in the urban area, and in accordance with a resolution passed by a majority of two thirds after at least seven days' notice, at a meeting at which not less than two thirds of its members were present, represent to the minister that the prohibition of the use of kaffir beer is not advisable or cannot be effectively enforced in such area, and that it is advisable that the rights to manufacture, sell, and supply kaffir beer within the area should be granted to and exercised exclusively by the urban local authority, and the minister may . . . declare, by notice in the *Gazette*, that . . . the urban local authority shall have the exclusive rights to manufacture, sell, and supply kaffir beer within its area.

Subsection 3 of Section 21 specifies that under the municipal monopoly the beer shall not be sold anywhere but in the municipal eating-house, and shall be for consumption on the premises only, with certain exceptions.

Subsection 4 requires that the municipal beer shall not exceed "three per centum by weight of absolute alcohol [about 6 per cent 'proof'] and that no beer shall be sold to natives under eighteen years of age or to female natives."

Penalties for violation of the provisions of the law range from £20 for a first offense to £50 for a second offense, or to imprisonment for a period not exceeding three months without the option of a fine, or to both fine and imprisonment.

According to "The Case Against Municipal Brewing," a pamphlet issued by the South African Temperance Alliance, and written by its secretary, the Rev. A. J. Cook, B.A., and from which the foregoing particulars are extracted, the sections quoted above "are admittedly based mainly on . . . the Durban System."

The Alliance claims "that Durban has not solved its problem of native drunkenness"; that although the great improvement shown is certainly worth having, it does not justify any claim to be a model for the Union; and that "kaffir beer does not stop illicit drinking." Further, that the Durban System involves a wrong principle in overthrowing total Prohibition to the natives. Moreover, the system is contrary to native opinion, as "every Christian native will admit that beer is corrupting his people and ruining character." The churches in general are strongly opposed to the municipal beer proposals. (In June, 1924, a letter, signed by the Archbishop of Cape Town and representatives of the churches, the Native Welfare Association, native ministers, and the temperance organizations, was signed by the mayor and city councilors of Cape Town, requesting that the council "refuse . . . to sanction the municipalisation of kafir-beer.")

The Alliance further points out that Kafir beer is not a necessity, challenges the statement of Mr. Kloot, the Durban Borough Analyst (March 5, 1923), that it "contains a high food value," and appeals to town councilors and other local authorities "not to give effect to the kaffir-beer provisions of the Urban Areas Act." Before home brewing or municipal monopoly is allowed, the experiment of Prohibition should be first given a genuine trial.

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KAHDI. See THADI.

KAH-GE-GA-GAH-BOWH (George Copway). Ojibway preacher and temperance reformer. See ABORIGINES OF NORTH AMERICA.

KAIBARA, EKIKEN (better known as **Atsunobu**). Japanese scholar; born in Chikuzen (Chikushu) Province in 1629; died in 1714. He was a particularly bright boy, and, at the age of 23, his lord sent him to Kyoto to study. After graduation he returned to his native district and became a teacher, laboring in that position for 44 years. As he advanced in life his scholarship, fame, and moral virtue were enhanced, and he was called to fill many positions of confidence. He was the author of several books, one of which, "Rakukun," contained a chapter entitled, "A Warning Against Saké." From this the following passages are extracted:

Saké is a good gift of heaven. When one drinks a little it expands the heart, dispels grief, exalts the feelings, assists the circulation of the blood and gives joy: but if one drinks to excess and becomes drunken he is a sad sight to behold: and he goes astray. His form changes, his heart becomes boisterous and he appears as one insane. Moreover, he becomes ill and falls into trouble; and the proverb "Saké is a medicine which makes lunatics" is fulfilled in his case.

If one be not admonished, it will become a fixed habit in youth to drink much. There is a saying that "It is good to drink moderately: the half-open flower is beautiful." When one drinks saké he should take but little, and not lose his pleasure. To drink much and fall into distress is not good. To use the gift of heaven to dethrone one's reason, invite trouble, and cause mourning is very foolish.

The "Encyclopaedia Britannica" (11th ed., xv, 170) prints this scholar's name "Kaibara Ekken," and gives the date of his birth as 1630.

KAISER WILHELM'S LAND. See NEW GUINEA.

KALLAS, OSKAR PHILIPP. Esthonian diplomat and editor; born at Kaarma, island of Saaremaa, Esthonia, Oct. 25, 1868; educated at the universities of Dorpat, Esthonia (Cand. Philologiae 1892), and Helsingfors, Finland (Ph.D. 1901). In 1892 he became lecturer in the higher schools of Narva, and later in the schools of Petrograd (now Leningrad) and Tartu (Dorpat), and lecturer on Finnish-Ugric languages and ethnography in Petrograd University. From 1903 to 1918 he was subeditor of the Esthonian daily newspaper *Postimees*, at Tartu. He married Aino Julia Maria Krohn, of Helsingfors, Aug. 6, 1900. He was one of the founders and chairman (1908-18) of the Esthonian National Museum at Tartu. Since the independence of Esthonia he has been in the diplomatic service, and was appointed Esthonian Minister Plenipotentiary to Finland in 1918. Since 1922 he has been Minister to Great Britain, and since 1923 to The Hague.

OSKAR PHILIPP KALLAS

Kallas joined the temperance movement when an undergraduate, and is a member of various Esthonian temperance societies and of the Central Committee of the Esthonian Temperance Societies. He is, also, a member of the International Committee of the World Prohibition Federation.

Dr. Kallas resides (1925) in London.

KAMEHAMEHA III (the Great). King of the Sandwich (Hawaiian) Islands; born at Keauhau, Hawaii, Aug. 11, 1813; died Dec. 13, 1854. He was named "Kauikeaouli" ("Hanging in the blue sky"), and was always thus known among the Hawaiians. His mother, Keopulani, a princess of high rank, was a Christian convert, having been baptized in 1823, at a time when embracing Christianity meant the incurring of much native hostility. It was largely due to her influence that the King became a strong advocate of the temperance cause.

When the little prince ascended the throne, June 6, 1825, upon the death of his father in England, his mother was made regent. After the death of this remarkable woman, whose reforms paved the way for a religious and temperance revival in the next decade, Kamehameha chose Kinau as her successor. It was a critical time, for the years between 1819 and 1824 had been a period of unrestraint and excess. The Islanders had feared that the wild intoxication and debauchery of the preceding reign would resume its destructive course, and for a time such was the case. Kamehameha's actual assumption of power, in 1833, after the kingdom had been under the rule of the queen-regent for eight years, and the accompanying responsibilities of government, had a sobering effect on him. A law had been passed in 1827 making it a crime to retail ardent spirits. The King strictly enforced this law and passed others of a like kind. Years of intense religious feeling came over the Islands, and the King himself was much affected by this reform movement. His first corrective measures were aimed against the manufacture and sale of rum. A law prohibiting drunkenness (1835) was followed, in 1838, by a license law and, in 1839, by a law prohibiting the importation of spirits and taxing wines fifty cents a gallon. In 1840 another Prohibition law was enacted, but the license laws soon made the sale of liquor common.

Kamehameha was a wise ruler. It was his aim to combine the native and foreign elements under one government; to make the king the sovereign not of one race or one class, but of all; and to extend equal and impartial laws over all inhabitants of the country. In 1839 he signed a bill of rights, and in 1840 he promulgated the first constitution of the realm; in 1842 a code of laws was proclaimed; by 1848 the feudal system of land tenure had been completely abolished; the first legislature met in 1845; and full suffrage was granted in 1852.

Progress was at times interrupted by the conduct of the officers of foreign powers. On one occasion (July, 1839) French officers abrogated the laws (particularly against the importation of liquor), dictated treaties, extorted $20,000, and by force of arms procured privileges for Roman Catholic priests in the country. Many of the white population were interested in the liquor traffic and opposed reform measures on the part of the native officials at every opportunity. On July 17, 1839, a French commander, Captain C. O. LaPlace, at the cannon's mouth, compelled the young king to sign a treaty, one clause of which read as follows:

> French merchandizes or those known to French procedure, and particularly wines and brandy, can not be prohibited, and shall not pay an import duty higher than five per cent *ad valorem*.

On March 26, 1846, England followed the example of France by stipulating with Hawaii for the privileges of the most-favored nation; and on Aug. 19, 1850, the United States did the same.

Forced by the Christian powers to abandon his Prohibition reform, Kamehameha attempted moral suasion, publicly pledging himself to total abstinence in 1842. He, together with a number of the highest chiefs of his realm, signed the pledge on April 26. It was a difficult and courageous thing for the King to do, for his taste for strong drink had become almost an obsession. The British consul deplored his action, assuring the people that "moderation is the virtue set forth in the word of God, and not total abstinence." In spite of the disapproval of the consul, the King persisted in his

opposition to intemperance; and on one occasion, at an interview with a commander of a French man-of-war, he set pure water only before his visitor. He also presided at some of the temperance meetings, and the change that teetotalism made in him was so great that his subjects called him the "new king." At one time he wrote to America and asked help from that country "to deliver his nation from ardent spirits." A missionary, who was in Hawaii during this period, reported that the temperance reformation was taking deep root in these islands, particularly among the young, and that all the schools might be regarded as constituting so many temperance and antitobacco societies. The children, as a matter of course, were teetotalers, because intoxicating liquors were prohibited by law.

From the time of the reformation a new era dawned upon the people of the Hawaiian Islands; and prohibition of the liquor traffic was carried out by the chiefs, despite the unworthy actions of so-called Christians, who flagrantly attempted to violate the laws of a people anxious to save themselves from their direst foe.

See, also, HAWAII.

KAMERUN, CAMEROON, or **CAMEROONS.** A region of West Africa, formerly a German protectorate, and since 1919 a mandated territory under French and British administration; bounded on the north by Lake Chad, on the east by French Kongo, on the south by French Kongo and Spanish Guinea, and on the west by the Atlantic Ocean and British Nigeria. It extends 700 miles in length from Lake Chad to the sea, and its greatest breadth from east to west is 600 miles; area, 196,500 square miles; population, approximately 2,000,000. The principal towns are Duala (pop. 22,000), Victoria, Batanga, and Campo. The chief products are coffee, tobacco, palm oil, cacao, and ivory.

Kamerun was discovered at the close of the fifteenth century by the Portuguese navigator, Fernando Po, but trading-stations were not established by Europeans until two centuries later. With the development of the slave trade, however, in the first half of the nineteenth century, interest in Kamerun increased, and British, French, and German traders attempted to gain a foothold in the country. Christian mission-stations were established in Kamerun in 1845 and 1848, and through the influence of the missionaries and the British the slave trade was abolished in 1875. Although British influence was powerful during the greater part of the century, and at various times native chiefs requested the annexation of the country by Great Britain, such action was delayed and the Germans gained control of Kamerun through a treaty made with King Bell on July 15, 1884. Five days after the treaty had been concluded a British consul arrived to annex Kamerun, and a little later a French envoy arrived on a similar mission. Subsequently the British and the French decided to recognize the German claim to Kamerun. Some of the native villages, however, refused to accept German rule and as a result were attacked and reduced into submission, after which German influence was gradually extended to the interior, reaching Lake Chad for the first time in May, 1902. Further trouble with the natives was experienced, uprisings occurring in 1904 and 1905 which were put down with much severity, after which German sovereignty was conceded.

In 1911 the territory of Kamerun was augmented by the addition of 107,200 square miles of French Equatorial Africa, ceded by agreement between France and Germany as compensation for the assumption by France of a protectorate over Morocco, and for the consequent loss of German influence in that country. At the same time 6,450 square miles of territory in the Lake Chad region were ceded to France. This addition increased the German territory to 292,000 square miles, and the population from 2,600,000 to 3,300,000. The transfer took place in 1912 and the Germans subsequently established military stations and trading-posts on the Kongo and Ubani rivers; but before they had time to develop the newly acquired territory the World War (1914-18) put an end to their sovereignty.

At the outbreak of the War Kamerun was invaded by the British and French troops stationed in Nigeria and in the Kongo, and the Germans were defeated and driven out of the country, part of their forces under Colonel Zimmerman having retreated southward and reached the neutral territory of Spanish Guinea Feb. 4, 1916, before the British could cut off their retreat. The remainder, under Captain von Raben, surrendered at Mora (Feb. 14) where they had been under siege for eighteen months. Until the close of the War Kamerun was governed by the French and British, and afterward, under the Treaty of Versailles, it was placed under the mandate of the two countries, the greater portion, 165,500 square miles, passing under French control. The territory ceded to Germany in 1911 was added to the domain of French Equatorial Africa, and a strip of about 30,000 square miles on the southern border of Nigeria, was put under British control. By a decree of March 28, 1921, the French portion of Kamerun was constituted an autonomous territory. Its seat of government is Yaoundé. The British portion of Kamerun is attached to Nigeria, and its seat of government is Buea.

The conditions of the trade in intoxicating liquors in Kamerun before the World War did not vary much from those in other parts of West Africa. Both the Brussels Conferences had not justified the hopes placed upon them in relation to curbing the liquor traffic with the native races. Owing to the indefatigable efforts of the United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic, a German branch of this organization had been formed toward the end of the nineteenth century. This branch tried to check the influence of the Hamburg liquor interests upon the German Government, at the same time awakening in Germany an understanding of the deplorable situation created among the African natives by the abuse of imported intoxicants. In 1898 Pastor Mueller was able to report to the Committee in London that during the previous two years the work had made progress in Germany, although there were greater hindrances to be overcome there than in England.

After the Second Brussels Conference the British Colonial Secretary, Austen Chamberlain, reported to the Committee (March 31, 1900) that, judging from recent declarations made by the German Government, that country would be willing to cooperate in securing international action for the establishment of higher import duties on spirits sent to West Africa.

KAMERUN

The official report on the British Sphere of the Cameroons for 1922 stated that

tbe liquor and drug question is not one of any great importance at the present time. There is no evidence of any alcoholism, so tbere has been no necessity to commence a campaign to point out the dangers arising from tbe excessive indulgence in the consumption of spirits . . . In Northern Cameroons the consumption by natives of European spirits of any kind is practically unknown, and in the Muhammadan districts would be punished as an offence by the Native Courts. . . The native drink is palm wine, which has an intoxicating effect.

The chief trouble in Africa has been the sale of "trade spirits," the inferior foreign liquor sold to the natives. To stop this trade, on Dec. 27, 1917, the British Nigerian Government issued Proclamation No. 15, by which the importation, distribution, sale, disposal, and possession of trade spirits and injurious spirits was prohibited in the British Cameroons. This prohibition was reaffirmed in Proclamation No. 27, issued on July 3, 1920, after the Mandatory Government had been established.

Other spirits, such as whisky, brandy, and rum, may be imported into the British Cameroons provided that they have been matured in wood for a period of not less than three years, and gin of the well-known brands from the United Kingdom is, at the present time, admitted without question; but gin imported from Holland must be accompanied by a sworn declaration showing that it is distilled from grain, and that it is equal in quality to the gins usually imported from the United Kingdom. Spirits of a kind not usually imported, or spirits suspected of being immature, are detained by the customs authorities pending inquiries.

The importation of alcoholic liquors into the British Cameroons during 1921 and 1922 was as follows:

LIQUOR	1921 GALLONS	1922① GALLONS
Brandy	44	36
Whisky	377	685
Rum	9	2
Gin	246	470
Other spirits (liqueurs)	26	75
Beer	539	1,272
Stout	140	106
Wines	220	436
Vermuth	42	64

①To December 10.

The imports for 1921 are not entirely accurate as, before the introduction of the Nigerian tariff on Nov. 1, 1921, no record had been kept or duty charged on imports from the French sphere. All the gin and whisky imported originated from Great Britain.

The import duties on liquor are as follows:

	PER GALLON S.	D.
1. Ale, beer, cider, perry or porter containing not more tban 10% of alcohol		6
Any such liquor containing more than 10% of alcohol shall be cbarged as spirits.		
2. Spirits—Brandy, whisky, rum, and gin	25	
Liqueurs and all potable spirits, etc.	25	
Perfumed or medicated spirits	35	
Non-potable spirits	0	3
3. Wines	2	6

There are only seven retailers licensed to sell liquor in the British Cameroons. The fees for licenses are as follows:

a. Retailing of spirituous liquors of every kind in a place of business (full license) : £15.

b. Retailing and retail trade of wine, beer, and the finer kinds of liquor in a place of business (partial license) : £7 10s.

KANOUSE

Up to the end of 1922 no Nigerian law relating to the importation of drugs and poisons had been applied to the British Cameroons. Early in 1923, however, Proclamation No. 42 applied Part II of the Drugs and Poisons Ordinance, 1915, which allows the importation of opium, morphin, cocain, heroin, and similar drugs only for the use of qualified medical practitioners, dentists, veterinary surgeons, and licensed druggists. In practise, the only dangerous drugs imported are those obtained by Government medical officers from Lagos.

There are no temperance organizations in Kamerun, and no temperance work has been attempted among the natives of the region.

KANAKUK. Kickapoo prophet and reformer. See ABORIGINES OF NORTH AMERICA.

KANOUSE, THEODORE DWIGHT. American educator, rancher, and Prohibition advocate; born in Lodi Township, Washtenaw County, Michigan, March 11, 1838; educated in the Wisconsin public schools, at Beloit (Wis.) College, and at the University of Wisconsin. Just prior to the time of his graduation from the University, Kanouse went to Watertown, Wis., to become cashier in a music-house. In 1861 he enlisted in the Union Army with which he served throughout the Civil War, being sergeant of a battery of light artillery when he received his discharge. After the War he settled at Sun Prairie, Wis., where he served for three years as superintendent of schools for Dane County. Later he became secretary of the State Board of Charities and Correction for Wisconsin. Removing to South Dakota, he was appointed warden of the State penitentiary. He served as a member of the Constitutional Convention of South Dakota, and continued to hold office until 1888. Since 1891 Kanouse has been a rancher in California.

Kanouse was active in the cause of temperance and Prohibition for many years. On Sept. 13, 1865, he became affiliated with the Independent Order of Good Templars, being a charter member of Sun Prairie (Wis.) Lodge. Later he was elected the first representative of that lodge to the Grand Lodge of Wisconsin, and served at his first session in that body as Grand Guard. Then he was engaged by the Executive Committee of the Wisconsin Grand Lodge to go as Good Templar missionary to the mining regions of the southwestern part of the State, where he organized 51 Good Templar Lodges. In 1870 he represented the Wisconsin Grand Lodge at the International Supreme Lodge (then the Right Worthy Grand Lodge) at the St. Louis, Mo., session, where he was chosen International Outer Guard. Previously, in 1869, he had been elected Grand Chief Templar for Wisconsin at the annual meeting of the Grand Lodge at Monroe. In 1876 he was elected R. W. G. Counselor at Louisville, Ky., and in the following year became R. W. G. Templar at the Portland, Me., session, serving in that capacity for two years. Besides holding the office of G. C. T. for Wisconsin, Kanouse served in a similar capacity for 33 years in South Dakota and California. In California he was superintendent of the Good Templar Home for Orphans, at Vallejo, for several years, and later became Grand Secretary of the California jurisdiction, serving for five consecutive terms in that capacity.

Kanouse became identified with the Prohibition party while a resident of Wisconsin. He was its

gubernatorial candidate in Wisconsin in 1881, and in California in 1902.

KANSAS. A west-north-central State of the United States; bounded on the north by Nebraska, on the east by Missouri, on the south by Oklahoma, and on the west by Colorado; area, 82,158 square miles; population (estimated, 1925) 1,813,621; capital, Topeka (pop. 50,022).

The first white man to visit Kansas was Francisco de Coronado, who in 1541 led a band of Spaniards from New Mexico across its plains in search of the fabulous wealth of "Quivira." It was not until the early part of the eighteenth century, however, that an attempt at settlement was made, the French occupying the region for only a few years (1719-25). Thereafter it was held by the Indians until 1803, when it came into the possession of the United States as part of the Louisiana Purchase. With the settlement of the west coast the emigrant trains passed through Kansas, but only a few settlers stopped off there. After 1830 it was set aside as a reservation for Indians removed from the East, and it remained Indian territory until 1854. Some white settlements were made during this period, however, Fort Leavenworth being established in 1827, Fort Scott in 1842, and Fort Riley in 1853. Missions, also, were established by Protestants and Catholics between 1829 and 1837; and by 1852 the population had increased to such an extent that an appeal was made to Congress to organize a territorial government for the region.

Early History

The Territory of Kansas was organized in 1854, under the Kansas-Nebraska Act, passed in May of that year: as a result it was for almost a decade a storm-center in national politics and its history became prominent in the events leading up to the Civil War. Andrew H. Reeder was the first Territorial governor. The first census (1855) showed a population of 8,501. The first Free-State convention was held at Big Springs, Douglas County, in September, 1855.

By the Kansas-Nebraska Act the Missouri Compromise was repealed and the settlers of Kansas and Nebraska were permitted to decide for themselves the question of slavery. A contest then ensued between the slavery and antislavery partizans to win Kansas for their interests, Lawrence and Topeka, Free-State centers, and the proslavery towns of Leavenworth, Lecompton, and Atchison being settled in 1854. At the Territorial elections of 1854 and 1855 armed men from Missouri entered Kansas and stuffed the ballot-boxes, with the result that a proslavery Legislature was elected which adopted the laws of Missouri almost in their entirety, including harsh measures aimed at antislavery advocates. This situation brought on the "border war." Up to this time the initiative and the majority of outrages lay on the proslavery side, but thereafter the people of the North were not far behind. The New England Emigrant Aid Society and the Beecher Bible and Rifle Brigade sent to Kansas large numbers of adventurous men who hated slavery and were as ready to shoot as their opponents. It was a fierce contest, but the cause of freedom and the spirit of the New England Puritan prevailed. During the hostilities towns were pillaged and burned, settlers driven out, and highway robbery and other outrages committed, until Federal troops were called out and peace was restored in 1856.

Border Warfare

During the days of border warfare little in the way of orderly government was worked out. With order restored, however, a "Constitutional Convention" met in June, 1857, and adopted a proslavery instrument called the "Lecompton Constitution." In the following year the Free-State men framed an excellent constitution at Leavenworth, but the convention adopting it was illegal and its efforts useless. Still another constitution was adopted at Wyandotte July 29, 1859; on October 4th following it was ratified by the people; and under it Kansas was admitted to the Union Jan. 29, 1861. The population at that time had increased to over 107,000.

During the Civil War Kansas was overrun by guerrilla bands, one of which, under the lead of William C. Quantrell, sacked several small towns on the border and then put Lawrence to fire and sword. This event has been described as "the most ghastly episode in border history." Indian wars troubled the State from 1864 to 1878, after which the Indians were removed to Indian Territory and the whole State was opened for white settlement.

In the early days of Kansas the saloon was supreme: the liquor traffic rode roughshod over the people, defying all laws for the regulation of saloons, and fighting all laws looking to the establishment of orderly government. The history of Prohibition in Kansas is the story of one of the most determined battles ever waged against a great evil. Prohibition did not come "through any sudden uprising of the people" nor "by the movement of a few fanatics" nor "by a puritanical desire to legislate morals into a State." It came about because the large majority of the people who settled Kansas had high ideals, fortitude, and courage. It came in spite of the most adverse conditions. Kansas has been described as "the experimental station of the world." She was the first to incorporate a Prohibitory provision into a State constitution.

The first official expression of Prohibition sentiment was shown in the Territorial Legislature of 1855. It had to do with the restraint of the liquor traffic among the Indians. The next was in the Topeka Legislature which convened March 4, 1856. Prohibition was immediately brought to its notice by a request for permission to use its hall for a Prohibition meeting. The request was granted. John Brown, Jr., eldest son of the immortal John Brown of Osawatomie and Harper's Ferry, was a member of that Legislature. A week after it convened he introduced a Prohibition memorial signed by 56 women of Topeka in which it was stated: "That the public interest requires that suitable laws be immediately passed to prevent the manufacture and importation for sale or use as a beverage within the Territory of Kansas of any distilled or malt liquors."

Early Prohibition Sentiment

On the following day Brown introduced a second memorial, from 90 women of Lawrence, "praying the passage of strenuous prohibitory laws in relation to the sale and use of intoxicating liquors." Thus it was the same energetic, persevering, and intrepid spirit of John Brown, which helped to bring on the war against slavery, that helped to bring on the war against intoxicating liquor also.

The Prohibition movement was not limited to petitions and resolutions, nor were women the only temperance workers. There was no dearth of men, even in those early frontier days, willing to stamp

out the traffic in liquor. A Missourian was operating a saloon in Big Springs, Douglas County, in the spring of 1856, when 40 men visited his establishment, took out three barrels of whisky, and burned them. From that time the destruction of liquor by an exasperated community was not of infrequent occurrence in Kansas. On the other hand, an extract from "The Englishman in Kansas, or Squatter Life and Border Warfare," by Thomas H. Gladstone, shows what the opposition was doing. Mr. Gladstone arrived on the border May 22, 1856, the day after the first destruction of Lawrence.

The Englishman in Kansas

It was on that night that I first came in contact with the Missourian patriots. I had just arrived in Kansas City, and shall never forget the appearance of the lawless mob that poured into the place, inflamed with drink, glutted with the indulgence of the vilest passions, displaying with loud boasts the "plunder" they had taken from the inhabitants, and thirsting for the opportunity of repeating the sack of Lawrence in some other offending place. Men, for the most part of large frame, with red flannel shirts, and immense boots worn outside their trousers, their faces unwashed and unshaven, still reeking with the dust and smoke of Lawrence, wearing the most savage looks, and giving utterance to the most horrible imprecations and blasphemies ; armed, moreover, to the teeth with rifles and revolvers, cutlasses, and bowie-knives—such were the men I saw around me. Some displayed a grotesque intermixture in their dress, having crossed their native red, rough shirt with the satin vest or narrow dress coat pillaged from the wardrobe of some Lawrence Yankee, or having girded themselves with the cords and tassels which the day before had ornamented the curtains of the Free-State Hotel. Looking around at these groups of drunken, bellowing, blood-thirsty demons, who crowded around the bar of the hotel, shouting for drink, or venting their furious noise on the levee without, I felt that all my former experience of border men and Missourians bore faint comparison with the spectacle presented by this wretched crew, who appeared only the more terrifying from the darkness of the surrounding night.

The hotel in Kansas City, where we were, was the next, they said, that should fall ; the attack was being planned that night, and such, they declared, should be the end of every place which was built by Free-State men, or that harbored "those rascally Abolitionists." Happily this threat was not fulfilled. Among all the scenes of violence I witnessed, it is remarkable that the offending parties were invariably on the Pro-Slavery side. The Free-State men appeared to me to be intimidated and overawed, in consequence not merely of the determination and defiant boldness of their opponents, but still more through the sanction given to these acts by the Government.

In the spring of 1857 Topeka had a whisky riot in which windows were broken, barrels were rolled into the street, their heads knocked in, and the liquor emptied into the gutters. Blood was spilled as well as liquor. About the same time ten or a dozen women of Lawrence established a precedent for CARRY A. NATION by smashing the entire contents of a dram-shop with axes, hatchets, and hammers. It is said that in this company of women were Mrs. William Hutchinson and Mrs. Fred W. Reed.

The Leavenworth City Council, which was Republican, on July 28, 1857, refused to pay a bill of $210 for brandy and champagne ordered by Governor Walker and distributed among the crowd.

Dram-shop Law of 1859

In 1859 the Dram-shop law then in force was superseded by one more stringent. It had already (1858) been subjected to decision by the Supreme Court. (It may be observed here that from its earliest decisions, through all the years down to the present time, the Supreme Court has kept pace with the progressive advance of Prohibition.) The law of 1859 required the presentation of a petition of a majority of the householders in a township or ward before a license could be issued, and the license fee was $50 to $500. Other provisions were: A fine not to exceed $100 for selling without license; selling on Election day or on July 4 was punishable by a fine of $25 to $100, imprisonment from 10 to 30 days, and forfeiture of license; persons licensed had to give bond in $2,000, and might not sell to intoxicated persons, nor to married men against the known wishes of their wives; and full civil-damage provisions were included. This act did not apply to corporate cities of over 1,000 inhabitants, which had full power to regulate licenses themselves. (Laws of 1859, c. 91.)

Kansas was admitted to the Union Jan. 29, 1861. Prohibition was then already on the ground. When the Civil War came Kansas needed no draft. She sent more soldiers into the Union armies than she had voters within her borders. John Brown Jr. was a captain in the Union Army. At the close of the War thousands of young soldiers who had enlisted from the northern States packed up their belongings, "put bows and tent sheets on their wagons," and came to make Kansas their home. It is necessary to take note of these matters to understand Kansas—the spirit of her laws and the genius of her institutions. During the era of border ruffianism the weaklings were snuffed out. The struggle resulted in the survival of the fittest: that survival is a blending of the Puritan of New England and the Union soldier. For a third of a century after the Civil War the men who fought the battles for the preservation of the Union did the work of civil life in Kansas. The school board of every district, the township board of every township, the county commissioners, and most of the other officers of every county were Union soldiers. Every Legislature that met was composed largely of old soldiers. The spirit of "the fathers" who came over in the "Mayflower" and of the men who "wore the Blue" permeates the very civilization of Kansas. It manifests itself under all circumstances. Kansas the central State, the heart of the Union, in history, tradition, birth, breeding, and loyalty, is held by all her sons to be the most thoroughly American State in the nation. Naturally she takes her part in every moral or political reformation.

Kansas and the Civil War

During the Civil War another precedent for Carry A. Nation and her hatchet was established by the women of Mound City. It had been an unwritten law that no saloons should exist there; but an enterprising individual, observing what appeared to him a good opening on account of a command of soldiers stationed near-by, came into the village and started operation of a barroom. This place became an intolerable nuisance. Drunken soldiers were common. Practically all of the able-bodied men of the district were in the army, so the women undertook to cope with the situation. One morning a wagon-load of women from a neighboring village, armed with hatchets and axes, drove into town. They were soon joined by a squad of their Mound City sisters. The company marched straight to the open door of the saloon, filed in, drove out the barkeeper and the loungers, deliberately broke every bottle, glass, and decanter in sight, and knocked in the heads of every barrel and keg. The saloon became a thing of the past. Prohibition prohibited in Mound City for many years without the assistance of either law or courts. In 1867 and again in 1868 the Legislature amended

the Dram-shop Act, each time making it more stringent. The Act provided that

> All places where intoxicating liquors are sold in violation of law shall be taken, held and declared to be common nuisances, and all rooms, taverns, eating-houses, bazaars, restaurants, groceries, coffee-houses, cellars, or other places of public resort where intoxicating liquors are sold in violation of the act shall be shut up and abated as public nuisances.

It contained many other stringent, not to say drastic, provisions.

The KANSAS STATE TEMPERANCE SOCIETY, which had been incorporated in 1866, held a meeting in Topeka on Oct. 13, 1869. Among those taking part were Drs. Hunting and Tefft, the Revs. G. S. Dearborn, Richard Cordley, Father Lines, J. W. Fox, and Superintendent of Public Instruction McVicor. It was noted at the meeting that "intemperance is on the increase in our land." Action was taken looking to the distribution of temperance publications and the putting in the field of temperance orators, in the hope that the tide of intemperance might be stemmed.

Kansas State Temperance Society

On Aug. 3, 1871, Otis B. Holman and Samuel Hindman (Topeka) executed the following pledge, for one year, which was published in the newspapers:

> State of Kansas, County of Shawnee, s. s.:
> Otis B. Holman and Samuel Hindman, being duly sworn according to law, each for himself deposeth and says that he will not drink any intoxicating liquor whatsoever until after one year from the date hereof has elapsed.

The pledge was attested before the clerk of the county.

A State Temperance Convention was held Jan. 30, 1872, at which more stringent laws were advocated and plans laid for their enactment. The next day an Antitemperance Convention was held in Topeka at which resolutions were adopted reciting:

> A large number of those citizens engaged in the liquor traffic, both wholesale and retail, are amongst the heaviest tax payers of this state and as respectable as any equal body of our business men and as desirous of observing and obeying every just law of the state . . . as citizens and tax payers of this state, so long as we obey the laws thereof we should not be made the objects of hostile legislation against our rights and liberties . . . all legislation which tends toward prescribing what a man shall eat or drink . . . is not only proven by experience to be idle and ineffective, but is in opposition to the spirit of the institutions of our state and nation and genius of our people.

Early in February, 1872, an antitemperance convention, the members of which called themselves the "Independent Order of Shoulder Knockers," was held in Topeka, to devise ways and means to prevent the spread of temperance.

"Wilder's "Annals of Kansas" reported on Feb. 19, 1874, "The Temperance Crusade reaches Kansas," and on March 20 following, "The Temperance Crusade at its height in the State."

In March, 1874, Mrs. Daniel Wertz and Mrs. Allison, armed with hatchets, walked coolly and determinedly into a saloon in Burlingame, conducted by one Schuyler. They demolished the windows of the place, but, both being small and delicate women, were prevented by the proprietor from demolishing the bar.

The North Topeka *Times* of Feb. 28, 1879, referred to the Fred Ahrens saloon and restaurant, where "all kinds of liquors and cigars" were kept and "full meals" were served. The same paper, on June 13, 1879, stated that the Topeka Distilling Company had just completed and put in operation a distillery at a cost of $50,000. It described the building as three stories high, and the elevators as having a capacity for storing 10,000 bushels of grain, 80 per cent corn, 15 per cent rye, and 5 per cent barley. David Weaver was president of the company. Its officers were described as being first-class business men and among "our best and most valuable citizens" and it was furthermore stated that they had "complied with all the technicalities of the law."

Public sentiment for prohibition was now growing rapidly. A deeper sense of responsibility was being manifested by members of the Legislature. The Republican State Convention in 1874 inserted this plank in its platform:

> *Resolved*, That drunkenness is one of the greatest curses of modern society, demoralizing everything it touches, imposing fearful burdens of taxation upon the people, a fruitful breeder of pauperism and crime, and a worker of evil continually. Hence, we are in favor of such legislation, both general and local, as experience will show to be the most effectual in destroying this evil.

Another State Temperance Convention was held Sept. 10-11, 1874, at which there were present 64 delegates from nine counties. A platform was adopted providing, among other things, for "The legal prohibition of the manufacture, importation and sale for beverage use of all intoxicating liquors."

The second annual meeting of the Temperance League of Kansas was held at Lawrence Jan. 27, 1875. The Rev. Richard Cordley was elected president.

The Murphy Movement (see MURPHY, FRANCIS) appeared in Leavenworth and Lawrence Dec. 2, 1877.

In Wilder's "Annals of Kansas" it is recorded under date of Jan. 1, 1878, that "a remarkable temperance movement is sweeping over the State."

On April 2 of that year large temperance meetings were held in various parts of the State, the best-known citizens taking part.

On May 15 a State Temperance Convention was held at Olathe. The Kansas State Temperance Society was reorganized on a Prohibition basis, and its name changed to "Kansas State Temperance Union." JOHN PIERCE ST. JOHN was made president, and James A. Troutman, who for years had been secretary of the Good Templars, was appointed secretary. Later he became lieutenant-governor of the State and developed into a national figure in the war against the liquor trade.

Kansas State Temperance Union

On July 3 a Greenback State Convention was held at Emporia, at which a resolution was adopted stating "That the present movement in favor of temperance in this State has been productive of great good and meets with our unqualified approval."

On Aug. 30 a National Temperance Camp Meeting began at Bismarck Grove, near Lawrence, which continued until Sept. 9. The Lawrence *Spirit* of Sept. 9 says: "For twelve days the interest was kept up. Thousands of people, from all parts of the Union, were in attendance." Many prominent speakers were on hand, among whom was the new Prohibition leader St. John, who became the eighth governor of Kansas, on the Republican ticket.

At the session of the Grand Lodge of the I. O. G. T. of the State, held at Fort Scott in October

(according to Miss Amanda M. Way, for many years Grand Chief Templar of the Order in Kansas), a committee was appointed to prepare a petition to the Legislature asking for an amendment to the State Constitution forever prohibiting the manufacture, sale, and importation of alcoholic liquors, and also for a Prohibition law, to take effect at once. Petitions were later circulated and submitted to the Legislature at Topeka by officers of the Grand Lodge.

On Jan. 16, 1879, Governor St. John delivered a message to a joint session of the Senate and the House of Representatives advocating a general Prohibition law. Various bills and resolutions were introduced and considered by the Legislature. The liquor-dealers were active with influence, whisky, and petitions. The temperance workers were just as industrious. The fight was close and intensely bitter. A Constitutional amendment was passed (March 5, 1879), and submitted to be voted on (Nov. 2, 1880) by the people, to the effect that:

St. John Advocates Prohibition Law

> The manufacture and sale of intoxicating liquors shall be forever prohibited in this state, except for medical, scientific and mechanical purposes.

An incident of the vote is worth noting. It was midnight (March 5, 1879) when the final roll-call of the House took place, and about 40 people in the galleries were keeping tally of the vote. It appeared that one vote was lacking, when a woman, Mrs. Greever, rushed from the gallery to the lobby to her husband, a Democratic Senator who had just voted "No" and pleaded: "My dear husband, for my sake, for God's sake, change your vote." With tears streaming from his eyes he returned to the floor just as the clerk was completing the count, and said: "Mr. Clerk, change my vote to 'Yea.'" That decided the issue. Greever voted for his wife and his State, but against his party. Others then changed their votes, so that the final vote stood: Yeas, 88; noes, 31; absent 10. On learning of the action of the House, the liquor men resorted to every expedient to secure the recall of the bill, but in vain.

Governor St. John opened the campaign for the adoption of the amendment on Aug. 21, 1879, at Bismarck Grove, near Lawrence. Among other distinguished speakers and workers who came to take part in the campaign, were Francis Murphy, of New York, Col. George W. Bain, of Kentucky, and Eli Johnson, of Ohio.

The Kansas State Temperance Union, of which, as stated above, St. John was president, took charge of the campaign, and assistance was given by the W. C. T. U., the I. O. G. T., and other temperance organizations, headquarters having been established at Lawrence in charge of the Rev. A. M. Richardson. On Nov. 22, 1879, the weekly journal, the Kansas *Palladium*, edited by James A. Troutman, first appeared.

Mention should be made here of the important part in the campaign for the Constitutional amendment taken by Mrs. Drusilla Wilson, a Quaker preacher, who with her husband, Jonathan Wilson, had settled in Lawrence in 1873. She was made president of the Lawrence W. C. T. U. in November, 1879, after which she set out on a wagon and traveled continuously, speaking until the election the following year. In this campaign

Mrs. Wilson's Activities

this persuasive and eloquent woman traveled more than 3,000 miles, speaking, talking, pleading, visiting chiefly the smaller towns, and developing great power and influence. Kansas has placed a halo around her memory, as the heroine of 1879. Other helpers were Miss Frances E. Willard, Miss Amanda M. Way and Mrs. J. Ellen Foster. Also, a delegation of Indians from Indian Territory made speeches pleading for the driving out of the saloons for their benefit as well as for that of the whites.

The State was thoroughly canvassed. The clergy were practically unanimous for the amendment. The Methodist Episcopal Conference (at Topeka), the Kansas Baptist Convention (at Emporia), the State Congregational Association (at Sterling), the State Universalist Convention (at Junction City), and the Presbyterian Synod of Kansas (at Atchison) being among the religious bodies declaring heartily for the bill. The State Teachers Association at Topeka in June, 1880, passed a resolution endorsing the amendment and pledging the influence of the Association in securing its adoption. The Kansas *Agriculturist*, the organ of the farmers, also declared its support.

There were many who styled themselves "temperance men," who declared stoutly against the Prohibitory amendment. Governor Charles Robinson (the first Governor of the State) was one of the temperance leaders who opposed the adoption of Prohibition. He stated that his opposition was based on his belief that "its adoption would be the greatest calamity that could befall our State, and a blow against temperance from which we could not recover for long years, if at all." He prophesied that "the temperance men and women of Kansas would within twelve months be the sickest set of Christians to be found in the country." The *Commonwealth* (Topeka), of June 4, 1880, editorially supported Governor Robinson's stand against Prohibition, and claimed that nine tenths of the lawyers of the State were opposed to it. Another prominent anti-Prohibitionist was Col. Sam Wood, a lawyer, who joined forces with Governor Robinson.

Some Temperance Men Against Prohibition

Press comment was divided. One Prohibition paper stated:

> While gin-slingers continually denounce Prohibition as a total failure, we notice they spend their money freely in opposition to it. "Rummies" charge Prohibitionists with intolerance, and they prove their own intolerance by brutal assaults upon Prohibition editors, clergymen, and other workers.

The *Republic County Journal* of Feb. 28, 1880, gave a report of a meeting addressed by Governor St. John at Cawker City, to which many were unable to gain admittance. About the same time the Solomon *Sentinel* argued strenuously that no Prohibition law could be successful. Major J. K. Hudson, in the Topeka *Daily Capital*, of March 15 strongly advocated the abolition of the liquor traffic. In a long and comprehensive editorial he said:

> So long as the liquor traffic is made respectable by the shield of law, so long will it flourish; but when it is driven to dens of darkness, as other and far lesser crimes are, it will cease to be respected.

On April 6 municipal temperance tickets were elected in Concordia, Ottawa, Lawrence, Newton, Hutchinson, Burlington, and in many other cities and towns.

The resources of the temperance campaigners

were meager, the funds secured aggregating only $2,500. On the other side the liquor men had plenty of money and spent it freely during the contest. The liquor forces worked under an alias, calling themselves "The People's Grand Protective Union." This organization was the forerunner of a long line of similar fakes, instituted for each new campaign as the old ones were exposed and hooted out of existence. The Union declared that the proposed Prohibition law was "bogus" because it exempted from its operations wines for the sacrament and alcohol for industrial purposes.

The result of the election was a great victory for the temperance forces, the vote standing at 91,874 for the amendment to 84,037 against it. The amendment became Section 10, Article 15 of the State Constitution, and the Legislature which met the following January enacted (Feb. 17, 1881) a complete Prohibitory law in harmony with the amendment, and provided penalties for its violation. It was signed Feb. 19, 1881.

In 1880 Kansas, in a population of 996,096, had a total of 2,457 dealers—2,318 retail and 19 wholesale—in distilled liquors and 118 dealers in malt liquors, an average of 1 liquor-dealer to every 405 inhabitants. In that year 37,613 gallons of distilled liquors and 538,439 gallons of malt liquors were produced in the State, on which a total sum of $116,062.14 was paid in Federal taxes.

Aftermath of Prohibition

The new law went into effect May 1, 1881, and notice was served upon the saloons "to go, and not to stand upon the order of their going." At that time there were about 1,200 saloons in the State, and 800 soon closed their doors, never to reopen. The others, located in about a score of towns which were controlled by the liquor interests, prepared to fight the law. Every distillery and all the breweries except two or three small ones went out of business for all time.

On May 11, 1882, the State Medical Society at Topeka adopted a resolution approving the view of the temperance law expressed by the president of the society, B. E. Fryer. He had said:

> The State temperance law lately passed by the Legislature has one requirement objectionable to many physicians, namely, the taking of an oath prior to prescribing alcoholic stimulants. This alone, it seems to me, should not be objected to, for while it may seem at first sight to reflect upon those who are beyond suspicion, it is well to remember that laws are made not only for the ruly and those obedient to the law, but for lawbreakers. Let us as physicians study the effect of the law and be earnest workers in obedience to it.

During the next few years a constant fight was waged by the liquor interests in politics, in the Legislature, and in the courts, to recover their lost ground, but gradually the law and its enforcement won. The contest began with the defeat of Governor St. John for a third term, the liquor interests having used all their efforts to accomplish this result. The wet victory was but temporary, however, the number of dry candidates becoming progressively stronger at the polls in ensuing elections.

In 1884, when the Republican National Convention at Chicago refused to take any position against the saloon, St. John left the Republican party and joined the Prohibitionists, who nominated him for President.

Agitation for the resubmission of the amendment gradually died down, and parties dropped the subject as a political issue. Three fourths of the State were overwhelmingly in favor of the new order of things, and the new counties of the West were gradually settled with people who had been attracted there chiefly because of the abolition of the saloon; and that section has continually strengthened and supported the law.

Some of the eastern counties, which contained large cities, were not in sympathy with the law; and, having no hope of its repeal, they progressively developed an anomalous system of high license. They were able to do this by electing judges, sheriffs, county attorneys, and city officers who were willing to nullify the law by refusing to enforce it. This system was merely the imposition of monthly fines for violating the law, and was followed for many years in Atchison, Leavenworth, Kansas City, Fort Scott, Wichita, Coffeyville, Independence, and Junction City. In a number of other towns the wet and dry forces were alternately victorious, such towns being sometimes wet and sometimes dry, with all the actual features of conditions where local option is sanctioned by State law. Thus, while in some parts Prohibition was the rule, the State also had the experiment of high license in fact, and so tried out both systems side by side for many years.

An effort was made in 1883 by the liquor forces to resubmit the question of Prohibition, but it was defeated by a large majority in the Legislature.

During 1883 and 1884 the following incidents relating to the temperance movement were recorded in the newspapers:

The Topeka *Daily Capital* of March 28, 1883, severely criticized Mayor Joseph C. Wilson of Topeka, for his failure to close saloons, gambling-dens, and disorderly houses.

On May 15, 1883, a conference at Bismarck Grove of the German Baptist Brethren, or Dunkards, of America, at which 10,000 persons were present, decided that they would not hold any "fellowship" with any persons who manufactured or sold intoxicating liquor.

On June 21, 1884, Governor Glick pardoned six saloon-keepers of Saline County; and two days later the people of Salina publicly condemned the Governor for his action.

In 1884 Attorney-General William A. Johnston (now Chief Justice of the Kansas Supreme Court) filed *quo warranto* proceedings against John Foster, county attorney of Saline county, to remove him from office because of failure to enforce the prohibitory law. He was removed by the State Supreme Court on Nov. 10 and the Supreme Court of the United States upheld the removal.

On March 15, 1885, the Topeka *Capital*, in giving a history of the work of the State Temperance Union, said: "The crisis is over, the possibility of abandoning the policy of Prohibition no longer exists."

The Prohibitory law was amended and strengthened in 1885 and again in 1887.

During the first ten years following the establishment of Prohibition in Kansas some of the liquor-dealers who had been driven out of the State presented claims for compensation for the loss of their business. The matter was taken up in the courts and finally reached the United States Supreme Court, but 40 years elapsed before the question was entirely disposed of by that Court. It was in 1886 that the question of compensation was first passed on by a Federal court. Earlier judi-

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eial decisions had sustained the right of the State to prohibit, and no formal discussion of the compensation question had taken place; but the tenor of the decisions showed that the claim for compensation was not recognized, as, for instance, in the celebrated "License Cases" (1847), (5 Howard 504).

Conditions had been somewhat altered at this time, however, by the adoption (1868) of the Fourteenth Amendment to the Federal Constitution, which declared in part:

> No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

On the basis of this amendment Judge David J. Brewer, of the Eighth Circuit Court of the United States, in the case of the State of Kansas, *ex rel.*, *v.* John Walruff, *et al.* (Jan. 21, 1886), held that while the State could unquestionably prohibit the manufacture and sale of liquors for beverage purposes, such prohibition, if unaccompanied by provisions for compensating the owners of existing liquor property, would not be in accordance with "due process of law." Walruff was a brewer who had erected, between 1870 and 1874, an establishment in Lawrence, Kansas, which was worth $50,000 for brewing beer, but not more than $5,000 for any other purpose. After the Prohibition law had been adopted in the State Walruff claimed damages in the amount of $45,000. In this case Judge Brewer argued that the property had been "acquired under every solemn unlimited guaranty of protection to property which Constitutional declaration and the underlying thought of just and stable government could give"; that "debarring a man by express prohibition from the use of his property for the sake of the public is a taking of private property for public uses"; that "national equity as well as Constitutional guaranty forbids such a taking of private property for the public good without compensation"; and that the confiscation of Walruff's brewery property could not more be justified on legal grounds than the confiscation of a glucose concern, playing-card factory, or flour-mill, in the event of legislative prohibition of such enterprises.

Judge Brewer's Decision

The significance of this decision was increased by its attendant circumstances. It was delivered by a Federal court standing next in authority to the Supreme Court, by a judge who was a Republican and a citizen of Kansas, and who, when a member of the Kansas Supreme Court, had sustained the Prohibition law on various Constitutional grounds, but in the case of Kansas *v.* Mugler, although all the other judges upheld the law, gave a dissenting opinion. Brewer's decision was opposed to the policy of his party and to the public sentiment of the State, and, if it had been sustained, would have rendered all his other decisions on Prohibition worthless. It was set aside two years later, however, when the Supreme Court declared against compensation.

In the spring of 1887 the cases of Kansas *v.* Mugler and Ziebold & Hagelin, carried up from the Kansas Supreme Court (the latter appealed also from Judge Brewer's Circuit Court), were heard before the United States Supreme Court. Senator George G. Vest, of Missouri, and the Hon. Rufus Choate (Rep.) represented the liquor side, while the Prohibitionists were not represented by counsel. The decision of the Court, given on Dec. 5, 1887, explicitly rejected the compensation idea and also settled some other questions of importance in the interest of Prohibition, especially those affecting the right of a State to prohibit the manufacture of liquor for the maker's own use, and to enact a law providing for the closing of liquor premises as nuisances without jury trials. (123 U. S. 623.) The judgment of the Court was concurred in by seven of the members, Justice Field alone dissenting. Field was the only Democrat on the bench; he was also an uncle of Judge Brewer; and he had made a consistent record as an advocate of compensation. In the nephew's decision in the Walruff case, the only opinion from a Supreme Court justice supporting his views that he had been able to cite was one delivered by Judge Field.

Supreme Court Rejects Compensation

The National Citizen's Law and Order League organized a branch in Kansas in 1885, which took an active part for many years in the work of making effective the enforcement of the State Prohibition laws. Joab Mulvane was one of its most prominent members.

A law calling for the provision of scientific temperance instruction in the public schools of Kansas was passed in 1885, and its influence helped to educate the people and to develop the force that eventually drove out the last vestige of the saloon from Kansas. This influence began to be felt about 1890, and gradually the wet territory became restricted to a few well-defined localities — a few cities and the mining regions in the southeast.

Other factors which helped to make Prohibition a success included the action of the Republican party in its State Convention of 1886 in adopting resolutions in favor of Prohibition and its rigid enforcement, and the granting of suffrage to women in 1887. With these two bodies of voters committed to the policy of Prohibition, its opponents could gain little headway. The Prohibition newspapers, the *Lyons Prohibitionist* and the *Spirit of Kansas* (Topeka), also assisted in sustaining the interest in enforcement of the laws.

Republican Party Favors Prohibition

In 1890 the so-called Whisky War occurred, as the result of court decisions with regard to the "Original Package" cases (see ORIGINAL PACKAGE DECISIONS). In 1891 the mayor (a woman) of Kiowa closed its gambling-houses and liquor-joints.

Early in 1896 the Order of the Mystic Brotherhood was formed in Kansas. It was a secret organization, having for its avowed objects the repeal of the Prohibitory amendment to the State Constitution "and other sumptuous [*sic*] and obnoxious laws," and "the election of only such men to public office as are members of this Order in good standing." The Order was believed to be financed by Missouri liquor-dealers. At first both the Populists and the Republicans attempted to absorb the Brotherhood, and Governor Morrill appointed two of its members as chief of police and police judge respectively. Gradually the flagrant character of the promoters of the Order became so evident that even the liquor interests withdrew their support; the membership quickly dwindled; and finally the Order disappeared.

In December, 1900, Mrs. Carry A. Nation, president of the local W. C. T. U. of Medicine Lodge, visited Wichita and began her attacks upon the saloons and "joints." She was arrested, and, refusing bail, remained in jail three weeks, and as soon as she was released she renewed her campaign. She visited Topeka, called upon the Governor, and demanded that he do his duty. At Enterprise she smashed two saloons before she was arrested. Individuals from all parts of the country sent her money to carry on her campaign, and some one sent her a new hatchet. A remarkable editorial by William Allen White in the *Saturday Evening Post*, of April 6, 1901, under the caption "Carrie Nation and Kansas," will be found in the article CARRY A. NATION. The legality of smashing the illegal saloons was a matter of dispute in the courts, but Mrs. Nation's action caused a general awakening in favor of enforcement of the law throughout Kansas.

Carry A. Nation

The following extracts from local newspapers during 1895-1905 will be of interest here:

The Topeka *Capital* of July 28, 1895, published an article by County Attorney Phil. C. Young, of Fredonia, in which he said:

> Petitions are circulating in some of our larger cities, having for their object the non-enforcement of the Prohibitory law, practically encouraging the traffic in intoxicating liquor and crime, esteeming city revenues more than order and decency. Shades of Washington! To what straits of dishonor are we reduced! American citizens pleading for lawlessness!

The *Mail and Breeze* (farm paper published in Topeka) of June 9, 1899, stated that

> after running open saloons eighteen years in violation of law, the city of St. Marys finally becomes a dry town.

The Topeka *Capital* of Nov. 23, 1900, in an editorial entitled "Looking to Topeka," stated:

> The organized efforts of "jointists" and gambling-dens to run this town are attracting the attention of the State.

The Emporia *Gazette* (William Allen White's paper) in an earnest appeal to Topeka to drive out the dives, under the headline "Will Topeka Give In?" said:

> The state of Kansas is witnessing an odd and on the whole demoralizing whiskey fight in Topeka. Kansas had every reason to believe that Topeka could fight this particular manifestation of the devil and keep him licked without much trouble. To see him landing squarely on the neck of Topeka two sledge-hammer blows, making two distinct dents in its alabaster armour plate right below her beads is a disheartening spectacle. . . Topeka is making a close bargain. She is selling her soul, her peace of mind, her health of body. In return the devil promises Topeka business, wealth, riches, fine raiment. Practically what he promised the scarlet woman of Babylon. The question that naturally arises is "Does such a trade pay?" . . . Even if the devil keeps his word, which he never does, is the price for strangling souls to death high enough? . . . And is Topeka going to put on scarlet rags for a promissory note payable only after she has lost her soul, when the bum, and the brewery agent, and the plug ugly, and the tout, and the handy boy, and the barkeeper, and the gambler are reckoned with as her influential citizens who direct her public policies?

Will Topeka Give In?

A bill was introduced into the Legislature of 1901 to discourage the smashing of plate-glass windows, because Mrs. Blanche Boise had engaged in demolishing the windows of a half-dozen joints and drug-stores in the capital city. The author of the bill sought to discourage others from following her example.

"Enforce the law!" was the battle-cry of a temperance meeting held in the Topeka Auditorium on May 26, 1902. About 2,500 people were present. F. D. Coburn, for many years secretary of the State Board of Agriculture, was chairman. A resubmission mass meeting, held in the same hall a few days later, 1,500 people being present, was addressed by David Overmyer and G. C. Clemens, prominent lawyers of Topeka, who flayed those who had been so zealous during the previous year in the law and order movement. Clemens said, "We don't propose to have a few preachers and womanly men run this city." Overmyer stated, "The ministers of certain Protestant churches have undertaken to rule this city. They will never do it."

A dispatch in the Topeka *Herald* of May 18, 1904, from Belleville had stated that "the mayor of that city had undertaken to license the joints in Belleville and fine them $50 a month. Certain men paid such fines. Others refused to pay, and complaints were lodged against them."

The Kansas City *Star* of April 15, 1905, stated:

> Prohibition is in Kansas to stay. It is safe with either party in power. The Democrats will have the usual resubmission plank in their platform this year. This is an old favorite in the party and has been since 1892, but it never has won a victory. The Democrats have made resubmission an issue in eleven campaigns since Prohibition was put in the Constitution by the people. Once they had the governor, the whole Legislature, and the Supreme Court, but still resubmission was a dead card.

On May 1 the Ministerial Union of Topeka appealed to the Governor to close the joints. Mayor W. H. Davis was criticized for his failure to enforce the law.

The Topeka *Capital* of May 10 complained that the Prohibition law was ignored, and stated that there were five strongholds of rum: Atchison, Leavenworth, Kansas City, Fort Scott, and Wichita. The same paper on May 14 reported eighteen counties as wet, and that in these eighteen counties 480 saloons were licensed.

The work of enforcement had been made easier by the enactment in 1901 of a search-and-seizure law which provided severe penalties for violations of the Prohibition law. In most parts of the State there was never any trouble over enforcement. The best the wets could do was to fight it in the large cities, but this opposition disappeared in 1902. In 1905 the attorney-general began the practise of appointing assistant attorneys-general to enforce the Prohibitory law in various counties.

A campaign to stop the practise of fining saloons in wet cities was begun by Attorney-general Coleman in 1906. He appointed a special prosecutor in Kansas City, and commenced an ouster suit against the mayor of that city for exacting license fines from saloon-keepers and for failing to enforce the laws. Suits followed to oust other derelict officials and to restrain and enjoin city governments from exacting license fees for the sale of liquor under the guise of the fining system. The contest was carried on with bitterness and fury, but resulted in the triumph of the law.

More than 3,000 licenses to sell liquor in Kansas were issued by the Federal Government in 1906. Leavenworth had 206; Kansas City, 192; Topeka, 189; Wichita, 140; and Atchison, 66.

The year 1906 witnessed the closing of 200 saloons and joints and 200 gambling-dens in Kansas City by Charles W. Trickett, assistant attorney-general.

In November, 1906, the State Temperance Union secured evidence against the mayors of Leaven-

worth and Wichita, who were charged with licensing joints. Proceedings were filed by Attorney-general C. C. Coleman in the Supreme Court of Kansas against the mayors to oust them from office.

The County Attorney of Shawnee County stated that the county would no longer be an oasis in the drought of Kansas, so far as liquor was concerned. Coleman was succeeded by Attorney-general Jackson, who continued the war on the liquor interests and filed suits to prevent the wholesale brewing companies, which had acquired large holdings in Kansas through the years of law defiance in the wet cities, from doing business in the State. Eight breweries were involved, and all surrendered but one, which fought to a finish, carrying its case unsuccessfully to the Supreme Court of the State.

The meshes were growing closer and closer around the joint business in Kansas. The bringing of the actions to enjoin the breweries from doing business in Kansas and to confiscate their property in the State was another long step toward the goal of a really dry State. It was reported that the Mayhan Brewing Company had beaten the State in a race to save its goods, and that its fixtures and liquors, valued at $100,000, had been shipped out of the State.

On April 21, 1907, State Senator Vinton Stillings, of Leavenworth, was quoted as saying:

> Leavenworth is not going to be dry until they send the militia after us. . . We don't believe in a closed town. Our people are getting pretty badly worked up over these brewery suits, and they don't know just what to do or say.

It was reported in May that the agent of the Sehlitz Brewing Company handled thousands of carloads of beer in Topeka. On May 1, it was announced that the brewery and saloon-keepers were going to submit. They had seen the handwriting on the wall, it was said, and were ready to yield without a struggle.

On June 2, it was reported that the druggists of Topeka did a rushing business during the month of May; that 21,323 sales of liquor were made by druggists; and that the booze barometer was rising.

On June 10 it was reported that, for the first time in eighteen years, not a saloon opened for business in Leavenworth.

In July the officials determined to "get after" the offending druggists.

On Sept. 6 of that year it was noted that up to date all the brewery companies in the receivership suits by the Attorney-general had contributed $11,111 for the privilege of getting out of Kansas. Of this sum the Blatz Brewing Company paid $4,049; the Anheuser Brewing Company, $3,977; the Pabst Brewing Company $1,565; and Dick Brothers Brewing Company, $1,520.

On April 16, 1908, the papers reported that the receivers of the brewery companies had filed their final report with the Supreme Court. They paid $10,000 in costs. Some of them removed their property from Kansas; others burned it.

The Topeka *Capital* of Dec. 20, 1908, reported that in 63 counties the druggists had no permits to sell liquor. The figures were gathered by the State Temperance Union from the probate judges throughout the State. Shawnee County, in which Topeka is situated, had more druggists' permits than any other county.

After that, enforcement of the law became a question for the police. For a time there were localities where the county and city officers were not in sympathy with the law and would not help in enforcing it, carrying on just sufficient activity to prevent ouster suits being filed against them for neglect of duty; but no open saloons were left in the State. There was some illicit selling, and some liquor was brought from other States, as the Kansas laws did not prohibit such importation or the drinking of liquor thus procured. Prohibition of importation from other States could only be done by Congress, and, therefore, the temperance forces of Kansas appealed to the national body to enact an antishipping law. (Such a law was passed in 1912.)

During 1909 the Prohibition law was again strengthened by a provision prohibiting the sale of intoxicating liquors for any purpose whatsoever, except sacramental use. This provision proved very satisfactory, and made enforcement of the law easier than before, eliminating the drug-store saloons which for many years had cursed Kansas, through their privilege of selling for medical purposes, which privilege was often abused. Many of the dives and joints existing in violation of the law were driven out at this time, also, by the vigorous action of the Attorney-general and his assistants. Governor Stubbs (1909-11) was determined that all State officials should set an example in obeying the law, and he announced that no employee addicted to drink or to the cigaret habit should be retained in the employ of the State while he was governor.

Benefits of Prohibition

That an improvement in the moral conditions of the people had resulted from the elimination of liquor was shown in the report issued by the State Board of Control on June 1, 1909. During the previous year, of 105 counties, 21 had not a single prisoner in the penitentiary and 36 had none in the industrial reformatory; 53 counties had empty jails; 28 had no inmates at the poor farms; 87 had no insane inmates; 54 had no feeble-minded inmates; 96 no inebriate inmates; and 97 no child inmates; and the total population in the county poor farms was 723. Illiteracy was, also, greatly reduced in the State from the pre-Prohibition figure of 40 per cent to the low rate of 2 per cent, most of which was among the foreign element in the mining regions in the southeast.

With the State officials favoring strict enforcement of the Prohibitory law, the newspapers of the State also began to line up on that side. Out of over 700 newspapers and magazines of the State, by the year 1910 fewer than a dozen were against Prohibition or would publish liquor advertisements. Other forces favoring enforcement were the decision of the State Supreme Court that a club can not maintain lockers in which members keep liquors for private use (1910), and the enactment by the Legislature of an antishipping law (1912), to coordinate with the Federal antishipping law previously passed, and prohibiting the sale of any liquid containing a trace of alcohol to any person for any purpose except for sacramental use.

The State Temperance Union in March, 1909, determined to keep a full force in the field to aid in law enforcement. The Legislature the same year enacted a law absolutely prohibiting the sale of alcohol. The display of alcohol or liquor on the

shelves of the drug-store, under the law, was regarded as prima facie evidence that it was kept for unlawful sale, making the druggist subject to arrest.

The Atchison *Globe* of June 28, 1909, said that

> Since Prohibition has stepped forth to check the flow of the cup that cheers in Kansas, Leavenworth has persisted in winning what fame she might as an oasis in the desert, and it is still following its old ways.

The Kansas City *Star* of July 12, commenting upon Atchison, Kansas, as a dry town with a wet problem, said:

> It is a part of the mythology of Atchison that once before in the history of the town the saloons were closed, but it is only a tradition. If you canvassed Atchison's business section from the Union Depot, at the foot of Fourth Street, to the far end of Commercial Street, where the banks and the big business houses are, you would probably have it impressed upon you that Atchison is now, always has been, and always expects to be, satisfied to the point of obsession with the liquor policy of Atchison, and that policy has always embraced the maintenance of saloons without let or hindrance, an amendment to the Constitution of the state of Kansas notwithstanding.

It may be noted that East Atchison, Missouri, where liquor flowed so freely, was just across the river from Atchison, Kansas, and that the bridge toll was only five cents.

The Topeka *Capital* of Oct. 19, 1910, stated that the liquor interests were sending literature, slandering Kansas, broadcast from Missouri.

In 1910 an organization, known as the "National Association of Manufacturers and Business Men," established headquarters in Topeka to bring back liquor freedom to Kansas. It urged every Kansas citizen to assert his liberty and repudiate his hypocrisy; and claimed that Prohibition had proved to be a fallacy whenever and wherever it had been tried, that Kansas was no exception to the rule, and that the interests of the Sunflower State would be best subserved by instituting a code of strict, safe, and sane regulating license laws in place of Prohibition.

The dry cause continued to make steady progress. In 1911 an ouster law was enacted which provides for the ousting from office of any derelict law-enforcement officer. Every county attorney, sheriff, mayor, and chief of police in the State realizes that if he violates the law or fails to properly enforce it, he is subject to ouster. The procedure is short and certain. An action of ouster may be filed directly in the Supreme Court and, if the facts warrant, the derelict official may be suspended from office on five days' notice. The effect of this law can be easily appreciated.

In 1917 a bone-dry law was enacted which, among other things, makes it unlawful for any person in the State of Kansas to have liquor in his possession. A first offense against any provision of the Prohibitory liquor law is punishable as a misdemeanor. For a second offense, one (being a persistent violator) is guilty of a felony and is sentenced to the penitentiary.

And so it has been that the Prohibition forces have year after year advanced on the fortifications of King Alcohol. Sometimes the battle was desperate. Sometimes temporary retreats were necessary. But in the end the lines were advanced, the digging-in process followed, only to wait opportunity for another advance.

During the World War one of the military posts, Camp Funston, was located in Kansas. In 1918 General Leonard Wood, the commander in charge, made the statement that in his 25 years of experience in the army he had never seen anything like the revolution that had been effected in morale and discipline by the establishment of the dry zone; that under ordinary circumstances the guard-house in such a camp as Funston would have an average population of 200, whereas there was just one. Just one man in the guard-house out of 35,000 soldiers (!) and his offense was not drunkenness, but a small infraction of the rules. The General further declared:

> Nothing like such order has ever been known before in a military camp. I find that the Kansas boys and men grade far higher in morals, obedience, and stamina than the men of other camps in times past. . .
>
> You can tell the Kansas people for me that they have got the finest, the cleanest, the healthiest, and the most vigorous soldiers, in point of endurance, we have ever seen. The official records show this.

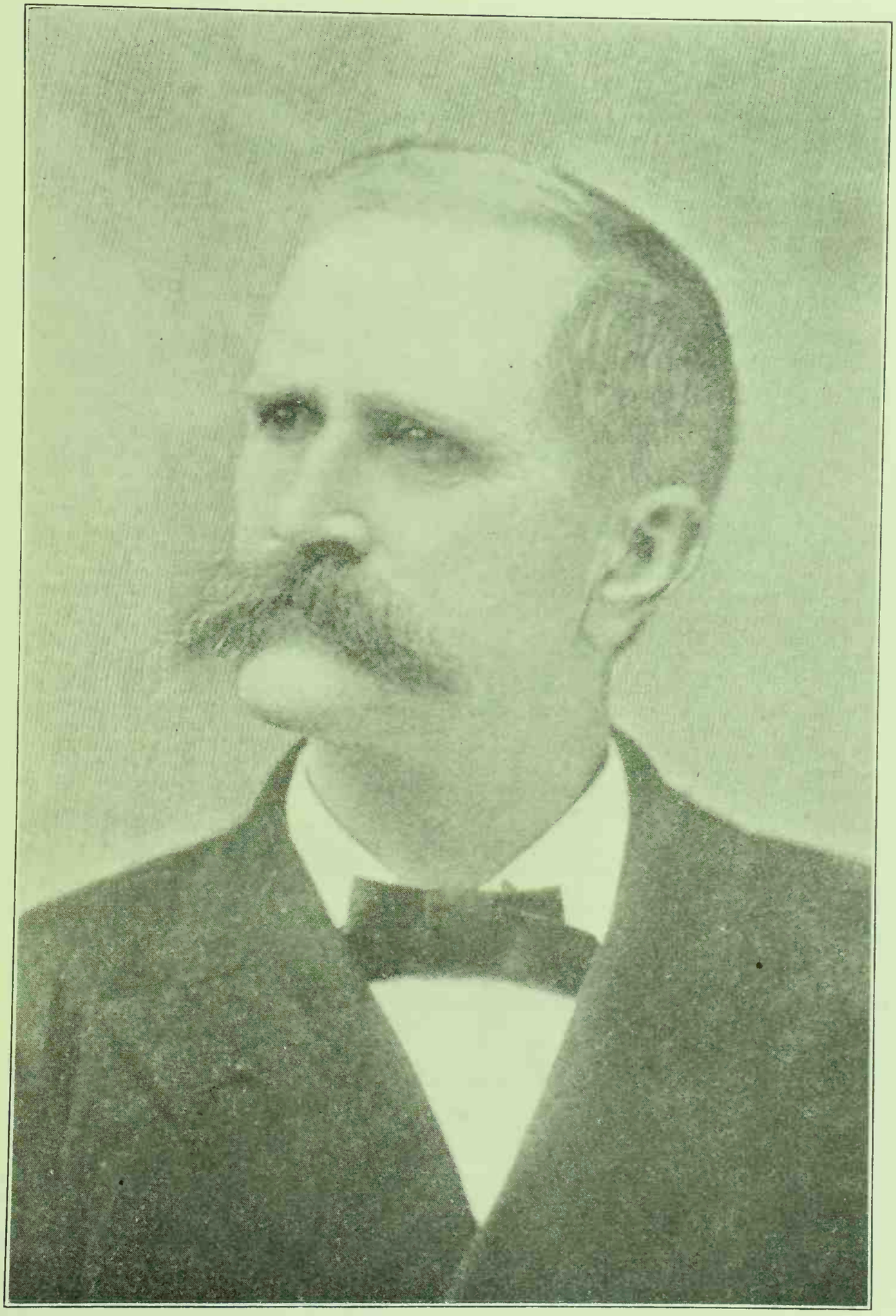
The ratification of the Federal Prohibition Amendment gave Kansas another opportunity to endorse the policy of Prohibition. The Amendment was introduced in the State Legislature on Jan. 14, 1919; and two hours after that body had been called to order the ratification resolution had been passed unanimously by both houses. Kansas was the thirtieth State to ratify.

Further liquor legislation was effected in 1923, when an "antimoonshine" law was enacted by the Legislature, which provided for a penalty of six months' imprisonment and a fine of not less than $500 for any one found guilty of having a still or the component parts thereof, in his possession, and a year's imprisonment for a second offense.

There are still localities where the county and city officers are not in sympathy with the law, where they help enforce it only enough to keep clear of an ouster suit for neglect of duty. There is still illicit selling of liquor in Kansas. It will continue in a sporadic manner so long as there are people who cling to the idea of the social drink, who think that a social event is not complete without something that sparkles, even though it is tinctured poison bottled in the barn. It will continue so long as men are willing to take the risk of going to jail if caught.

Kansas stands as the living proof of the benefits of Prohibition. She has solved the greatest civic problem of the ages. She has demonstrated that the saloon is a parasite on business; that revenue from crime and license is bad economics. Prohibition has helped to abolish illiteracy. It has helped to make Kansas one of the richest States per capita in the Union. Prohibition has developed side by side with her farms, her shops, her banks, her factories, her packing-houses, her mines, mills, warehouses, and railroads. It is rooted down to bed-rock with her homes, her churches, her schools, and colleges.

The experiences of Kansas, which was really the pioneer Prohibition State, show that Prohibition means more money in the family, better shoes, better clothes, more food on the table. It means less sickness, less suffering, less sorrow. It means more happiness and better homes, where before was poverty, shame, wretchedness and despair. It means more sunshine in the world and a better land in which to live. Kansas produces more wheat than any other State in the Union. She has the greatest broomcorn market in the world, and the second largest live-stock market. She excels more than two thirds of the States in the production of corn, cattle, horses, hay, hogs, poultry, and dairy products. But more than all these, she produces in-



JOHN PIERCE ST. JOHN

TWICE GOVERNOR OF KANSAS. RECEIVED A VOTE OF 151,809 AS CANDIDATE OF THE PROHIBITION PARTY FOR PRESIDENT OF THE UNITED STATES, 1884

telligent, educated God-fearing citizens. She has cut out from her body politic the cancer of debauchery and crime which comes from liquor. Having put her hand to the plow, she will not turn back. What she has done she will continue to do. What she has done could not have been done if the traffic in liquor had been permitted.

Among the temperance organizations which were active in the long fight for Prohibition and its enforcement in Kansas were the Independent Order of Good Templars, the Woman's Christian Temperance Union, the Prohibition party, the KANSAS STATE TEMPERANCE UNION, the temperance groups of the Society of Friends and of other religious denominations, and the Anti-Saloon League.

I. O. G. T.

The Independent Order of Good Templars was the pioneer temperance association in the Territory of Kansas, and it appears that the first Lodge was organized in Topeka in September, 1856. The Kansas Grand Lodge was instituted at a convention held in Lawrence April 21, 1858. At that time there were fifteen lodges of the Order in the Territory, with a total of 700 members. The first officers of the Grand Lodge were: Grand Worthy Chief Templar, A. N. Blackledge; Grand Worthy Secretary, J. W. Jenkins. According to William W. Turnbull ("The Good Templars," Jubilee Volume, 1901) the charter of this Grand Lodge was revoked, "in consequence of the non-action of the officers." In September, 1860, the Kansas Grand Lodge was reorganized at Topeka by Samuel F. Burdette. James A. Troutman, who later became State Senator and lieutenant-governor, was a pioneer in this movement. In ten years the membership had increased to 1,508. It was the Good Templars who took the initiative in the fight for Prohibition in Kansas.

W. C. T. U.

The first local Union of the W. C. T. U. in Kansas was formed in 1878, probably at Lawrence, and branches were organized about the same time in Leavenworth, Topeka, Burlingame, and Sabetha. The State W. C. T. U. records show that "at a meeting of the ladies from different parts of the State, held in Miss Losee's tent, Bismarck Grove (a great camp-meeting place), in 1878, a motion was adopted to organize a W. C. T. U. of Kansas." Miss Amanda M. Way was named presiding officer, and Mrs. O. E. Stout, of Holton, secretary *pro tem*. The first officers elected were: President, Mrs. M. B. Smith, Lawrence; recording secretary, Mrs. Lucia Hunting, Leavenworth; corresponding secretary, Mrs. O. E. Stout, Holton; and treasurer, Mrs. Anna Jenkins, Topeka. Mrs. W. Barnett, of Hiawatha, was also an active worker in the Union and was a delegate to the convention, held in Cleveland, Ohio, in 1874, which formed the National Union.

At the first annual meeting, held at Bismarck Grove Aug. 15, 1879, 29 auxiliary Unions were represented. The organization entered actively into the campaign instituted that year to secure a Constitutional Prohibition amendment, and helped to carry the movement to success. After the amendment was adopted the organization worked for the enactment of an enforcement law, which was secured in 1881, and for the Scientific Temperance Instruction law, passed in 1885. Since that time it has taken an active part in securing the enforcement of the liquor laws, thus helping materially to drive liquor out of the entire State.

The present officers of the Union are (1926): President, Mrs. Lillian M. Mitchner; vice-president, Mrs. Ida M. Walker; corresponding secretary, Miss Mary E. Dobbs; recording secretary, Mrs. Leah Thomas; treasurer, Mrs. Jennie Geer; editor, *Our Messenger*, Mrs. Emma W. Grover; secretary, Young People's Branch, Mrs. Mabel L. Plummer; National organizer and lecturer, the Rev. Mary Sibbitt; and secretary, Loyal Temperance Legion, Mrs. Ethel White. Under the able leadership of Mrs. Mitchner, the W. C. T. U. has done splendid work for Prohibition.

The Prohibition party first took part in Kansas politics in 1876, polling a vote of 110 in the election of that year. From that time forward the vote increased, being 4,495 in 1884 and 7,245 in 1904. Early members of the party were Prof. W. C. Thomas, Junction City; Jacob Bambough, Marion; John Paulson, Fort Scott; and the Hon. John P. St. John, who was the candidate of the party for President in 1884, polling 150,000 votes.

Society of Friends

The Kansas Yearly meeting of the Society of Friends was established in 1872, and at the first meeting a committee on temperance was appointed, which was maintained for several years. In 1879 a large committee was appointed to cooperate with other temperance organizations in the effort to secure the enactment of the Prohibition amendment, and during 1880 the chairman of the committee devoted her entire time to the work. In this campaign over 130,000 pages of temperance literature were distributed and more than 400 meetings held. In the following year the Society sent a message to the Governor pledging its support in enforcing the Prohibition law, and in 1884 it memorialized the Legislature in favor of the temperance-education bill.

The Disciples of Christ were also in the vanguard of temperance workers in Kansas, a large majority of the members being strongly in favor of Prohibition. The members of many other denominations, also, were active in the campaign which secured Prohibition in the State.

Various attempts had been made to make the Kansas State Temperance Union a State department of the Anti-Saloon League of America. These efforts had resulted in some cooperative working agreements between the two organizations, which existed for some years. It was thought, however, by many that the Kansas organization should be organized as a distinct State Anti-Saloon League, which should adopt the constitution of the national Anti-Saloon League. The old organization of the Kansas Temperance Union had not favored this close articulation.

Anti-Saloon League

In 1916 the First Methodist Church, Baldwin, invited Dr. Purley A. Baker, general superintendent of the Anti-Saloon League of America, to deliver an address before that church. Dr. Baker responded by sending Dr. E. J. Moore, assistant superintendent, in his stead. As a result of this address (Nov. 26, 1916), a tentative committee was formed the same afternoon in the Baldwin First Methodist Church, Dean O. G. Markham being elected chairman, and W. M. Clark secretary. An organization committee of ten persons was appointed, consisting of the Hon. W. R. Stubbs (former governor), Lawrence; the Revs. F. M. Testerman, E. J. Young, and E. M. Stauffer, all of Lawrence; Judge C. A. Smart, of Ottawa; the Revs.

KANSAS

Julius Smith, H. C. Church, C. E. Holcombe, J. D. Botkin, William Clark and Dean O. G. Markham, all of Baldwin; and the Rev. M. Nichols, of Salina. Dean Markham was chosen president and Dr. Julius Smith executive secretary. The first meeting of this preliminary committee was held at the First M. E. Church, Baldwin, Dec. 1, 1916, at which time Dr. Julius Smith read the proposed constitution of the Kansas League. It was decided to continue correspondence with Dr. Moore concerning a meeting for organization, to be held at Lawrence on Dec. 19. Also, the names of Governor Arthur Capper, William Allen White, Henry J. Allen, W. C. Markham, W. N. Mason, E. W. Hoch, and S. E. Price were added to the committee.

When, at 10 o'clock on the morning of Dec. 19, the meeting was called to order at the First M. E. Church, Lawrence, it was found that there were present 70 leading men and women of Kansas, ready to complete the organization. A constitution was adopted, and national trustees were elected as follow: Rev. Henry W. Hargett, Lawrence, A. A. Hyde, of Wichita, and Chancellor Strong, of Lawrence; and the following nine members were chosen to form the Headquarters Committee: the Revs. S. B. Alderson, A. M. Brodie, S. S. Estey, O. C. Bronston, Julius Smith, George H. Hodges, E. W. Hoch, Arthur Capper, and M. L. Roby.

Mr. Frank Stahl, superintendent of the Kansas State Temperance Union, intimated his willingness to offer a proposition to merge the Kansas Temperance Union with the new League, and the League declared itself ready to discuss such proposition. At a meeting of the League, held Jan. 17, 1917, in the Y. M. C. A. Building, Topeka, an agreement was reached by which the two organizations were merged, so that the Kansas Anti-Saloon League became the successor of the Kansas State Temperance Union. It was also agreed that the debts of the Union, amounting to about $3,000, should be assumed by the Anti-Saloon League and that Mr. F. M. Stahl should execute a bond of $5,000 that any other debt of the State Temperance Union would be paid by him. It was also agreed that all of the pledge-cards and assets of the Union should be turned over to the League, and that when the sum of $3,500 should have been paid on these assets $700 out of these assets should be paid to Mr. Stahl for money expended by him personally for law enforcement in Topeka. At this meeting the Rev. W. J. Herwig, of Texas, was engaged as superintendent of the League at a salary of $3,000 a year. Mr. Herwig was appointed National Trustee in place of A. A. Hyde, resigned.

Kansas State Temperance Union Merged

In this manner was the Kansas Anti-Saloon League organized and launched on its career of usefulness in the State. It was planned in the Constitution that all church conferences and associations having annual meetings in the State should be authorized to elect two trustees of the League; that the Woman's Christian Temperance Union was also to be represented by two trustees; and that fifteen trustees at large were to be elected annually.

In spite of some marked opposition at the beginning, the League met with general favor throughout the State. Churches generally were open to the League speakers. That for which the League was specifically organized, namely, the rallying of the strong Prohibition sentiment of Kansas to aid in the battle for national Prohibition, was given first place. To this end cooperation with the National League was closely made, and the speakers of the Anti-Saloon League of America were dated throughout Kansas. During this period not much was done in the way of law enforcement by the Kansas League. It was felt that the one outstanding result to be attained was national Prohibition. The Kansas League felt that Kansas having been the great pioneer Prohibition State had had a place of honor, and that now in the final battle for national Prohibition as a State she had met her responsibility in the last great drive on Washington.

League Wins Favor in State

Mr. Herwig continued to be superintendent until July 16, 1920, when he resigned in order to accept the superintendency of the Anti-Saloon League of Oregon. This resignation was to take effect Aug. 1. The Rev. H. S. Condit, assistant superintendent of the Kansas League, was put in charge while the committee looked for a new superintendent. At a meeting of the Headquarters Committee held Sept. 7, 1920, Mr. Fred L. Crabbe of Cheyenne, Wyoming, who had been recommended for the office by Dr. E. J. Moore, was appointed State superintendent of the Kansas League. Early in the administration of Mr. Crabbe it became apparent that there was great need that increased attention be given to law enforcement in the State of Kansas. A policy was adopted by the State League to meet this situation. It was considered wise to have the League superintendent, who was a lawyer, have the authority of assistant attorney-general in order that he might be more effective in pressing the cause of law enforcement. The attorney-general, the Hon. Richard J. Hopkins, upon solicitation, appointed Mr. Crabbe assistant attorney-general without pay.

League Stresses Law Enforcement

This was a new departure and not wholly according to the accepted policy of the National Anti-Saloon League; but it should always be remembered that this policy was in accordance with an agreement made with the Kansas State Temperance Union at the time of its merger with the Anti-Saloon League. Besides, the outstanding work of the Kansas Temperance Union was in the field of law enforcement. During the drive for national Prohibition that part of the League policy had not been effectively pushed. Now that national Prohibition was attained, and becoming partially effective, and the difficulty of attaining liquor increasing, the incentive to lawless sales of intoxicants for financial returns led to an increase of law violation especially in bone-dry States like Kansas. This situation seemed to demand of the League that it lend its energies to law enforcement, the more so from the fact that Kansans have always demanded law enforcement and have been willing to contribute money for that cause. Kansas's idea of Prohibition means Prohibition in fact; that the Prohibitory law should be as well enforced as any other law.

Following this step for law enforcement the Kansas League employed, in June, 1921, the Hon. C. B. Griffith to give attention to the League's law-enforcement program under the Headquarters Committee, in which capacity Mr. Griffith served until his election to the post of attorney-general at

the end of 1922. During this period law enforcement in Kansas reached its highest point of efficiency during the history of the Kansas League. The activity of the Kansas League in law enforcement aroused the bitter hatred of the wets and their sympathizers.

Mr. Crabbe resigned as superintendent Sept. 1, 1925. Temporary provision for the care of the League, pending the selection of a new superintendent, resulted most unfortunately for the League. The Rev. John G. Schaibly was left temporarily in charge. He was discharged because of incompetency and disloyalty. Later, through design and secret cooperation with the enemies of Prohibition, much hurtful publicity was given the League.

Wets Unsuccessfully Assail League

It was industriously promoted by the wet forces who are, at this period, conducting a nation-wide drive on all dry organizations and dry leaders. Naturally the Anti-Saloon League of Kansas and its leading men have been singled out as the objects of their hostility. The attack on the dry forces in Kansas was led chiefly by the Topeka *State Journal*, published by F. P. Maclennan, and the Kansas City *Journal Post*, published by W. S. Dickey.

But this wet force has not been able to stampede the organization of the Anti-Saloon League nor its loyal supporters in the State of Kansas. The organization has withstood the attack as a unit. The effort of Dr. Schaibly and the wets to disintegrate the League has completely failed.

The Board of Trustees of the Kansas League held its latest annual session Jan. 21, 1926, thoroughly canvassed all complaints against the League, took steps to correct faults where they were found to exist, and brought the policy of the Kansas Anti-Saloon League into complete harmony with the policy, proved and effective, of the National League.

The trustees, at this meeting, also, elected the Rev. J. A. McClellan superintendent of the Kansas League, and adopted a program, designed to meet the new aggressions of the wets.

After the enactment of the Volstead Act, Kansas had an epidemic of the liquor business as a result of the setting up of many private stills. Recipes furnished to other parts of the country were used in Kansas also. The new epidemic presented a problem which had to be met, especially during the years 1919-23. Close cooperation between the Anti-Saloon League and the attorney-general's department successfully solved it.

Governors and other State officials, leading bankers and business men, ministers, editors, and other citizens of the State, all bear witness to the success of Prohibition. The sentiment of the people in general agrees with that expressed in the concurrent resolution adopted unanimously by the State Legislature in 1916, which declared in part:

Resolved, That we, as representatives of the people of Kansas, hereby declare our allegiance to the cause of temperance, sobriety, and right living, as exemplified by the ultimate result of constitutional prohibition, and its enforcement in our midst, and that we are opposed to any return to the domination of intoxicating liquors, and that no proposition looking to a resubmission of the prohibitory amendment, and that no law which has for its object the reestablishment of places for the sale of liquor anywhere in Kansas will be given serious consideration, either by the Legislature or by any of its committees.

The liquor traffic can never come back. Those who have hopes or misgivings of the ultimate outcome of the struggle should consider the history of Kansas. Kansas does not want and would not tolerate modification. Liquor is an outlaw within her borders. She is 45 years removed from the thought of legalizing the saloon. Conviction of violators is easier than in the past because public sentiment has been crystallized. Kansas officials and private citizens are agreed that Prohibition is the State's best business asset. Her people realize that intoxicating liquor is a commercial and social detriment to any community.

BIBLIOGRAPHY.—Henry William Blair, *The Temperance Movement*, Boston and Philadelphia, 1888; *Cyclopaedia of Temperance and Prohibition*, New York, 1891; *Cyclopedia of Temperance, Prohibition, and Public Morals*, ed. 1917, with Supplement, New York and Cincinnati, n. d.; W. E. Johnson, *Prohibition in Kansas*, Westerville, Ohio, n. d.; D. W. Wilder, *Annals of Kansas*, Topeka, 1875 and later; manuscript material relating to the Kansas W. C. T. U. courteously supplied by Miss Mary E. Dobbs, corresponding secretary. The editors of the STANDARD ENCYCLOPEDIA are indebted to Justice Richard J. Hopkins, of the Supreme Court of Kansas, for the major part of this article, and to the Rev. Julius Smith, D.D., for the history of the Anti-Saloon League of Kansas.

KANSAS STATE TEMPERANCE SOCIETY. An organization incorporated Oct. 15, 1866, with headquarters at Topeka. The following were the directors for the first year: Hiram McArthur, Joseph C. Miller, John D. Knox, Charles Clarkson, J. N. Lee, A. Hunting, James Hall, R. D. Parker, Samuel A. Riggs, E. P. Lewis, and Henry Meyer. The Society was the result of ten years of more or less vigorous agitation; and, for a time, it did much effective work. Its efforts, however, were confined almost altogether to Gospel temperance and moral suasion appeals.

During the annual convention of the Society in 1867, held at the old Quincy Street Methodist Episcopal Church in Topeka, the Rev. H. D. Fisher offered the first resolution of its kind ever presented in Kansas, pledging the convention to work for Constitutional Prohibition; but, strange to say, although supported by such able men as the Hon. J. B. McAfee and the Rev. John D. Knox, it was too far in advance of the times and was voted down. As soon as the result of the vote was known, Dr. Fisher arose in his place and, waving aloft the resolution, declared that the day would come, and he would live to see it, when Constitutional Prohibition would be a part of the organic law of the State. Within a decade and a half his prophecy was fulfilled.

Many of the annual meetings of the Society were not largely attended, and, finally, in 1879, when the Kansas State Temperance Union was organized, it was merged into the Union. Governor John P. St. John, the last president of the Society, became the first president of the Union.

See KANSAS STATE TEMPERANCE UNION.

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